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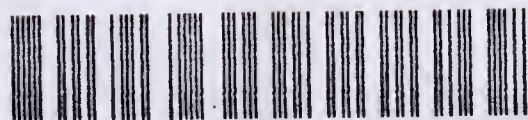
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THE  
LUTHERAN QUARTERLY.

EDITED BY

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THE  
QUARTERLY REVIEW  
OF  
THE EVANGELICAL LUTHERAN CHURCH.

JANUARY, 1892.

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ARTICLE I.

SOME PERILS OF THE PREACHER.

By REV. W. E. PARSON, D. D., Washington, D. C.

To every work are some incidental evils. Electricity is a great light-bringer, but it has its dangers for those who make it and those who use it.

The preaching of the truth is a great work. There is no greater. But the preacher is not exempt from certain dangers which grow out of the conditions under which he works.

Even when he is doing his work most conscientiously he may be most liable to stumble. Parnassus has its pitfalls. The most sacred calling of all has its dangers. Let us run up a flag at several points, for the common safety.

The preacher is in danger of knowing his creed better than his Bible. He must have a creed. He ought to believe in it thoroughly or renounce it.

Our acquaintance with men and churches will teach us that the men who declaim against creed are usually narrower, (when you find out what they really do believe), than the average creed believer.

There are no minds so partisan as the independent.

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Scratch a man who is heralding his breadth and you will likely find a hide-bound bigot.

As an example, the Unitarian Church is always announcing itself as a church without a creed; yet she has about as many creeds as she has followers. Each man has his own creed, is the result.

So it comes to pass that no churches are so narrow as those that boast their liberality.

No creed is so contracted as his who claims to be free from all creed bondage.

After stating this common tendency, we must still note the peril of the preacher. He has been educated in the school of one church, has subscribed a creed, and is in danger of becoming wall-eyed.

All doctrines are seen only from one stand-point; all texts are interpreted in a line with his own dogmas; unconsciously often there is a bias. Every other creed is to be used as an athlete uses a sand-bag, knocking it away for the strength that is gained by resistance.

The best definition of a creed that can be given, and the highest place to which it can be assigned, must leave it subordinate to the Scriptures. It is explanatory. It is a hedge along the way. It can never be the way itself.

Christ is the sun in the heavens. The creed is the clock on your mantel. It may happen that your clock will need regulating. The sun, like Christ, is yesterday, to-day, and forever the same.

The truest souls, and deepest students of the Scriptures as of the creeds, have always so understood the matter

But the smaller intellect, the mind for whom the school could not do everything, is likely to rest so completely in the letter of the creed as to miss the temper of the gospel truth.

It is easy to find illustration of this in other creeds. Westminster, for example, has by her own recent admissions, been presenting for more than two hundred years a harsh view of salvation. Only now do the subscribers of the Westminster Confession move to insert a clause upholding the divine love, modifying at the same time the rigor of the old Calvinistic doc-

trines. The fathers put up the shutters to keep the light in. This generation is taking them down to get a breath of heaven's own air.

In a brief paper we can not point out the possible dangers from an over-emphasis of our own creed, but may suggest that the same tendencies are likely at work, making the same cautions necessary.

Another peril for the preacher is found in the bookish nature of his preparation for the work. He is in danger of knowing more of the ancient history of the Church than of its modern development.

To be sure, experience from contact with men will furnish the corrective in part. But the school has taught him church history, from its beginnings. The history of doctrine has carried the student through all those early, fascinating periods when errors were developing; when the creeds of the Church were taking shape, through conflict of opinion and variety of practice. Still the preacher has to remember that the early is not more important than the later.

If we should follow any one of our great rivers backwards from its mouth to its source, we should have a fair illustration of the course of Christian history. The river narrows as we go back. We reach a point, after a time, where the tide has no effect on the current; we find many other smaller streams running down to swell the river; we meet a varied scenery among the mountains and the valleys; and for a time may even lose sight of the narrowing current, amid the rocky defiles; but, at last, somewhere in the mountains, we shall come upon a clear spring of living water, flowing fresh, full and free.

So does Christianity lead us back across the centuries, through waste of empty years when all life seemed famished, up into regions that bar investigation, till we come upon the spring of living water which was opened to men in Jesus Christ. He is the Fountain of David, "yesterday"—which means all the past, "to-day"—which includes all present agencies, and providences—"and forever the same." All the future is assured in this magnificent promise. To know him we may pass over all that intervenes between us and him. But to know him fully we



must know all that has flowed out from him, not in the early centuries only ; but both yesterday and to-day. Modern heresy must be known as well as ancient. Of what use will it be to detect the fallacies of the old Gnostic philosophy if the new-fangled Christian Science parades before us unrebuked ? One of the uses of the study of the early times of Christianity is to disclose to us the similarity between the early and the later delusions.

The peril of the preacher is ossification—having learned his doctrinal outlines, and taken his bearings from the early times, he may not be able to understand the pressing needs of his own time. Many a man to-day is knee-deep in a rut which he has worn in his tread-mill round. Prayer is a great aid to devotion, but the preacher must have windows in the side of his house as well as in the roof.

There are living questions which every living minister must meet. If he is to maintain the lead among manly men, in every walk of life, his culture must be liberal ; his head and his heart must be in full sympathy with the progressive method by which the Church to-day lays siege at the gates of evil. There is the question of Poverty ; of the relations of Labor and Capital ; of Crime ; of Prison Reform ; Race Questions ; Charities ; Missionary Movements ; Educational and Philanthropic work of every kind. These are not the Gospel, but they have vital relations to it. No preacher can separate himself from these matters, if he would make his message from Christ a present, living word. "I make all things new" has more meaning in this generation than in any former period of the Church's life. As the brightest light gives us the sharpest shadows, so this nineteenth century's wealth of opportunity runs parallel with deeper wickedness, demanding better applications of the old truths ; more skillful handling of this Sword of the Spirit that it may not fail to pierce to the joints and marrow.

The Apostle Paul was a model preacher. He was always using all knowledge to make more effective the truth he had to deliver.

How often he uses the phrase—"I would not have you ignorant." He had no such conception of the word he preached as



that it could be helped on by ignorance. He would take all his converts into his confidence. This spirit we want to bring into the whole Church, to lift it out of the contempt into which it falls, deservedly, when any guardian of its truth goes about his work in the thought that his own church is the only church; making salvation in any other way doubtful if not impossible. There results a narrow-minded sectarian, when the whole genius of the New Testament is to develop a ministry in the direction of Christian Charity and Christian Unity, the two prime essentials of the Christian life.

That was a very beautiful illustration of the broadening influence of travel and contact with the world which came to us recently from the letter of our missionary, Miss Dryden. She had been in the slums of London, in company with Miss Dr. Kugler, watching the work of the Salvation Army in rescuing the outcasts of "Darkest England." She said: "We were not ashamed to be associated with such a noble band of workers

\* \* A tambourine and flag are not according to my taste; but if by using them men and women can be reached and rescued from sin, I do not condemn them. That the workers whom we saw here are more than enthusiasts, we feel sure. They are surely saving men and women from awful depths of crime, and for this we may say, 'God bless the Army!'"

It takes a liberal education to be able to say that. Paul said: "To the weak became I as weak, that I might gain the weak," that is, he accommodated himself to their capacity.

The preacher is in peril from the temptation to array himself against the truth of God as revealed outside the Bible.

God has spoken at sundry times and in divers manners. There are other religions—false religions we are in the habit of calling them. But the better we know them, and the people who live under them, the more fully convinced are we that no religion can be all false. The stars that shine in the mill-pond are only images; we must not therefore conclude that there are no stars really shining in the heavens. Every reflection becomes rather hint and prophecy of the true substance.

We say of Confucius who taught before Christ in China; of Buddha the Light of Asia; of Zoroaster, of Socrates, of every

great soul that came shining like a candle in a dark place, as was said of John the Fore-runner, "He was not that light." But we must know a little something of these lesser lights before we can fully understand what that means.

As we better appreciate the Light of Asia, we do the more exalt the 'One greater man', the Light of the World, and understand that Scripture which says that God has never left himself without witness.

The same line of treatment ought to be followed with respect to all the unfoldings of modern science. Too many men in the pulpit think they are doing God service by inveighing against science. They declare that evolution is of the Devil, a kind of modern fatalism.

The recent Methodist Ecumenical Conference had very conflicting notes on this subject. Why should a better acquaintance with God's world and God's laws lead away from God? We are in peril if we think so.

Professor Asa Gray put the whole subject in a nut-shell when he declared that the stronger our reasons were for seeing an order in creation the stronger were our reasons for believing in an Ordainer; one who has determined the order.

Evolution has come to stay, beyond all question. We must learn to think of it as a method of creation. The burden is laid upon the pulpit, and upon all thinking believers, to see that it becomes Christian and not atheistic. We must take that sentence of Paul, which has in it the whole scheme of development, and say that the New Testament is in sympathy with a true theory of Evolution when it declares: "That was not first which is spiritual, but that which is natural, and afterwards that which is spiritual."

Any preacher who uses his Sunday mornings to preach against Darwin, as has been done recently, holding up Evolution to ridicule, only makes himself ridiculous, at the same time that he does harm to the truth.

The Church's foes ought not to be those of her own household. Our young preachers ought to be cautioned against falling into general denunciation of Darwin, or into wholesale commendation of Buckle. The Origin of Species is a truer book



than the History of Civilization. The one is based on Nature as it is. The other is evolved from the author's inner consciousness, representing History as it never was.

The whole history of the world is a contradiction to the theory of Buckle that men are the result of the spiritual and moral forces of their time. At this point the laws of organic evolution can not hold. The great epochs of history, the periods marking the beginnings of new civilizations, have usually been introduced by men who were not in accord with their time; men who were the product of their time only by opposition, as trees brace themselves more strongly against prevailing winds. Luther was not a product of his time. He was a protest against his time. The great names of history have been those who beat against the current, and with time and tide going the other way, still made headway to bring in the new and better era. All this does not mean that the preacher is the only one likely to be under a bias. The unreasoning antagonism is often as clearly marked in the man of science as in the preacher. It was a scientist who wrote a book some years ago, now slightly antiquated though it belongs to the International Scientific Series, with this title—"The Conflict between Religion and Science." There was bigotry and a begging of the question in the title. As the author treated the subject he might fairly have called his book—The Conflict between Rome and Science, or between old nations of the Bible and new facts in Nature.

We want to make all the discoveries of science, all the agencies of civilization, all the defects of other systems, contribute their share to the completer glory of that kingdom which shall not end. As the entomologist impales the unsightly and the beautiful that he may know all of nature, so the theologian must know error as well as truth, doctrines grotesque and fundamental. We must not take any position which will in the end be a weakening of the line of defense. This has been done in other times. Once it was heretical to hint that the earth was not the center of the universe. Once it was deemed a surrender of the Bible to grant the teachings of geology as to the earth's antiquity. Now no one halts over such primary facts.

The place which human reason is to occupy in all religious

discussion is not to be mistaken. We dare not discredit this gift of God. How shall we understand the Scriptures but by exercise of this faculty?

Dr. Briggs has made some commotion in the churches by saying that "there are historically three great fountains of Divine authority—the Bible, the Church, and the Reason." But surely we should put a premium upon ignorance, handing ourselves over to the dominion of priest-craft, if we took any other position, properly understanding our terms.

We always urge men to weigh argument, to use judgment, to reason, to believe on evidence. This means that reason is a factor. We also urge the claims of the Church; insist upon men coming into vital relation with the Church. Shall we not be consistent and claim for the Church a share also in the authority with which we address ourselves to men? Not to do so is to say that link by link through the centuries the Church is necessary and valuable but the chain is worthless. Each link an absolute necessity, and the completed thing a rope of sand.

So, too, with respect to the Higher Criticism, of which we hear so much in these days. The preacher is in peril of losing his balance, concluding if Moses did not write the Pentateuch that Christ's testimony is impeached, since he quotes Moses and the Prophets.

When men are done propounding theories as to the earth's origin, the earth will still remain. No criticism as to the method by which the Scriptures took their present form can impair the value of the Scriptures themselves, or the validity of the truths they contain. Yielding the claims of Jahvist and Elohist we do not yield Genesis. To forbid all study as to the origin of the Bible record from its human side is to make a fetich of the book. Only the pretended revelations drop from heaven, like Joe Smith's Bible, fully formed and perfect. The preacher must not be ignorant of the changed conditions under which the Bible is to be studied.

All the learning of our time has not made the Bible an antiquated book; but it has rendered some of the notions once held in regard to it, and the methods of explaining it, very antiquated.

Another peril in which some preachers find themselves is



the danger of being led off from the truth by the sophistry of error, or the glamour of some fascinating heresy. For his own security, for the safety of the flock he feeds, he must know something of the course of religious thought.

Unitarianism, for example, seems to be a new thing in this century ; but it strikes its roots back into the earliest heresy of the Church. It seems to be making emphasis of the unity of God. But all the creeds of Christendom have done that in the strongest forms in which language could express the doctrine of the Divine Unity. The real aim of Unitarianism has been to deny the Divinity of Jesus Christ.

The experiment has been tried long enough that now we are prepared to pass judgment as to its value. It is on the wane. They report a small gain in churches, but in real strength, in spiritual grasp, in control of men by ideas, there has been retrogression. Mr. Lowell, poet and diplomat, was claimed as a bright particular star in life. But his last directions as to religion showed that he inclined to the old paths. On a recent Sunday when a count of eleven wards of the city of Boston showed seventy-two thousand people in Church, but five hundred of the entire number were in Unitarian churches.

It is a spent force—once or twice a man has passed from us to this sinking ship, not because his frontal sinus was broader than the average, but because he was led away through shallow views of God, of sin, of salvation.

The same is true of Universalism. It has changed its basis in recent years more completely than any of the older, orthodox churches. Universalism does not stand any longer for universal salvation. That has been given up, as too weak a foundation on which to build a church. Universalism means now at the most a modified form of Restorationism, implying future punishment.

Now you will hear the Universalist proclaiming that his gospel is a *universal* gospel ; that his church is teaching *universal* principles. He keeps the old word but shifts his base as to its meaning, aiming to captivate the unwary by the seeming breadth of his creed.

So with Transcendentalism. There is something very captivating, at first sight, in the root conception of the Transcendentalists.

God is to be apprehended by the soul as immediately as matter by the senses, or as Cousin puts it, it is "the belief that God may be known face to face, without anything intermediate." It transcends will and understanding. It is an intuition—close, indubitable.

But see the outcome!

In the end our transcendentalist is without any God. This that promised so much more than faith ends with nothing but nebula and Concord Philosophy. A contorted outline of a shadow has been taken for the substance.

Emerson may stand for the whole school of transcendentalists. He claimed to pass into the higher, spiritual realm, discarding orders and ordinances. He preached his famous sermon on the Lord's Supper, renouncing the ordinance as a husk. That ended his relation to the Christian Church. Every one knows that the grain is worth more than the husk, yet we have never found any way by which to raise grain without a husk.

We have had this same transcendental fallacy put forth in some quarters of our own Church. But surely if the light of reason is not enough, the *ignis fatuus* of intuition will not answer. The groundwork of Lutheran Theology had better be laid in intellect than intuition—for Luther asked to be convinced by proofs. There must be a proof concerning God which the reason can give itself that is vastly more convincing than the mysticism of the transcendentalists, who say that it is so because they feel that it must be so. Sentiment may fill the rooms of the house with tender memories, when once we have built it; but sentiment must not be set to work at laying foundations.

These are some of the old yet new questions that meet the preacher to-day. The sum of the whole matter is that we need an educated ministry, that is educated towards and not away from living questions. The old thesis which a former generation delighted to discuss—a ministry for the times—is still pertinent. Our successful preacher must be completely trained to meet error, to fight evil, to know truth in other realms, to do



battle for Christ on any field, of any evening's choosing, with any kind of weapon.

This means a complete equipment of our schools. Nothing else will do. A wise policy would dictate the strengthening of our seminaries already existing. Whether our seminaries are in the city or in the country is not so material. If they are in the city they should be within reasonable distance of the heart of the city that the advantages claimed can be realized. But wherever the seminary is we should put into it the best facilities, the best libraries, the best teachers, that the peril of the preachers who go from its walls may be small and their success in winning men large.

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## ARTICLE II.

### FOSSIL MEN.

By PROF. L. A. FOX, D. D., Salem, Va.

Geological Anthropology is one of the most recent of the new sciences. Cuvier had so often been called to examine what were supposed to be fossil human bones that he pronounced against some genuine specimens. Agassiz said, when the discoveries of the Swiss Lake villages were made known, that man would now be connected with geology. The science of geological archæology did not commence before 1850. There had been an accumulation of facts during a number of years, but they were not understood, and the scientific world, influenced by the common interpretation of Biblical chronology, needed irresistible proof that man had been in Europe longer than four thousand years. Stripped of that prepossession the reaction certainly went to a very great opposite extreme. There are a number of questions connected with the science not yet answered and probably never will be, and therefore it is not one of the exact sciences.

The first discovery of a fossil human bone which attracted attention sufficient to preserve it, was made in 1700 during some excavations made by Louis of Wurtemberg at Canstadt. The

skull was not scientifically examined for more than a century and a quarter afterwards. Kemp in 1821 found in London a stone hatchet and some elephant teeth. Boue in 1823 found some human bones in the loess of the Rhine near Lahr. It was these which Cuvier denied were fossil. Tournal in 1828 and Christol in 1829 made some important discoveries. They found the bones of extinct animals together with pottery. Schmerling found at Liege in 1833 the bones of the elephant and rhinoceros together with rude stone implements and a human skull and other human bones. The skull is known as the Enghis skull. Serres in Le Aude in 1839 made similar discoveries. Perthes, who lived at Abbeville in the Somme valley in France, watched the excavation of gravel pits in the vicinity from 1841. He published the results in 1847. Falconer, Prestwich, Evans and Lyell visited his collection and pronounced them fossil. He found flint implements together with the bones of extinct animals. These investigations incited many both in England and on the continent to make similar examinations and the discoveries were so numerous that widespread confidence in the new science sprang up among scientific men. Rigelot in 1855 found at Amiens in the Somme valley fossils like those at Abbeville. Gaudry in 1856 found stone hatchets at Saint Achuel. These hatchets were regarded as of the very oldest type known. Lartet in 1852 discovered the important cave of Aurignac but did not publish his account until 1861. This removed doubts that lingered among scientific men. It had been supposed by some that the human remains and bones of extinct animals had been brought together by accident. This cave had not been disturbed. Its entrance had been barred from an unknown age by a flat stone. In it were found the skeletons of seventeen human beings. There was a hearth and around it were the bones of the cave bear, the auroch, the horse and the reindeer. There were also implements of stone and bone, and also shell beads. It was manifestly a burial place in the time of animals which have been long extinct. Outside of the cave there were a great many bones, many of which had been split for the extraction of marrow. There the ancient men had held their feasts upon the flesh of mammoths, aurochs, reindeer as



well as of horses and oxen. At Les Eyzies, Lartet and Christy found a stalagmite layer in which were imbedded the bones of the extinct animals, worked flint and charcoal. In 1857 Full-roth found at Dusseldorf the famous Neanderthal skull, believed to be the oldest known. In 1864 Lartet found at La Madeleine a plate of ivory upon which was carved a picture of the mammoth. Later Garrigou found a picture of a cave bear engraved on a pebble. Vitrage found on a piece of slate the picture of a reindeer fight. Since then a great many pictures of reindeer have been found. Riviere in 1872 found the Mentone man in the valley of the Lesse. This is the most complete skeleton of primeval man.

Observations have been made in other countries. Dupont under the order of the government investigated the caves of Belgium. In England Evans, Prestwich and others have explored a number of caves, the most important of which are Kent's and Brixham, and made observations in the gravel pits of Middlesex, Surrey, Bedfordshire and Suffolk. The caves of Germany have been searched and discoveries made at a number of different places. There have been found human relics in Italy, in Syria on the coast of Phœnicia, in India and in Africa. The Phœnician caves were examined by Dawson. There have been found very rude flint implements in the gravel beds at Trenton, New Jersey. Abbot collected several hundred which have been pronounced by competent judges to be human and very old. A number of human bones have been found in various parts of the U. S., which were at first represented to be fossil. Among these was the Calaveras skull, found three hundred feet below the surface in the gold bearing gravel in Calaveras county, California. Human skeletons, once supposed to be fossil, have been found in Louisiana, in Mississippi, in Florida and in other places. But all these have been pronounced by scientific men to be recent. Capellini found at Monte Aperto in Italy bones bearing incisions supposed to be made by human hands. These were in pliocene strata. But there is great doubt as to their being human marks. Bourgeois found flints in Thenay which he believed were shaped by human hands. Scientific opinion

was divided. Later he found in the same miocene strata a small knife which Quatrefages thinks can be ascribed only to man.

The facts collected from these different fields are the materials of the new science. The fossils have been classified, and specimens are arranged in extensive museums, one of the most important being that of Mortilet at St. Germain in France. From these facts we may learn the geological period at which man appeared, the climactic and geographical conditions, his cotemporaries among animals, his mode of life, his degree and his progress in civilization, his size, his intellectual character, and something even of his religious ideas.

The Drift period followed the Glacial age. Before the Glacial the temperature of Northern Europe was much higher than it is to-day. The great forests locked in ice in Greenland and the fossil vegetation in Iceland and Spitzbergen bear witness to a far warmer climate than has been known there since historic times. From unknown causes the Glacial period set in. The glaciers ran down into central and southern Europe and over a part of the United States of America. At the end of the glacial age a rainy period followed. The rivers worked out the valleys. There were great floods, and in Belgium the waters rose four hundred feet above the present level. The debris was carried down into the valleys and deposited in what is known as the river gravel. It is in this gravel bed that we have the first positive evidence of the presence of man.

The climate had greatly moderated from the glacial period but was still cold. The glaciers were only retiring. The extremes of heat and cold were great. Only a hardy race was able to endure the strain. This pluvial period was followed by a slight return of the glacial, and this by another flood by which the strata known as the Loess was deposited both over Europe and Asia.

During these great changes in climate there were also great geographical changes. In the latter part of the tertiary period, that part of it which is known as the pleistocene, the British Isles were a part of the continent, the North Sea was a broad open plain, the Atlantic coast extended one hundred miles west of the coast of Ireland, the Mediterranean sea was smaller, was



not connected with the Atlantic and was divided by a neck of land of which Sicily and Malta are the remnants, and the area was 2400 feet higher than its present level. At some time during these changes there were extensive submergences and elevations. Men came from Asia and at first were confined to the southern part of Europe and advanced northward after the retreating glaciers. The territory was broadened until the primitive men spread over the greater part of Europe.

The animals of that age have left their bones in the gravel beds and in the caves. Among others the mammoth, the woolly rhinoceros, the great cave bear, the cave lion, the cave hyena, the reindeer, the horse, the Irish elk, and the auroch were found from Lebanon to England. About twenty-three species of animals have been recognized as having contributed food to those early men. Different species in different ages furnished the larger supply, but in all the countries of fossil man there were the same general tastes. The first of these species to retire was the cave bear. The number of mammoths greatly diminished during the Cro Magnon period, and before its close probably became extinct. The reindeer multiplied and became so abundant in the latter part of that age that some have divided the period of palaeolithic men into the mammoth and the reindeer ages. In many sections the horse abounded and furnished most of the food. It was a large headed, short limbed variety.

It was difficult for a large number of scientific men to believe at first that man was contemporary with the extinct mammals. The commingling of human implements and human bones with those of the mammoth, rhinoceros, hyena and reindeer was attributed to accidents. The soil of different strata was thought to have been washed out and deposited by great storms. But it is now clearly established. They are found welded together in stalagmite beds, and lying side by side in undisturbed caves. There are pictures of them sketched by human hands. The fact is no longer questionable. The disappearance of these animals was due in some measure to the change of climate but in larger degree perhaps, as Prof. Wilson thinks, to the agency of man. The co-existence on the same territory in Europe of animal species which are separated now by an entire zone, has been

one of the puzzles of scientific men. It is explained, but not satisfactorily, by the climate of Europe. It is now probable that the natures of the animals have undergone great changes, and that the ancestors flourished in a climate which would now be intolerable to the descendants.

The palaeocosmic men have been divided into different races. The grounds of the division are the skeletons, the character of the implements, the different strata in which the human remains sometimes appear and the predominance of different species of animals. The division can not claim to be anything more than probable. Less than fifty skulls and considerable parts of skulls and less than a dozen complete skeletons have been found. The other human bones have been fragments of the skull and bones of the face, of the trunk and of limbs. The implements have been arranged more according to the idea of age than the strata in which they are found. Dawson says of this order of arrangement, "which is regarded," "which is believed." Subsequent discoveries may confirm the hypothesis. The races in their leading types appeared successively in Europe, but were for a considerable portion of the time contemporaneous.

The earliest race was the Canstadt. Quatrefages says, "As far as we know the Canstadt race is undoubtedly the most ancient European one. It disputed the ground with the great extinct mammals, with the mammoths, the woolly rhinoceros, the cave bear and the cave hyena." The celebrated Neanderthal skull belonged to this race. Two skeletons found in the Grotto of Spy in Belgium are the last known specimens. Their appearance is thus described by Dawson: "The head long but low with projecting eyebrows and receding forehead, a somewhat large brain case, high and wide cheek-bones, massive jaws and receding chin." It was a savage face. They were about five feet seven inches in height. Their bones were thick with marked protuberances for strong muscular attachment and they were therefore very robust and athletic. They were hunters, and left few traces of any settled dwelling places. Their remains have been found chiefly in the basin of the Somme and the Rhine but they occupied at one time probably nearly the whole of Europe.



The second race in Europe was the Cro Magnon. Dawson pronounces them cotemporaries of the Canstadts but their local successors. They came before the Canstadts had retired, and they lived in the same sections. They may have absorbed the Canstadts; at least they survived the race many years. The relation in time of the two races is seen at Grenelle where the Cro Magnons are found in a strata above the other. They appeared before the close of the period of the bear and they fed upon it, the mammoth and to some extent upon the lion and the hyena. They lived chiefly upon the horse and the auroch. Only the feebler part of them, as old men, women and children when left alone, stooped to take birds and small animals.

We have several complete skeletons, besides a number of skulls and isolated bones, from this race. The bones of three men, a woman and a child were found near Les Eyzies in the valley of Vizere. A skull was found at Solutre. The famous Engis skull is Cro Magnon. Two complete skeletons were found at Mentone, one in 1883 and the other the next year. The one was under eight feet of culinary debris and the other about twenty-five feet below the general surface.

The race was tall and robust. The men were from five feet ten inches to six feet in height. The bones were thick and strong. They had large foreheads and aquiline noses. The brain cavity was larger than the average European of to-day.

They were more settled than their predecessors. At Solutre they had a considerable village, the oldest known in Europe. The centre of the race seems to have been in Southern France from which they went into northern France, Belgium, and Italy.

The race passed through different stages. It is believed that their progress from the rudest implements up to a much more refined life and their decline have been traced.

In the Somme valley in the lowest bed containing human relics there are flint hatchets and flakes. These are regarded as the oldest known. From the name of the place they are often called Achulian. The hatchets could be used as daggers, axe, hoe, or battle axe. It could be held in the hand or fitted to handles of wood or bone. One of them was found imbedded

in the skull of an ox. The flake was a splinter of flint, flat on one side and angular on the other, sometimes square at both and sometimes pointed at one end. They were sharp on both sides and could be used as scrapers, or knives, or as arrows and javelins. They were sometimes notched on the sides and made into saws. With them these ancient hunters skinned the animals, cut up the flesh, sawed the bones and often killed the prey. They were also used in war. One of them has been found in the vertebra of a reindeer, another in the vertebra of a man, and another in a human knee pan. These flint tools and arms became gradually more perfect. Deer's antlers and the jaw-bones of bears came subsequently into general use. They were made into scrapers, borers, knives, chisels, and hammers. The hatchets were larger and better. The lance became a powerful weapon. Shells were worked into bracelets and necklaces.

The earliest Cro Magnons used flakes and hatchets similar to those of the later Canstadt. At Monstier, where they came into close relations, the tools and weapons are indistinguishable. But the flint implements a little later became more perfect. The arrows were made out of carefully selected material, had a finer finish and were shaped with more precision. The use of the antlers of deer greatly increased and then suddenly became predominant. They were made into harpoons and into needles, not much longer than our own, with eyes so deftly executed that it seemed for a time to have been impossible without metal tools.

In the mammoth age the ashes and charcoal bear unmistakable evidence that the food was cooked, but there is said to be no sign of pottery. Later there was rude earthen ware of which fragments have been found. The scrapers show that both races used skins for clothing, and the needles that they were sewed. Scratches upon bones where tendons are attached indicate that tendons were used as thread. The work shops, revealed by the chips of flint, show that there was the beginning of division of labor, and the stone weapons out of rocks found only in other countries prove that there was some sort of commerce. They had canoes and navigated the sea as far as the British Isles. At Solutre there are skeletons of more than forty thousand



horses, and this can be accounted for satisfactorily only on the supposition that they were domesticated.

Both races had ornaments. Necklaces and bracelets have been found at many different places. Shells from distant shores and from tertiary beds were used. The later races used also ivory plates, stones and clay beads. There are indications that the clothes were embroidered. From the small stores of oxide of iron it is believed that they tattooed themselves.

The artistic ability of the Cro Magnons has excited a large degree of admiration. A large number of pieces of art have been discovered. The specimens of sculpture are usually of a low order, but their engravings of animals show wonderful skill. But even of their sculpture Quatrefages, describing two dagger handles, says, "In both a reindeer is represented crouching, the legs bent, the head stretched out and the antlers lying along the body. The attitudes are so natural and the proportions so exact that a decorative sculptor of the present day in treating of the same subject could scarcely do better than copy his antique predecessor."

In engraving they copied plants and animals, and sometimes they showed also a fine imaginative power. Of a reindeer picture found in Switzerland, Southall says, "The drawing, so elegant and accurate in execution, speaks louder than all the facts to prove the great antiquity of man. No imbecile hand guided that pencil." The pictures of men and women are all very rude and some are obscene. Among the engravings are individual animals and groups of animals. We have the mammoth, the elephant, the bear, the horse, the stag, the fish and the auroch. A noted picture is that of the fight between two reindeer with a female as an indifferent spectator.

The Canstadt left no trace, so far as discovered, of their religious belief. No burial places have been found. The places where they lived as homes are unknown. But we know that the Cro Magnons believed in a future life. The implements which they placed in the graves leave no doubt on this subject. They had a realistic conception of the future world and thought that the dead would continue to need food and carry on war. But beyond that one belief we know very little of their religious

ideas. Some have supposed that several of the objects were amulets, and some have imagined that they have discovered evidence of sun worship. From some mammoth bones found upon hearths in their dwellings it has been thought that in the age succeeding the mammoth its bones were objects of worship.

The early races were savages. Even in the reindeer age they are compared with the Algonquins in the time of the early American settlements. In art they surpassed the Algonquins. Some of the drawings indicate a beginning of pictorial writing. If they had other dwellings than caves there is no trace of them. There is evidence of some form of government with grades of officers. For a number of generations they had no pottery, no metals, and no domestic animals. Animals abounded in the forests and they lived by hunting. Food was easily obtained and they ate only the choicest portions of their game. They regarded brains and marrow as specially desirable. The skill in art drawings show leisure. There are proofs that they carried on wars. The head of the woman of the Cro Magnon bearing the mark of a hatchet may have been wounded by accident, but the many crushed skulls both male and female show that there were scenes of warfare fierce and brutal among those early people. They have left evidence of respect for old age. In the British Isles they may have been cannibals. Owen found marks upon the bones of children which he said were made at feasts upon their flesh. Foster asserts that the Palæocosmic men of the reindeer period, were cannibals. Piette found at Gourdan fragments of skulls with marks of knives, and he thought also that they were the remains of feasts. But Quatrefages says, "No reason exists for thinking the Cro Magnon man was a cannibal."

The Canstadt race are the oldest men known to geology. They were savages, but yet they were men. They have been called simian and brutal, but yet they are very far removed from the highest known apes. In Hæckel's human tree the two parts next to man are unknown. Huxley has said that "to deny the gap would be as reprehensible as absurd." The Neanderthal skull has frontal protuberances and a receding forehead, and is called by Huxley the most brutal known, but it is a human skull



with a brain capacity equal to that of the Malays. The Canstadt type of skull reappears not unfrequently in our race. Quatrefages says Robert Bruce's belonged to it. The evolutionists admits that the links which unite man to the lower orders must be sought elsewhere than in Europe.

The geologic period in which palæolithic men lived has been determined, but the chronological age has been a matter of dispute which remains unsettled. On account of the relation to Biblical history this feature of the science is of great importance.

It is certain that the river gravel man in Europe, the oldest known to science, was not the first man. There are scientific, as well as historic reasons, for believing that man originated in Asia. When he came to Europe is unknown. Some have thought that the Canstadts were not the first to come but that there are traces of men in the pliocene and even in the miocene age. Quatrefages, usually very cautious and conservative, avows his belief in pliocene man. He says, "In my opinion the existence of pliocene man is an acquired scientific fact." But he admits that this opinion is far from being unanimous among scientific men. He thinks that there is evidence of miocene men. Dawson examined on the grounds the facts upon which the opinion as to pliocene and miocene men is based and says with positiveness that the human implements and bones in the pliocene and miocene strata are due to land slides. Prof. Daniel Wilson says, "One class of archæologists confidently anticipate recovering not only works of art but also fossil remains of man in the pliocene or even in the miocene strata. So far however as any reliable indications guide opinion it scarcely admits of question that neither has been found in any older strata than the later tertiary or quaternary."

Dawkins in the *North American Review* and elsewhere has offered strong reasons for believing that human remains can not be found earlier than the late tertiary. In this opinion he is heartily endorsed by Dawson. In the eocene we find only the orders of existing mammals, and of primates we have only creatures related to the lemurs. In the miocene we find the genera of existing mammals. In the pliocene are existing species, but the number is small compared with those of that



age which are now extinct. These men do not think that the human species could have escaped the influences which transformed or destroyed so many families and species of animals closely related to man. The only answer to this argument is that men escaped because of their greater intelligence. There is some force in the objection, and it remains therefore a question of fact. Whatever may be done hereafter, it is true, according to the belief of a large majority of scientific men, that man does not appear in geology earlier at the very most than the latest tertiary. Since Quatrefages wrote his *Human Species* no progress has been made towards confirming his opinion.

What is the probable number of years since man appeared in Europe? How old are the gravel beds? Mr. Hunt answered, 9,000,000 years, Mr. Lyell, 800,000, and later 200,000, Mr. Wallace 500,000. The majority have said between 100,000 and 20,000. The statement of these widely different estimates is itself proof that they were made not by scientific calculation but by guessing. Tylor says of these estimates, "They were guesses made when there was no scale to reckon time by, and it is safest therefore to regard it as a period lying back out of the range of chronology." Dawkins says, "We cannot fix a date in the historical sense for events which happened outside of history and cannot measure the antiquity in the term of years." He pronounces all attempts to determine it by the retrocession of the Niagara, or the deposit of the Nile mud, or the accumulations of rock as obviously futile. But while these men decline to express the length of time in years, they both removed man to a period of very great antiquity. Principal Dawson, on the other hand, does not hesitate as a man of science to stand up for a period that will harmonize with the Biblical history.

We have in regard to important points involved some false and confusing impressions. The expressions *palæolithic* and *palæocosmic* men, *fossil* men, *tertiary* men carry with them the atmosphere of a very great antiquity. We have somehow brought with us from childhood the idea that antediluvian men were confined to a small section of Asia, and then we think that these first European men must have emigrated after the Noachian deluge. We assume that the glacial period had been proved

to be many thousand years ago, while in fact the calculations first made have been shown to be very largely in excess of the true date. Scientific men of thoroughly established character have said that the close of that period may not be longer than six or seven thousand years ago. We overlook the fact that according to our common Biblical chronology nearly two thousand years elapsed between the creation and the flood. The race multiplied rapidly. Cain built a city. During the fifteen or twenty centuries men might easily and most probably did emigrate far from the original home. They could have found their way into Western Europe. Those who remained at home were pastoral but a considerable number preferred the more exciting life of the hunter. Many families may have gone before Tubalcain began to be "an instructor of every artifices in brass and iron," and even if they did not it would have been impossible for them to carry their metals with them. Emigrants into distant forests necessarily leave many advantages behind.

These palæolithic men were almost certainly antediluvians. At the close of the second and shorter glacial period there was a flood. It extended over a large part of Europe and Asia. There is a strata in Europe and Asia known as the loess that is ascribed to that flood by Foster. The strata is plainly diluvial. It was the results of rains in part but also submergences from the sea, as is shown by sea shells far from the sea shore. Dawson identifies this loess deluge with the Noachian. This loess is posterior to the river gravel deposit. It completely divides it from the succeeding period which is called the neolithic. The gap in the stone age has been observed by almost all of the investigators. If these Canstadtts and Cro Magnons were antediluvians we have according to our ordinary chronology a period of from five to six thousand years. Morlot puts neolithic men at six thousand, De Ferry at four thousand and Worsaae at three thousand years past. Can the geological facts be accounted for in that time?

At first the facts seem irreconcilable with the age assigned man in the Bible. The authority of so many great geologists oppresses us. As an example we will take the facts of the Somme valley upon which estimates have been made. We have



these statements as to the order and thickness of the strata. Peat thirty feet. Beneath it, lower river gravel from forty to fifty feet. Next below, upper river gravel thirty feet. Next, upland loam. Then the eocene chalk strata. In the gravel beds, both upper and lower, are the flint implements. We have thirty feet of peat and apparently thirty feet of gravel bed to be accounted for before we come to the bed containing the first relics of man. It seems that many thousands of years were necessary. But Mr. Tylor assures us that the two gravel beds are identical. They do not lie one upon the other and Mr. Tylor is confident that they were formed at the same time. The peat was certainly formed after the valley was occupied by man. Mr. Perthes estimated from the recent growth that it was formed a little more than an inch a century and therefore it required at least 30,000 to form the thirty feet. That is the rate at which it is forming now since the valley has been stripped of its forests. There are stumps and logs in the peat where they grew showing that it is forest peat. There are other evidences of the same fact. It is a well known fact that forest peat is formed much more rapidly than moss peat. Mr. Perthes found birch stumps *in situ* three feet high and an oak log four feet in diameter so sound that it was sawed into lumber. At the rate even of two inches per century the stumps were preserved for eighteen hundred years and the log for twenty four hundred years. No one can believe that either birch or oak could lie so long exposed without decomposition. A century would be a long time for them to resist decay. At the time they were being covered the peat was forming three feet at least per century. If all the bed had been formed at the same rate instead of thirty six thousand years it was forming only one thousand. But as it was not, we can not determine the time of its growth. We are sure however that this peat bed does not prove that man is even ten thousand years old.

The discoveries in the peat are interesting. A copper poignard twelve inches long was found at a depth of sixteen feet, an iron spade at twenty, a lump of iron under marl at twenty-four, a fragment of iron thirty-six, from the surface, fragments of a large Roman amphora and some medals of the Lower Empire

eighteen feet, an iron chisel nineteen feet, and just below it a vase turned on a wheel and hardened in fire, and near it the head of a urus and some worked flint. These statements collected by Southal, with references, from the books of Perthes, are proofs that the peat is not by any means so old as was at first supposed.

Another chronometer which gave thirty thousand years was Niagara Falls. More careful surveys have reduced it to seven or eight thousand. Dawson says: "Other indications of similar bearing are found both in Europe and America and lead to the belief that it is physically impossible that man could have colonized the northern hemisphere at an earlier date. These facts render necessary an entire revision of the calculations on the growth of stalagmite caves and other uncertain data, which have been held to indicate a greater lapse of time." He refers to Prof. Prestwitch as holding the same views. "Prof. Prestwitch, the best English authority on pleistocene geology, argues for a very early date for the close of the glacial period, and in regard to the antiquity of man falls back on the evidence of history instead of geology." With the testimony of history we are not now concerned.

So far then as has yet been established in regard to fossil men we have no reason for giving up our Biblical history.



## ARTICLE III.

## THE MAKING OF THE REFORMATION.

(MIDDLE AGES—1520.)

By REV. FRANK MANHART, A. M., Philadelphia, Pa.

If it be well for any to remember the rock whence they are hewn, then it is most fitting that we have assembled for a service commemorative of the Reformation of the sixteen century. One can scarcely err in assuming, for a Lutheran audience, an adequate knowledge of the religious corruptions of the times preceding the Reformation, of the incidents of Luther's life and work, as well as of the general process of the reformatory movements.

You are invited, then, to accompany me in a rapid survey of the characteristics of the period which merged into that of the Reformation, their influence upon Luther's personal development, and the principles by which the Reformation was begun.

The survey will close with the year 1520. In this year he gave the papacy its deepest wounds by his three great books—the *Address to the German Nobility*, the *Babylonian Captivity of the Church* and the *Freedom of the Christian*.

The theme may be stated as "The Making of the Reformation."

A fitting motto may be found in Gen. 1 : 2-3. "*And the earth was waste and void, and darkness was upon the face of the deep, and the Spirit of God moved. \* \* And God said : Let there be light ; and there was light.*"

The miracle of Creation is like the ever-recurring miracles of Re-creation of Providence. The brooding and moving of the Spirit of God converted original Chaos into the light, order, life, and beauty of the material world. The same Spirit converted the void and chaos of the "Dark Ages" into the age that prepared the way for that of the Reformation.

It was fitting that the Prince of Peace should establish his kingdom of truth in the quiet era of the dying and dead religions

of the ancient world. It was fitting also that when a *Reformation* of that kingdom was necessary it should be prepared and accomplished in eras marked by the "storm and stress" of such forces as were needed to create our modern civilization. The times which merged into those of the Reformation were a golden age to men stalwart of body, and bold or serious of spirit.

The *Crusades*, as mighty tides of humanity, had broken in vain upon the Moslem Orient, but the intellectual and spiritual influence borne on their ebb did much to awaken regenerate Christian Europe and the world.

The invention of *gunpowder* revolutionized the art of war, gave the deathblow to feudalism, and led to the crystallization of the nations and languages of modern Europe.

The use of the *compass* by Europeans begat the world's greatest era of maritime discovery. Columbus found a new world in the west, and Vasco Da Gama, by rounding Good Hope, opened the path of commerce to the old world in the East.

Copernicus, "thinking God's thoughts after him," gave men the true astronomy, and displaced the system of Ptolemy that had been paramount for 1400 years.

The work of Columbus on earth, was thus paralleled by that of Copernicus in the heavens.

In the fine arts of engraving, painting, sculpture and architecture, the creations of Dürer, Leonardo, Raphael and Michel Angelo were no more astonishing to their own age than they are as yet unrivaled.

Gutenberg died in poverty in 1468, but when in 1455 he printed a Latin Bible, he created an art that was to enrich and enthrall the world.

The Renaissance, as the revival of learning, reveling amid the treasures of ancient literature, recreated the old universities and with the Reformation established those new ones, that have been the great centres of modern learning.

But the crowning glory of this era of the world's history was the Reformation. All the great activities of this great era find their consummate flower and fruit in this movement. The direct inspiration of other movements was of the earth, that of this from heaven. Though its inspiration was from heaven the



Reformation was rooted in the world's past. It was for man, and by man. It united and embodied the best thought and aspiration of medieval philosopher, theologian, mystic and saint. These it enriched immeasurably by treasures of truth of its own discovery. It became the bountiful mother of the good in that great Christian era of which we are a part.

Unquestionably the hero of this Reformation is Martin Luther. He, infinitely more than any other man, was its creator, and, therefore, the creator of the most important movement and era since Christ and the Apostles. He is the "uncrowned king" of these last four centuries.

And what manner of man was Martin Luther? Like all men he was a child of his times. As the greatest of men, he was preëminently the child and the father of his times.

What did his times make of their child Luther?

They made him a German and a patriot. He came from the heart of Germany's forests and from the depths of her soil. He so imbibed and extended the spirit of German patriotism and nationality that all her heroes down to Bismarck and Moltke have him for their father. But they altogether have completed only a part of his patriotic work. No truer title has been given to modern Germany than "The Land of Luther." As he was preëminently her son, so he abides her preëminent son.

The ardent patriotism of Luther gave to his address to the German nobility alone force enough to have launched the Reformation.

The Renaissance gave Luther much of his intellectual equipment. His spiritual weapons were forged, by forces to which humanism was a stranger.

His times made him a profound believer in sin, ("Fools make a mock at sin" so do some people of "culture.") He knew no profounder conviction, than that sin was a deep, deadly and damning disease in every man. The problem of problems of his early life was how to secure the forgiveness of his sins.

He was given absolute belief in the devil. To him, he was the personal arch-enemy of all Christians. He wreaked his anger upon them by spiritual temptations, and in such material forms as "breaking their necks," "driving them to insanity,"



“drowning some,” and “inducing many to suicide.” He was made an unquestioning believer in a hell. Hell, as a place of unending torment, for every unforgiven man, was as real to him as his right hand.

The rigid discipline of home, school and cloister made him profoundly conscientious. To do right, as he was given to understand the right, was to him more imperative, more a matter of course, than food, raiment, honor or even life.

He was made a believer in the Church. Her baptism incorporated him with her as a part of the mystical body of Christ. Her call and ordination made him a preacher of Christ and his Gospel. Her doctorate made him a sworn knight of the Holy Scriptures, whose sword must never be sheathed, while their truth had enemies. Though he often acted as if providence had given him extraordinary authority, yet he always appealed to his credentials from the Church. To him the Church was dowered with immortality, its continuity could never be broken. It was corrupt, as he soon discovered, yet it could never cease to be the pillar and ground of truth, the kingdom of God in very deed. Add to these things the facts that he was inheritor of much that the first Christian centuries had left; and from the Middle Ages, of the subtle and daring speculations of schoolmen, the fervor and spirituality of saints and sectarists, the ecstatic piety of mystics, and the courage, fidelity and zeal of such morning-stars of the Reformation as Gerson, Wickliffe, Huss and Savonarola, and we have a fair conception of Luther as his times made him.

But we do not yet have our Luther—the world’s Luther. He is a giant in gifts, but is in shackles. He is righteous, but it is after the “law of a carnal commandment.” The grace of Christ must make him free, that he may free others. He must possess a righteousness that is absolute and divine, that he may teach others the way to attain true righteousness and peace.

With a desire, Pauline in nature and intensity, his soul craved a righteousness that would reconcile him to God, and give him peace and assurance. When he asked his spiritual guides how he could get this, they said by WORKS, by WORKS, by WORKS and

faith. He followed their counsels with the thoroughness of a devotee. It was all in vain.

Through years of such rigorous monkish discipline as nearly destroyed his life; through years of anxious prayer and study he struggled on, cheered by only an occasional gleam into the fullness of light and peace.

Then he knew, with a power of conviction and assurance, that nor man nor devil could gainsay, that the righteousness which he craved,—the righteousness which justifies its possessor before God,—is the righteousness of Christ, and that God fully and freely gives this righteousness to him who believes on his Christ, and that this righteousness was his.

Martin Luther, by providence and grace, was thus made such a Christian man that he could not but so embody and proclaim that whereunto he had attained, that a Reformation, with the doctrine of justification by faith as its cardinal principle, was inevitable.

Here was the “article of a standing or falling Church.” Here, too, was the man whom the Holy Spirit would use to lead the Church out of the chaos of this stirring, eager era, into a new era of light and progress.

One great thought may create an epoch. One masterful man may be the father of an era. The masterful man may take the great thought and so develop and apply its corollaries, that it, with them, becomes the foundation and superstructure of centuries of faith and life. Such a man was Luther. Such a thought was justification by faith. He made it regulative of the entire Christian faith and life, of all the mutual relations of the Christian, God, the Bible, the Church, society and the state.

The applications Luther made of this doctrine in the year 1520, contained all of the essential principles of Protestantism.

Let us now take a rapid survey of the more important of them.

The believer's relation to God. It ceases to be primarily that to a just judge and becomes that to a Heavenly Father. As the child may directly approach its Father, no special earthly priesthood is needed. This relation furnishes the supreme law of right and duty. The whole moral law is kept, because the



believer "so fears and loves God" that he has no desire to do otherwise. Conscience is made luminous and regnant.

The believer's relation to the Bible. The Bible is the word of God. It is received as the sole rule of faith and practice. Not only has every believer the right to search the Scriptures for the material of his faith, but there lies upon him the duty and necessity of so doing. Tradition, the "Fathers," and the "Church" through school, bishop, pope and council, may only aid "private judgment" in understanding the Scriptures. For one or all of them to supplant private judgment is usurpation. To willingly or negligently yield to this supplanting, is to sell one's Christian birthright.

The believer's relation to Baptism. The word and the water make the sacrament. Faith and the sacrament make the Christian. Baptism makes of all the faithful an universal priesthood. Besides this priesthood, there is none but Christ's. The efficacy of baptism is to reach through life. It is the divinely given basis of Christian nurture for family, church and self. Sanctification—growth in grace—requires not priestly penances. It knows no "indulgences" in this world and no purgatory in the future.

The believer's relation to the Lord's Supper. He makes personal appropriation of the words of Christ, "given and shed for you," as the "chief thing" in the sacrament. In the entire sacrament, the believer simply adheres to "the very words of his Lord." He thus cannot accept rationalism's refinements, or Rome's crass "monstrous miracle of transubstantiation." They are "mere figments of human opinion." The bread and wine remain such throughout the communion, but there is also, for all, a real presence of the Lord. The entire sacrament is for all, since all are priests, and Christ himself so ordained. It is God's promise of forgiveness and can be approached by faith alone. As its whole "force, nature and substance" lies in the word of Christ, nothing whatever need be added to "the simple primitive institution."

The believer's relation to Church Polity. The Church is the assembly of baptized believers. By baptism all share the common priesthood. By virtue of that priesthood all are equal in



rank. The ministry is an office, a service. The authority to call, to elect, to ordain to and to depose from the ministry, inhere in each separate church. All authority springs from the priesthood which all believers share. There are no "orders." There can be no graded ministry, *jure divino*. The Church can institute or recognize one, *jure humano*. The right to call Christian councils, local or general, cannot reside in popes or bishops, save by the consent of the Church, in which alone all rights inhere.

The believer's relation to Church Cultus. Nowhere can there exist a right to impose ceremonies upon the churches, or to demand of them uniformity as an essential mark of true churches. Here, too, the universal priesthood is "royal" in its liberty. But, by a free choice, common rites and services may be wisely observed. The churches may and should use that which is seen to be for edification. They may also value, and yield much to, the principles and sentiments of continuity, fraternity and unity, in worship.

The believer's relation to the state. Faith is free. The Church must be free, in its sphere. This liberty is its heavenly dower. The state must also be free, in its sphere. It, too, has its heaven-given functions. There must be a free church alongside a free state. Cæsaro-papacy, the Roman hierarchy of which Hildebrand dreamed so daringly, and the Genevan hierarchy which Calvin maintained so rigorously, are alike unwarranted.

The believer's relation to personal piety. His faith is his life. It works by love. Where love and life are, there must be an ever-developing piety. His piety should be devout and earnest, as becomes a child of God. It should be pure and joyous, as becomes the justified. As nourished by the spirit through the means of grace, it must needs be free from emotional fanaticism or righteous asceticism. It thrives best "in the world" though it "is not of it." It touches life at every point and makes all its activities sacred.

The believer's relation to the Reformation of the Church. The believer uses the word of God as an infallible source and criterion of truth. He tests all things he finds by it. New life and light are ever passing from that divine word into him. As believers

are a "royal priesthood" they may and must speak the truth as the word, with its indwelling spirit, has taught it to them. Thus, the authority and the power of renewal and reformation, the Church ever finds within herself.

In leaving our brief summary of Luther's early teaching, it may be well to remember that in his remaining 26 years he greatly elaborated and, in some features, modified these first principles.

Luther's mental and spiritual development, in the three years from his indulgence theses in 1517 to his three great books in 1520, is unparalleled. It betokens a mind, active, masterful, forceful, far beyond any other in uninspired history. The great works of the year 1520, containing the essential principles of Lutheranism, Reformation, Protestantism, lay before Luther at Worms. His recantation could not then have stayed the Reformation, though it would doubtless have greatly changed its character.

That he was able, so modestly, yet so firmly, to adhere to his principles, in that august assembly, makes the scene one of the most memorable in human annals.

"It is," says Carlyle, "the greatest moment in the modern history of men, English Puritanism, England and its Parliaments, Americas and the vast work of these two centuries; French Revolution, Europe and its work everywhere at present: The germ of it all lay there: Had Luther in that moment done other, it had all been otherwise."

The making of the Reformation may be thus epitomized. Divine Providence gave the times, culminating in the Reformation, their characteristics.

God made Luther the child of his times.

God made Luther also the re-incarnation of that obscured truth, *Justification by Faith*.

God, then, through Luther as his chief instrument made the Reformation, and with it our enlightened era—"Time's noblest offspring."

It is ours, to give God the glory. It is ours, to gratefully and zealously enjoy, defend, enrich, and extend; and only thus, be he worthy of the glorious heritage.



## ARTICLE IV.

## DRAMA OF THE NATIVITY.

By AUSTIN BIERBOWER, ESQ., Chicago, Ill.

The birth of Christ, as related by Matthew, makes a natural drama. There is outlined a pre-existing plan on which everything is to occur, and the story is told so as to fill up this plan. One problem after another is solved, although in the beginning each seems impossible of solution. The prophets relate what events are to take place, and everything depends on verifying their predictions, without which the evidence will fail of Christ as a Messiah, and instead, a contradiction will appear overthrowing his claims. The prophecies are cited in the course of the narrative, and their fulfillment in each case is made to appear most naturally, like the predictions in *Œdipus Tyrannus* or in the *Prometheus* of *Æschylus*. The treatment by Matthew of the subject is not unlike that of Shakspeare in the *Tempest*, where Prospero foresees what is to come to pass in the drama, and then proceeds, by a circuitous route, and in the face of apparent impossibilities, to bring it about. The series of *denouements* produced by Matthew is effected chiefly through a number of dreams and flights, much as Prospero uses the spirit Ariel in like places of difficulty.

Many obstacles stare the writer, and stare the reader, in the face at the outset. Everything and everybody appears to be in the wrong place, and destined to disprove, instead of verify prophecy, and to disprove it by many discrepancies. The task of weaving the whole into one story looks as formidable as it probably did to the author of the *Iliad* or *Nibelungen Lied* of weaving the conflicting and unlike stories of the Greek or German heroic ages into one epic.

Look for a moment at the perplexities of the situation. Christ was to be born of a virgin, and yet he was known to be the son of a wife; he was to be born in the line of David, (so as to inherit the throne) and yet he was to have no male ancestor (a



female ancestor being, for this purpose, inadequate). He was to be called Immanuel, and yet his name was known to be Jesus. He was to be born in Bethlehem, and yet his mother was known to be living in Galilee. He was to come from Egypt, and yet he was known to be born in Judea. He was to be called a Nazarene, and yet he had never been at Nazareth. There were, in short, so many apparently conflicting circumstances predicted and related of him that it seemed impossible to weave them into a connected account of the same person.

This is skillfully done, however, in the first Gospel, which not only reads like a probable story, but is full of action and thrilling incidents, which follow naturally as parts of the same drama. The prophecies are made true, the facts are shown to be consistent throughout, the events all flow from one purpose, there is a great complication of plot and variety of characters, there is a play of diverse motives and conflicting interests, there are the necessary exploits, entanglements and solutions, and the most thrilling climaxes of conspiracy, tragedy and rescue.

Let us, then, glance at the subject to see how the story, made up of apparent contradictions, is thus woven from its multitudinous details into dramatic unity.

Christ is predicted as the Son of David, and his descent from this personage must be made to appear. Being known, however, to be not in David's line, the first question is how to reconcile the prophecy with the fact. The opening problem of the dramatist, is, accordingly, the solution of a contradiction; and the reader's interest is naturally excited at meeting so early an insuperable obstacle. He wonders, like all readers of romances and dramas, what can possibly be the solution.

It is not announced in the beginning, however, whose son Christ is; and the story opens with him in charge of a peasant. The reader does not yet know but that he is the son of Joseph. Only the prophecy makes it dimly suspected that, like a foundling, or promising boy in gypsy camp, he is the child of some greater personage. As far as the account, however, shows, until after his genealogy is explained, he appears as the son of a poor carpenter, and the play proceeds on this supposition.

A line of descent is, accordingly, traced from the ancient

kings to this carpenter, beginning with Abraham the father of his race, (although Luke begins with God the father of all men,) and is brought down through Judah, Jesse and David to Joseph, the reputed father of Christ and husband of his mother. This genealogy makes him, thus far, presumably the offspring of David, and meets the requirements of the prophecies as well as comports with the titles ascribed to him, such as "the seed of Abraham," "the lion of the tribe of Judah" and "the Son of David."

But the solution is not so simple. A fatal difficulty arises if Christ is allowed to be the son of Joseph, and so the heir of David and descendant of the worthies mentioned. For, if this were so, he could not be the son of a virgin; but this human father would block the way against introducing him to a divine parentage further on. This difficulty must, therefore, be met.

This is done by making him a supposititious child. Joseph, his supposed father, is found to be his reputed father only, or his father by adoption, through which Christ becomes, indeed, the legal representative of David's line, and so, as the heir of Joseph, is entitled to everything that could descend through Joseph, though it leaves him without his blood. This gives Christ a royal rank and claim as a prince and future ruler, while, at the same time, it leaves the way open for a divine parentage and birth from a virgin.

The next difficulty is to reconcile the virginity of his mother with the fact that she was a wife, and had been such before his birth. Here is, accordingly, another paradox that taxes the ingenuity of the reader, who has the prophecies in mind; and he asks, what can possibly be the solution of such a contradiction? How can one be a wife and a mother, and still be a virgin?

The solution of this mystery in the great drama is that the child was conceived before the marriage was consummated, so that Joseph was not the father. God is represented as the male parent, which explanation also opens the way for Christ's greater title of the "Son of God," and for his divinity as well as his royalty. The story is thus related by Matthew: "Now the birth of Jesus was in this wise: When his mother Mary had



been betrothed to Joseph, before they came together she was found with child of the Holy Ghost."

This being so, the next question is the perplexity of Joseph. When a man discovers that his wife is with child by another than himself, what should he be expected to do? This situation must be met. It appears, as was most natural, that Joseph at once believed his wife to be faithless, and that he proceeded, on that supposition, to act as men usually do in such circumstances, namely, to divorce her, or, as the writer says, "put her away."

There were two ways of doing this, both of which Joseph had in mind? One was to make a scandal and openly vindicate his honor by her public punishment; the other was to keep the matter quiet by disposing of her privately—in both cases to abandon her as a fallen woman. He chose the latter, more merciful, course. Matthew says, "And Joseph, her husband, being a righteous man, and not willing to make her a public example, was minded to put her away privily."

Here the average reader would expect the whole development of the story promised to collapse. The fate of Mary seems sealed and her disgrace certain. How could Joseph, with such evidence, be expected to be persuaded of her innocence? and how could she be made to appear a heroine if discarded as a fallen woman? Here the great dramatist has recourse to a dream, as he has for most other denouements in which Joseph is concerned. Joseph was unusually given to dreams, like his name-sake in the Old Testament, who, being similarly guiltless of incontinence, dreamed, in his purity, of strange things at night. Like him, therefore, this later Joseph believes in dreams, and acts on them, both Josephs being famous for interpreting dreams, as well as for dreaming them. The real father of the boy, Jehovah, who alone may be supposed to know the true parentage, sends a dream to Joseph, saying that it was not any man at all, but the Holy Ghost, that was the father of the child. Matthew thus relates the incident: "When he (Joseph) thought on these things, behold an angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take



unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost."

Joseph, with a great exercise of faith, believed the angel, and was satisfied; so that this difficulty is thoroughly removed, and a complete reconciliation effected. The writer says: "And Joseph arose from his sleep, and did as the angel of the Lord commanded him, and took unto him his wife."

Here the curtain falls on the First Act, which is a complete drama in itself. The difficulties are all overcome, the lovers are reconciled, and everything is satisfactory. And all this comes out in exact fulfillment of the prophecy alluded to before, with which the writer triumphantly closes this scene. For he says, quoting the prophecy as showing the motive of the whole story, "Now all this is come to pass that it might be fulfilled which was spoken by the Lord through the prophet, saying, 'Behold the virgin shall be with child and shall bring forth a son. And they shall call his name Immanuel,' which is, being interpreted, God with us;" and he adds that Joseph knew not his wife "till she brought forth a son; and he called his name Jesus."

The Second Act of this drama opens similarly with the first, with an apparently insuperable difficulty, which it is the purpose of the development of the play to similarly surmount. There is an ancient prophecy on record that Christ is to be born at Bethlehem. His parents, however, are not at Bethlehem, but in another country, and the time for the birth of the child is at hand. The old prophecy ran as follows:

"And thou Bethlehem, land of Judah,  
Art in no wise least among the princes of Judah,  
For out of thee shall come forth a governor  
Which shall be Shepherd of my people Israel."

The prophecy must be fulfilled. And for this purpose there must be a journey taken by his mother to Bethlehem, which journey must be taken at once, and, moreover, there must be for such journey a motive that admits of no delay. Only an extraordinary reason can suffice to explain such a long trip, hastily taken, by a woman in her condition; and this reason, and the journey taken in consequence thereof, must comport with several other events that have to find a place in the drama later on, in

order to fulfill some further prophecies ; and the times, places and circumstances of all must correspond. For, before their journey can end it must lead them into Egypt and Nazareth ; so that a tour, and a reason for a tour, must be planned to Bethlehem, to Egypt, to the land of Israel and to Nazareth.

The occasion of this journey is satisfactorily found in a proclamation made by the Roman authorities that all the people of the Empire must be enrolled—an historic event—and that for this purpose they must present themselves respectively at the places where they belong. Christ's parents, living in Galilee, may be presumed to have belonged there, so that no necessity at first appears for their going to Bethlehem. But as Joseph claimed to belong to the house of David, (and must belong to it for the purposes of this story), and as Bethlehem was known as the city of David, he found it to be his interest (as it was his privilege) to be enrolled there. He makes the journey, therefore, to Bethlehem, taking his wife with him ; and, while they were there, she gave birth to Jesus.

\*The prophecy was, therefore, adequately fulfilled, and Christ can be truly said to have been born at the place predicted. The whole circumstances are thus related by Luke : "Now it came to pass in those days there went out a decree from Cæsar Augustus, that all the world should be enrolled. This was the first enrollment made when Quirinius was governor of Syria. And all went to enroll themselves, every one to his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to the city of David, which is called Bethlehem, because he was of the house and family of David, to enroll himself, with Mary, who was betrothed to him, being great with child. And it came to pass, while they were there, the days were fulfilled that she should be delivered. And she brought forth her first-born son."

Here closes the Second Act. Jesus is born at the place foretold, and all is brought about in a natural way, so that the difficulties with which the Act opened are removed without violating any of the proprieties of a drama.

The Third Act opens with a prophecy that Christ must come from Egypt. Here is a still greater difficulty than any yet



reached ; for he is already represented as having been born in Bethlehem, which is in Palestine, in Asia, so that he can hardly by any pretence be called an Egyptian or inhabitant of another continent. The prophecy, however, reads, "Out of Egypt did I call my Son ;" and Matthew says that it must be fulfilled. Christ must, therefore, by some means, be got into Egypt, so that he could be called thence in fulfillment of the prophecy.

There was nothing ordinarily to take a poor family from Judea to Egypt, so that an extraordinary occasion must be presented, one that would justify a flight not only from Bethlehem, but from one continent to another. This occasion was presented in an attempt at the life of the boy, which attempt was made by Herod, the ruler of the country, of which I shall presently speak. To make his escape from such an enemy, it was necessary to take him not only away from Bethlehem where search was to be made for him by Herod but out of the bounds of Herod's jurisdiction altogether. Hence the dramatist has recourse to a flight, and Christ is represented as taken by his parents in a thrilling escape by night, to a far distant country, in Africa, there, like so many others in story, to live until the king's death, and then to be produced again, when the danger is over, and when a new part of the drama is to be enacted.

Christ is thus in Egypt, and is safe. He must, however, in the next place, be brought out of Egypt. For, while it was foretold that he would be there, it was foretold also that he would not stay there. There were other places still that were to give him each a name, and he must be known as hailing from them in childhood. For this reason, therefore, and to meet the prediction mentioned, he had to be called out of Egypt.

Here was a difficulty, however. For, the same motive that required that he should go to Egypt required that he should stay there—namely, his safety. There had, therefore, to be another change in the face of history to furnish a pretext for his departure. This was furnished in the death of Herod, who, living, had caused the danger. Herod, accordingly, dies at the right time, which leaves the way open for Christ's return without danger, all of which events, as Matthew says, were brought about for this purpose. For the power, it may be observed,



that had the care of Christ's life, (or the story of it,) saw all these steps from the beginning, and provided that each event should come out in fulfillment of the prophecy with which it started out. Thus Matthew briefly relates his flight to Egypt and his return, together with the prophecy for which it was done: "And he arose and took the young child and his mother by night, and departed into Egypt, and was there until the death of Herod; that it might be fulfilled which was spoken by the Lord through the prophet, saying, "Out of Egypt did I call my Son."

Here is, accordingly, a complete verification of the prophecy. Christ is taken to Egypt and back again, and the harmony of the whole story is preserved. This ends the Third Act.

The Fourth Act opens with Christ thus returning from Egypt, but finds him going in the wrong direction for the fulfillment of another prophecy. For a prophecy had been made to the effect that he should be called a Nazarene, and though his youth is passing, and he has not yet been at Nazareth, he is now going in another direction, with a view of remaining away.

Several times already this prophecy (about being called a Nazarene) was on the eve of fulfillment, but in each instance was postponed by a diversion with all appearance of its final defeat; as will appear if we recall several events already referred to. For his parents, as we saw, were living at Nazareth just before his birth, so that it looked at the outset as if the prophecy would be immediately verified, without any adventure, simply by his being born at home. But this as we saw, would have defeated other prophecies (as that he should be born at Bethlehem), so that a different career had to be marked out for him. His parents accordingly left Nazareth for Bethlehem just before his birth, as we have seen, and followed a long and winding line of travel, which, though it was finally to land him, after devious ways, in Nazareth, as we shall see, was apparently always going away from that consummation. Luke says, after relating the decree about the taxing, which took him to Bethlehem and away from Nazareth, "And Joseph also went up from Galilee, out of the city of Nazareth, unto Judea into the city of David,

which is called Bethlehem ;” and there, he relates, as we have seen, that Jesus was born.

This seemed to completely defeat the prophecy at the beginning. Nor is this all. After his birth, and when the enrollment had been accomplished, his parents, instead of returning to Nazareth, as might have been expected, because it was their home, took the child by successive steps further away from Nazareth, and so away from the place fixed by prophecy for his abode. And, though several times during their wanderings, it looked as if events were about to transpire which would take him to Nazareth, yet, just at the moment of the fulfillment of the prediction, he was diverted off in another direction.

Thus, when he was taken away from Bethlehem, and it was expected that he would be taken home, he was taken, not to Nazareth, but to Jerusalem ; and when on making the next change, (when it again looked as if he would return to Nazareth) a new event sent him suddenly out of the continent altogether to Egypt, as we have seen, and not only sent him thither, but blocked the way against his return. For he had to remain in Egypt till the death of Herod, so that Jesus seemed now fixed as an Egyptian.

Another prophecy, however, requiring him to be called out of Egypt, (and the death of Herod permitting his return,) when it again looks as if he would at last be taken back to Nazareth, and so fulfill the prophecy, the current of events shoots off in another direction still, and the prophecy seems further from verification than ever. Joseph has a dream in which he is told to take the child into another country altogether. And when he finally brought him back into Asia, and he seems to be going home, he is taken not to Nazareth, as was expected, but to the Land of Israel.

At this point, however, while going apparently against the prophecy, he encounters, like *Œdipus* at Thebes, an obstacle that will finally land him where the prophecy requires him to be. He cannot remain in the Land of Israel, on account of a plot against him, and so he starts out for Judea, which, though in another direction from Nazareth, is nevertheless a step towards the fates which, according to prophecy, are awaiting him. The



hostility of the ruler prevents him from going to Judea as he intended, and so he is unexpectedly turned aside, when lo, as a pleasant surprise he is landed at last in Nazareth, where he has been so long predicted.

This episode is thus briefly related by Matthew: "And he arose and took the young child and his mother, and came into the land of Israel. But when he heard that Archelaus was reigning over Judea in the room of his father Herod, he was afraid to go thither, and, being warned of God in a dream, he withdrew into the parts of Galilee, and came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophet that he should be called a Nazarene."

Here closes the Fourth Act, which sees fulfilled the prophecy which was made at the beginning, which required, however, many long devious ways, in which the chief characters were steadily marching up to its fulfillment, often barely escaping it, though repeatedly seeming to go directly against it, and to contradict it.

The Fifth and last Act of this remarkable drama opens with several prophecies which it proceeds almost to defeat, and then, by a circuitous route full of startling adventure, sees fulfilled. This act is a whole drama in itself, and traverses some of the incidents already mentioned, in working up the final consummation.

There is in the beginning a prophecy, that the child about to be born is to save the people from their sins. At the same time there is a vague prophecy recalled, which was anciently made by Jeremiah, to the effect that there would be a great tragedy in connection with this child. This last prophecy is quoted by Matthew as follows :

"A voice was heard in Ramah,  
Weeping and great mourning,  
Rachel weeping for her children,  
And she would not be comforted because they were not.'"

Here was an apparent conflict between the prophecies ; one implying that the new-born child would grow up to become a benefactor to the world, and the other, that he would, perhaps, perish in the tragedy, and so cause the great weeping and mourn-

ing referred to. The suspense occasioned by this uncertainty is naturally intense, and, as the story proceeds, it is often uncertain which prophecy will be fulfilled in the development. Often Christ seems about to perish, and so to fulfill the sorrowful prediction of Jeremiah ; but as often he escapes the impending danger, and so seems to move towards the other destiny foretold—that of a promised Saviour.

The birth of the child is realized as predicted, and his name is called Jesus, or Saviour, and so far the good prophecy is early fulfilled. Immediately a star appears in the heavens to certify to the importance of the event, and wise men come from the east to worship him. This is a further verification of his success. It thus appears as if the whole prophecy would be of easy fulfillment, and soon accomplished to the satisfaction of everybody.

But now the trouble begins to brew, and there are premonitions of the great tragedy that has also been foretold. The very adulation given to Jesus awakens the danger that has been sleeping in his path. Herod hearing that the people are paying homage to another than himself as King of the Jews, and that his empire is consequently threatened, stirs himself into action. It now, in turn, looks dark for the new-born child ; and the prophecy of the tragedy, rather than of the Saviour, seems about to be fulfilled. Matthew says, “And when Herod the King heard it, he was troubled and all Jerusalem with him. And gathering together all the chief priests and scribes of the people he inquired of them where the Christ should be born. And they said unto him, In Bethlehem of Judea, for thus it is written by the prophet,

‘And thou Bethlehem, land of Judah,  
Art in no wise least among the princes of Judah ;  
For out of thee shall come forth a governor  
Which shall be shepherd of my people Israel.’

Then Herod privily called the wise men, and learned of them carefully what time the star appeared. And he sent them to Bethlehem and said, Go search out carefully concerning the young child ; and when ye have found him bring me word.”

Herod was thus not only aware of the existence of a supposed



rival, but was hot upon his track. Having summoned his counselors he had learned where Christ was, and when the star appeared that would guide him thither, and he had sent parties to learn carefully all about the child, and to inform him when they should find him. It now looked, accordingly, as if Jesus was about to fall in the hands of an enemy and perish.

Herod, however, made a pretence which reassured those who looked for a Saviour. He said that he wanted to know where Christ was, and to go to him, that he might also worship him. It accordingly now looked, again, as if the good prophecy was about to be fulfilled, and all danger seemed passed. The wise men went on their way, following the star to Bethlehem, met the child, and, with exceeding great joy, as we are told, "fell down and worshiped him, and, opening their treasures, offered unto him gifts,—gold, frankincense and myrrh." It remained, therefore, it seemed, only to carry back the information to Herod that he might also come, and, by submitting as king to him, make the triumph of Jesus complete.

But while they were thus indulging in the hope of an immediate fulfillment of the favorable prophecy, the fact leaks out that Herod wants the child only that he may kill him; and now the predicted tragedy again looms in view. The very return of the Magi to Herod, which was expected to bring a new worshiper to Jesus, is seen to threaten a betrayal of him, and a leading of him to his fate. The Magi, it is expected, will soon be back. Herod will then have all the information he wants, and Christ will be helpless in his hands.

Here the divine dramatist has again recourse to a dream to save him. God interferes and turns the stream of events into a new channel. He prevents the return of the wise men, and so Herod never gets the information that had been obtained for him—at least not in time for his purpose. Matthew says, "Being warned of God in a dream that they should not return to Herod, they departed into their own country another way." All the precautions, therefore, of this first enemy of Jesus, and all the counsels of his advisers are circumvented by fate, and Herod is just where he was before he began his ruse. Christ has escaped,

and the prophecy that he shall save the people seems again to have a chance of fulfillment.

But Herod is not to be so easily foiled. As he could not get the definite information wanted from the wise men, and so could not locate Christ, or identify him, he determines to kill all the male children in Bethlehem, and so to make sure of accomplishing Christ's death. Here the predicted tragedy again looms in sight, like the ravens in the *Götterdämmerung*, and the prophecy of Christ's success seems about to be defeated. To provide against all possible escape of Christ, and so to make assurance doubly sure, Herod commands all children under two years to be slain, and all in the surrounding country, so as to head off any escape from flight in the little time left between the order and its execution.

This is all accomplished according to programme, and one of the greatest tragedies on record is consummated, fulfilling evidently the dark prophecy mentioned at the beginning of this Act. For the descendants of Rachel, like a thousand Niobes, are now weeping for their children. It is thus briefly related by Matthew: "Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth and slew all the male children that were in Bethlehem and in all the borders thereof, from two years old and under, according to the time which he had carefully learned of the wise men. Then was fulfilled that which was spoken by Jeremiah the prophet, saying,

A voice was heard in Ramah,  
Weeping and great mourning,  
Rachel weeping for her children;  
And she would not be comforted because they were not."

It looks, therefore, to the spectator at this stage of the drama as if Christ were slain and the prophecy of his salvation wholly defeated. All the children were apparently slain, and not a single escape thus far was known. Herod appears to have triumphed, and the drama seems to end in an all-comprehensive tragedy. The dark prophecy apparently proves true, instead of the bright one. The curtain is expected to fall, and the play to end. All hopes raised in the spectators at the beginning of the Act are disappointed, and wrong seems to triumph. This



scene is like the close of the Nibelungen tragedy, in which all are destroyed in the burning palace. Christ goes down with the children of his city and country, and the prophecies all go with him.

It appears, however, that, just before the massacre, Joseph had a premonition of the purpose of Herod—in a dream as usual—and that he had silently stolen out of the city and country with Jesus, all without the knowledge of Herod or his agents, so that, while the work of destruction was going on so confidently, he was at a safe distance and on the road to Egypt. Light again arises on the prophecy of the great salvation, and his movements work out the fulfillment of the other prophecies mentioned in the preceding acts; so that this very attempt at the defeat of the favorable prophecy brings about its fulfillment, and with it the fulfillment of all the rest. Thus it is related by Matthew: “An angel of the Lord appeared to Joseph in a dream, saying, ‘Arise and take the young child and his mother, and flee into Egypt, and be thou there till I tell thee, for Herod will seek the young child to destroy him.’ And he arose and took the young child and his mother by night and departed into Egypt, and was there till the death of Herod, that it might be fulfilled which was spoken by the Lord through the prophet, saying, ‘Out of Egypt did I call my Son.’ ”

Christ is, therefore, safe and on his way fulfilling the other prophecies, going to Egypt and coming out as foretold, and proceeding into the various other countries where it was predicted that he would live and receive his national names. Right has again triumphed, and the darkest plot in history is seen to have failed of its purpose.

Here the drama reaches its climax, and what follows moves rapidly to a complete solution of all the remaining difficulties, and a happy ending of the whole. Herod soon dies, and Christ is left free again to return to his home. An angel of the Lord acquaints Joseph of this fact, saying, “Arise and take the young child and his mother, and go into the land of Israel, for they are dead which seek the young child’s life. And he arose and took the young child and his mother, and came into the land of Israel.”

Here he met, indeed, a temporary obstacle, which turned him aside ; but it assisted thereby, as we have already seen, in bringing about the fulfillment of the last prophecy made of him, namely, that he should be called a Nazarene ; for it forced him to Nazareth, so that he could now properly assume that title. For Archelaus, who succeeded Herod, was, as already intimated, bent on the same policy toward Christ as his father ; so that the danger was revived, and Jesus had to be kept out of his way. Joseph therefore departed with him and went to Galilee to the city of Nazareth, thus both escaping death at the hands of Archelaus, and acquiring the title of Nazarene, as related by Matthew, who thus epitomizes the whole story, to which we have already referred : “But when he heard that Archelaus was reigning over Judea, in the room of his father Herod, he was afraid to go thither ; and, being warned of God in a dream, he withdrew into the parts of Galilee, and came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets, that he should be called a Nazarene.”

This verifies therefore, the last prophecy, and here the drama naturally ends. The child is safe, his infancy is passed, and his story is dropped by the Scriptures, to be taken up no more until he reaches manhood. Only one reference is afterwards made to his youth, and that by but one Evangelist—Luke—who relates an event which occurred about his 12th year. The Drama of the Infancy closes after a long and tortuous route, which begins with prophecies which all seem as impossible of fulfillment as that Burnham Wood should come to Dunsinane, but which, after encountering many temporary difficulties, are at last all verified just as naturally, and are aided in their verification by the very difficulties themselves. The same circumstances which diverted his course away from the line of prophecies ran him into the way of other prophecies. When fleeing from danger he passed through the lands where his abode was foretold. When unable to go where he desired he had to go where he was predicted. And when efforts were made to defeat a prophecy, they worked out the fulfillment of the prophecy, as in the case of *Œdipus*. The story runs along naturally and easily. It is a unit, is probable, and is complete ; and the idea is carried out



with which it began, namely, that all these things were done "that it might be fulfilled which was spoken by the prophet." Nothing came to pass as the incident of a moment, but everything as parts of a whole. All was the outworking of a plan, and according to a design that was conceived at the beginning, and was adhered to throughout with close fidelity.

In closing this outline of the remarkable Drama of the Nativity, in which the theme is the working out of a series of predictions, it may be observed that the same dramatic motive runs through the rest of the story of Christ's life, until it culminates in the tragedy of the crucifixion and the subsequent triumph of the resurrection on the heels of this defeat, and the grand *finale* of the ascension. In fact the whole story of Christ is a series of dramas, like the Nibelungen Tetralogy of Wagner, of which the Nativity just outlined is, like the Rheingold, only the first. Especially is this so in the treatment of the story by Matthew, in which the prophecies are held in hand at the beginning, and, as event after event is developed without apparent regard to them, but in a purely natural way, prophecy after prophecy is seen to be verified; when finally the writer triumphantly brings forth the exact words (only hinted at before), and announces their fulfillment as the purpose of the whole transaction.

Thus when Christ, later on, went to Capernaum "in the borders of Zebulon and Naphtali" Matthew says that it was "that it might be fulfilled which was spoken by Isaiah the prophet, saying,

The land of Zebulon and the land of Naphtali,  
Towards the sea, beyond Jordan,  
Galilee of the Gentiles,  
The people which sat in darkness  
Saw a great light,  
And to them which sat in the region and shadow of death,  
To them did light spring up."

So when the preaching of John the Baptist is related Matthew says that it was in fulfillment of a prophecy which he quotes, "For this is he that was spoken of by Isaiah the prophet saying:

The voice of one crying in the wilderness,  
Make ye ready the way of the Lord,  
Make his path straight."

The parables of Christ are likewise represented by Matthew as spoken in fulfillment of a prophecy which he adduces, saying: "All these things spake Jesus in parables unto the multitude, and without a parable spake he nothing unto them ; that it might be fulfilled which was spoken by the prophet, saying,

I will open my mouth in parables ;  
I will utter things hidden from the foundation of the world."

When he relates, in the natural order of events, the formalities of the Pharisees and their fondness for tradition, he presents it as predicted by Isaiah in these words :

"This people honoreth me with their lips  
But their heart is far from me,  
But in vain do they worship me,  
Teaching as their doctrine the precepts of men."

When he relates the entry of Christ into Jerusalem he presents it as all pre-arranged and occurring in response to prophecy, saying, "Now this is come to pass that it might be fulfilled which was spoken by the prophets, saying,

Tell ye the daughter of Zion,  
Behold thy King cometh to thee  
Meek, and riding upon an ass,  
And upon a colt the foal of an ass."

Even the mistreatment of Christ by the incredulous, is represented as fulfilling the prophecy that,

"The stone which the builders rejected  
The same was made the head of the corner,  
This was from the Lord,  
And it was marvelous in our eyes."

His whole benevolent work is, likewise, related as in response to these words of Isaiah,

"The spirit of the Lord is upon me,  
Because he anointed me to preach good tidings to the poor ;  
He has sent me to proclaim release to the captives,  
And recovery of sight to the blind,  
To set at liberty them that are bruised,  
To proclaim the acceptable year of the Lord."

So the betrayal of Christ by Judas was all foretold, and his denial by Peter, even to the crowing of the cock, when he is re-



mind of the prophecy, "Before the cock crow twice thou shalt deny me thrice." And, finally, the tragedy of the crucifixion itself is represented as the consummation of all prophecies; and even the details, like the casting of lots for his coat, are repeated as occurring because of some prediction: "that the Scriptures, might be fulfilled which saith,

They parted my garments among them  
And upon my vesture did they cast lots."

Luke represents Jesus himself as presenting his whole life as the outworking of a plan laid down in prophecy, saying, among other things, "And, beginning from Moses and from all the prophets he (Jesus) interpreted to them, in all the Scriptures, the things concerning himself."

Thus it appears that the dramatic plan pursued in the story of the infancy runs through the whole history of Christ, especially as presented by Matthew. The prophecies continue to be presented to the end, as having been brought into fulfillment by the events, which are always, however, related in a natural way. This runs up to the great tragic climax of the crucifixion, after many escapes in which it seemed as if the prophecy of the tragedy would fail, and after many dangers in which it seemed as if Christ would perish before the deeds were done which were foretold of him. But, after much fluctuation of fate between success and defeat, in which the reader is kept in intense and changing suspense, the end is reached, the tragedy is enacted and the dark prophecy fulfilled, all of which is again followed by a verification of the bright prophecy, when the whole is closed with the grand scene of the resurrection and ascension as already mentioned.

For, as the drama of the birth of Christ is a series of escapes until the child is out of danger, by his last escape—into manhood—so, following out the same dramatic motive, he here, in the end of the whole drama, makes his greatest escape of all—from death. The tragedy itself is overcome, and he comes out of the final defeat triumphing over death itself, and ascending into a safe life in the Walhalla above,—all still in response to prophecy:

"Thou wilt not leave my soul in hell,  
Neither wilt thou suffer thy holy one to see corruption."

## ARTICLE V.

## FAITH AND THEOLOGY.

AN ADDRESS DELIVERED BEFORE THE THURINGIAN ECCLESIASTICAL CONFERENCE AT ARNSTADT, JUNE 2d, 1891, BY DR. F. H. R. FRANK, OF ERLANGEN, GERMANY.

Translated from *Neue Kirchliche Zeitschrift*, II. Jahrgang, 6. Heft, by REV. J. W. RICHARD, D. D., Theological Seminary, Gettysburg, Pa.

[Dr. Frank was born, March 25, 1827. Since 1858 he has been ordinary professor of theology in the University of Erlangen. He is renowned for his Lutheran orthodoxy, and for his determined opposition to Kantianism and Ritschlianism. He is known to the theological world principally by the following named works: *The Theology of the Form of Concord*, 4 vols.; *System of Christian Certainty*, 2 vols.; *System of Christian Truth*, 2 vols. He has also written a great many learned review articles, and seems to be in demand for addresses before ecclesiastical assemblies. The address herewith presented will give the readers of the QUARTERLY a good idea of the way in which the positive school of German theologians treats living questions. This address is a vindication of theological *knowledge* as against the school of Ritschl, which refuses to admit any form of metaphysical knowledge into the domain of theology, and limits the knowledge of the relations between God and man to that given in consciousness. The *Neue Kirchliche Zeitschrift*, edited in part by Dr. Frank, is a strictly Lutheran Journal, which proposes to discuss living questions "*from the firm ground of the Lutheran Confession.*" "By means of valuable material it aims to support *especially the positive side* of all scientific and ecclesiastical activity." With what degree of faithfulness it performs its self-imposed task, the reader of what follows will readily determine].

HIGHLY ESTEEMED AND BELOVED BRETHREN.

First of all allow me to express my thanks for the kindness and confidence shown by your honored committee in inviting me to deliver an address in your midst. For although I can never forget the pleasantness of my first official activity in the north, and although in the south God has counted me worthy of the full measure of the heat and burden of the day; yet the ties of blood and of early recollection unite me to Thuringia, and these ties became still stronger by a public service during a period of four years. Hence I cheerfully and thankfully followed



the invitation which summoned me before you, and I venture to declare that already I feel at home among you. By the grace of God may there not be wanting concord of hearts between those who here greet each other as members of the same race and as pupils of our great Thuringian, Dr. Martin Luther.

FAITH AND THEOLOGY—Such is the theme which I proposed to your committee, and on which they have kindly permitted me to speak for a short time. Yea, I venture to think it will be agreed by all present that I am directing your attention to a subject which stands at the centre of the present theological movement, and which takes into the account both the practical interest and the interest of scientific theology. We stand at present—let us not deceive ourselves in the matter—before an effort to overthrow our Evangelical Lutheran Church; yea, to destroy in its very foundations the remaining unity of the entire Christian Church. That this effort is being made in part with good intent, and that the persons engaged in it are better than the things they represent, detracts nothing from the destructiveness of their deed, and makes the danger all the more imminent. In such a condition of things it is pleasing, and it furnishes room for hope for the future, that there is yet a certain measure of agreement that theology is worthless if it does not grow out of faith and serve faith.

The strongest argument with which our opponents attack the theology of the Church and deceive the unlearned, is that this theology is separated from the foundation of the living evangelical faith, and is not in harmony with it. And what we on our side have to oppose to the attack is not something *defensive*, perhaps for the purpose of making a compromise; but something *offensive*, a counter-thrust on the same territory, as a test which will finally win the field. But, my honored brethren, do not imagine that this conflict which certainly is a conflict of life and death, will be decided finally on the arena of theological strife by replies and rejoinders, as our fathers thought they could decide their controversies. O no! That cannot possibly be. If *you* who do your work on the pulpit, in the school and by the ministration of the Gospel, succeed in sowing seed from which springs up the life of faith that overcomes the world and

subdues the heart; and if *we* who are called to dispense theological science from the professor's chair, succeed in uniting theology and Faith (if God adds his blessing, without which we can do nothing on either side); then, yea, then will the counterthrust strike and help to the victory, even though it be not a victory before the eyes of the world, but in the quiet of souls, and of congregations which thirst for eternal life—as our Lord Christ also gained the victory, even when his cause seemed lost before the world.

But certainly in regard to the nature of this opposition (about which we do not wish to deceive ourselves) it is yet pleasing and hopeful that there exists a widely prevalent agreement that all theology is worthless which is estranged from the faith of Christians and the believing congregation. This fundamental principle is able to protect us from useless theological strife, which in secondary matters forgets the chief question, and after the manner of the scholastics, produces a fruitless dialectic. It is able also to restore those who, captivated by the falsely-renowned wisdom, are gradually becoming conscious that without wishing it, they have stood in the service of a destructive power which is overthrowing the faith.

There is an old proposition inculcated by Augustine, adopted by Anselm, and prefixed by Schleiermacher to his theology, as a motto, to the effect that we must proceed from faith to knowledge, and not the reverse: *Non quaero intelligere ut credam, sed credo ut intelligam*. By no means is it the case that this proposition is everywhere understood in a like sense—that it is understood in a sense in which the evangelical theologian, drawing on the inheritance of the Reformation, must understand it. Even in the case of Augustine faith is determined essentially by authority: *In credendis auctoritas tenenda est, in intelligendis veritas exquirenda* (De Trin. 9 : 1). And especially in the case of Anselm did reliance on the authority of the Church precede in the conception of faith, though so many evangelical elements in other things are found in him. Rationalism which dominates in the theological discussions of Anselm, and which characterizes scholasticism generally, has as its opposing principle, the assurance of faith that though the balloon of science, of theo-



logico-philosophical speculation, may mount gaily and seek to penetrate the empyrean, yet it is a *ballon captif* which is held fast by strong cords underneath to the rocky foundation of ecclesiastical authority—that only under such circumstances dare it mount.

There are probably in the Protestant camp, among those who wish to represent the conservative interest, individuals in whom the present relation between ecclesiastical authority and theological science, excites no dissatisfaction. And how should I reply to those who point it out as the chief misfortune of our age that authority and piety have gone down among us, and that the barriers of religion which formerly held together the social life in general, and the religious in particular, are so easily overleaped? Such is the case; but it does not primarily touch our subject. If faith really rests on divine authority, then this, according to the evangelical idea, can be no merely external, but only an inwardly mediated authority certified by a corresponding experience. At least for the generation of our times the spiritual realities are not so easily known and acknowledged that when I say to a person, God has revealed this, or it stands written in the Scriptures, or indeed, such is the doctrine of your Church, he could ground his faith on the authorities thus presented. Yea, we must add, if he should do so, if his faith were grounded in this way on authority, it might indeed be a good external discipline, capable of being pedagogically applied, but faith as the evangelical Christian understands it, a faith by which we become partakers of God's grace, a faith which has acquired the right of resting on the authority of the objective spiritual realities, such it is not.

If you will allow me to treat the subject in a historical way, misapprehension can be avoided. In the twelfth canon, sixth session of the Council of Trent, an anathema is launched against him who should say that justifying faith is nothing else than confidence in the divine mercy which forgives sins for the sake of Christ, or that this confidence alone is that by which we are justified. It is evident that the fathers of Trent have here directed a thrust at the centre of the evangelical faith. But they do this not without making it appear, by means of the expres-

sion, that the evangelical faith really has nothing to do with the revelation of God in general, but relates exclusively to the jewel which is set in that ring.—Likewise also Bellarmin fought with great zeal against the proposition that justifying faith is trust in the mercy of God, and contended that it is a firm and sure assent to all that God presents to the believed.

(Disput. de controversiis christ. fid. Tom. IV, p. 940, ff). From this one can see the course which the evangelical theology would have to take in repelling this attack. It was firmly maintained that justifying faith is not the bare knowledge of the truths to be believed, and assent to the same, and that now the one and now the other may be traced to the powers of the natural man, or be caused by the Holy Ghost. The papists, says Chemnitz (Loci II. 263), insist that the promise of mercy for the sake of the Mediator is not the real and primary object of justifying faith, but every word of God to which faith in any way relates. And this they do with the intent that the doctrine of justifying faith may be falsified, or confused and darkened. Over against this Chemnitz made his broad statement: Granted that various objects of faith might have been named in the Scripture formerly; yet here the question is, what is its object when it has reference to justification? In this, *notitia* and *assensus*, knowledge and assent, have significance only in so far as they *per se* are even in the ungodly, and stand in connection with the object of justifying faith. The question whether we have a reconciled God is the beginning, middle and end (*principium, medium et finis*). Here lies the very centre of evangelical faith, and the sharpest antagonism to the Roman Catholic idea of faith, which demands that everything be received in faith and acknowledged which the Holy Scripture teaches and the Church commands to be believed. The consequence of the latter demand was the *fides implicita* and *corbonaria*, the faith of the man who plied the torch at Prague; and the consequence of the former, (since according to the Romish doctrine the Apocrypha belong to the Holy Scriptures), is the declaration of the Jesuit Tanner at the Regensburg Religious Conference (1601, Sess. XI) that it is also an article of faith that Tobit's dog wagged his tail, *quod Tobiae canis caudam movit* (Tob. 11 : 4.)—an article of faith which at all events



does not claim the *sacrificio dell' intelletto*. When John Gerhard in his *Loci* (III. 353) appropriately lays stress on *notitia* as an element of faith, he does it in opposition to that Romish *fides implicita vel corbonaria*. Faith without some kind of knowledge of that which is believed is not possible, at least it cannot be approved.

So stood our fathers in the fierce battle against the hereditary foe of our Church, in order to guard the jewel which they had received from the Reformation. But lately those who have again "discovered" the sense of the Reformation and the meaning of our Church, tell us that the fathers did not indeed guard the jewel. Because in their presentation of justifying faith they do not altogether renounce knowledge and assent, therefore they remain, at least in part, on the Catholic standpoint. Our old dogmaticians, whose imperfection as to other things I have no disposition to defend, are so odious to this generation that one does not like to study them. I content myself here with the proposition that Luther and Melanchthon, and the Confessional writings of our Church, have defined justifying faith as trust to the mercy of God in Christ, not without *notitia* and *assensus*; although they have not allowed that justification is proved by these. But I do not mistake the difficulty which meets us at this point, and which was in no way completely solved by our ancestors, and this difficulty is one which very essentially touches the relation of faith and theology. If justifying faith does not exist without knowledge and assent, what is the measure in which they are required, the measure with respect to the objects to which they relate, and what is the connection in which they stand with the alone-justifying faith?—The uncertainty of our ancestors at this point shows itself, for example, in the statement of Chemnitz (*Loci* II. 268) that the special, the justifying faith, presupposes and includes (*praesupponit et includit*) the general faith, which without any doubt holds as true whatever is revealed in the divine word. But already is it regarded as of two different kinds, if one inquires, what special faith presupposes and what it includes. And is it true that in such a course one must know the tenor of the divine revelation and assent to

it in order to attain to justifying faith in Christ? Is it true that in the same faith, without anything further, that fulness of revelation is included?

In order properly to estimate these things, we must take into consideration the situation in which the evangelical theologians found themselves in comparison with the present. That the Holy Scriptures are the word of God given by the Spirit, was alike firmly maintained by themselves and their opponents, and the question, how then can we attain to justifying faith *without* this fundamental principle, could not strike them as it does us. For by virtue of the essentially changed situation the question can come before us thus: How can a person become certain of the Holy *Scriptures* as a Divine Revelation, after that, and because he has become partaker of the peace of reconciliation through faith in Jesus Christ? When through a spirited and earnest sermon on the divine word, the glory and righteousness of Christ are disclosed to the eye of the sinner, and have won his heart, then he begins also to look for the wonderful ways by which God has prepared salvation historically, and for the word of Scripture in which that revelation has been deposited. Doubtless the saving faith in the Redeemer embraces at the same time everything which as revelation unto Christ, has survived in the history of salvation, but not in the sense that the knowledge of this, be it natural or wrought by the Spirit, must under all circumstances precede this faith as a condition.

Here the *fides implicita*, the Romish caricature of which we reject, has also for the Protestant consciousness its place still: Whoever is united in living faith with Christ in whom dwells the fulness of God, and in whom are hid all the treasures of wisdom and knowledge, he possesses far more than he knows, and so long as he lives he is engaged in learning to understand this possession. Possibly there is very much in the records of salvation that is not yet clear to him; yea, still further,—much in him on whom the confidence of his heart is set, and that his faith embraces. But that does not weaken the certainty with which he holds on, and it has nothing in common with the stupid authority-faith of the *fides implicita*. For his soul is saved in Christ, and because at *this* point he perceives the truth which helps his



life, he then ventures to believe that in order to enter into the kingdom of life and truth, much therein may yet remain to him provisionally dark and unexplained. The higher the sun of truth rises above him and the longer he walks in the light of this day, the wider will his eye be opened, the plainer will the outlines of things present themselves to him.

Accordingly the manner of attaining faith can be different, and there is no use of drawing outlines of it sharper than they are given in the experience of different times. At one time when the authority and dignity of the Holy Scriptures or of the Church stood fast in unbroken condition, it might have been the custom, that from such historically connected faith, which is yet not justifying, a view opened out to that by which alone we are justified and saved, and that in such a way the true, living, justifying faith was born. At other times, and we must reckon our own as belonging here, when the certainty of divine revelation and of an inspired record of salvation attesting it, has departed from the majority, when the profane critical understanding of the world-consciousness has taken from many the traditional child-like confidence in the truth of the Bible—in such times, in the midst of doubt and contradiction, a Spirit-bearing and Spirit-ministering word from Christ strikes into hearts benumbed and longing after life, and brings them into contact with the magnet which has been let down into the world in order to draw up whatever will allow itself to be drawn. We do not by this say that now the relation to the Holy Scriptures, to the Church as the pillar and ground of the truth, would be sufficient for such an one; no, this justifying faith which he has acquired, presses him forward to entering on the possession of all that which he holds, and which determines his condition, especially to the Holy Scriptures which authenticate to him the salvation in Christ. In the temptations which threaten it, this faith, though it has not risen primarily out of the Holy Scriptures, rests itself on the great holy word of God whose life-giving power and whose truthfulness are made valid to it through a corresponding experience. I say, through a corresponding experience, for never could it rest on these if only a merely external authority certified them to it.

Once more let it be emphasized, because here is the cardinal point of the faith out of which we have to develop all, and by which especially we have also to make ourselves master of theology: The primary and immediate object of faith is Christ, or the grace of God in Christ which appeared for the lifting up of a sinful world by a divine leverage, and of delivering the imprisoned heart of man from the bondage of the world, and of making it prefer the communion of God, in whom is included the full salvation of the creature. And once more let it be said: This faith is not a mere holding of the truth (*Furwahrhalten*); no human conviction; no natural, however sure confidence; but a surrender to the salvation manifested in Christ, a confidence begotten by the operation of the Holy Ghost, an act not of the will, nor of the intellect, nor of the feeling alone, but of the whole man who casts himself on Christ, because he finds in him alone what he is able to find nowhere else, and least of all in himself.

Certainly whoever stands at this central point where heaven and earth are united, and where by the grace of God the wall of partition is removed which separates us from the source of light and truth, to him is disclosed the fulness of the truth which lies at the foundation of that union, constitutes and conditions it. But it was a grievous error of our fathers when they sought in a certain manner arbitrarily to determine which of these facts and realities must be known and held fast with conscious certainty by the believer, in order that faith may be saving. It was a strange doctrine, the doctrine of the fundamental and non-fundamental articles of faith, as it was set up since Nicholas Hunnius in confessional interest; a doctrine which was wrecked on this, viz., that we are not in a condition clearly and safely to carry out the distinction. Then must articles, as that of the Trinity belong to those which we dare neither be ignorant of nor deny, except at the peril of salvation—those about which it were possible not to know, and possible to deny the facts, as those of the immortality of man before the Fall, or of the eternal destruction of the devil and his angels, or of Antichrist. But at once the true guardians of the truth of Scripture were anxious to set forth certain matters of fact, *as such*, certified by the Scriptures, which a person could even deny without injury



to his soul; and a warning was added by way of precaution that a person should not lightly surrender himself to error, and sin against the revelation of God. Then other things, in themselves really non-prejudicial, were indicated which a person might be ignorant of or deny without detriment of salvation, as for example, whether the world was created in the Spring or in the Fall, or whether the future destruction of the world would pertain to the substance or the accidents of nature. But the fixing of the dogma was not yet pushed so far.

But indeed the procedure would not be more stupid than it would be if, on account of those errors into which our fathers ran, a person should declare that the faith which partakes of salvation, can be and abide *without* notitia and assensus, *without* firmly laying hold on fixed truths. No truth of faith as *only* known and subscribed to bestows salvation, not even that of the triune God, and not that of the divine-human Redeemer. The fundamental principles of the Ritschlian school in regard to the historical Christ, Love, Trust in God and Overcoming the world, as known and accepted, in themselves do not make us partakers of salvation: But when the power of eternal love in Christ has drawn us to itself and has led us out of the *kingdom* of darkness into the fellowship of the free and blessed children of God through faith, then the *verity* of this life-condition (*Lebenstandes*) becomes our portion, with all that which it in *reality* comprehends, and in such manner indeed, that gradually and in different measure the eye opens to the knowledge of it.

One of those who recently undertook to explain to us that faith, according to its nature, "cannot be composed of the knowledge of a series of doctrinal propositions, and out of assent to a fixed group of dogmas"—we Lutherans are those, he thinks, who have such a conception of faith,—but faith is evermore trust to a person, and this trust rests on the impression which this person, his nature, his works, his position, power and disposition, make on us,—“but if this, everywhere in the case of human personalities, is the sole ground and measure of confidence, how much more in the case of God and Christ?": this man (he is professor and spiritual inspector in the Cloister U. L. Fr. in Magdeburg) reaches directly afterwards the curious conclu-

sion that in such confidence and in the person who is the object of this confidence, something is really involved which, if expressed, could then be called a *doctrine*—"But if we," says he,—and one perceives by the manner of expression that he pursues this course of thought on the ground *contre coeur*,—"But if we should lay down any doctrine whatever as the necessary content of faith, (on the recognition of which the nature of true Christian faith depends). there can be only one sole, single doctrine in the most general fundamental sense, namely, this: "The historical Christ is the divinely-appointed Messiah, the Son of God, or the divine Saviour,"—in support of which the author immediately quotes about twenty passages of Scripture. \* Marvelous, *naturam expellas furca, namely, the furca Ritschliana, tamen usque recurret*. Thus still a doctrine, only one indeed—for that is expressly emphasized—but what a doctrine! And faith holds fast this doctrine in that it surrenders itself with full confidence to that person. I perceive the outlines of the old *notitia* united with *assensus* are here again to be recognized. We greet this old acquaintance and ask how she could venture to come again so quickly, since just now she was so emphatically shown out the door.

Suppose, my honored sirs and friends, that the one sole doctrine which expresses the content of faith is this, viz., that the historical Christ is the divinely appointed Messiah, the Son of God or the divine Saviour. "The historical Christ"—in our day it will not be very easy to say who he is. The "divinely appointed Messiah"—now we must in some way confess as the content of our faith the expectation contained in the Old Testament. "The Son of God the divine Redeemer"—ah, there we come squarely against a great difficulty. For faith will certainly know what it means when it calls Christ the Son of God. Now the author is anxious that some one should ask him how all this is meant. He prevents us from going further in determining that "one sole" doctrine. He says: "The further shaping up of that one all-embracing dogma is left neither to the subjective choice and arbitrary will of the individual, nor to the legislative action of the Church; but is dependent upon the most diverse factors"—he names as such a great number, manifestly in order



that the list of conceptions may be as varied as possible : Ecclesiastico-historical Development, Formal Subject of Thought, Material and Spiritual Interests of the different Ages ; Contrariety of the Different Kinds of thinking within and without Christianity ; The Work of Historical Science, of Theology, of Philosophy, of Intuitive Understanding, and Influence of Great Characters, the Manner and Matter of Christian Instruction and Cultus at any period, and "not the least the Individual religious Experience, Knowledge and manner of life" (p. 188). Certainly it would be difficult to find one's way out through this throng of factors, especially when presented in such utter confusion ; and it would not be strange if many a person should lose all desire to consider further the sense and content of an "all comprehending Christian dogma." Let every one settle the matter as he pleases !

But really it will not do. And the opponents themselves, when they contend with all their might against the doctrines of the Church, show by their own example that it will not do. The foundations of all human existence and thought are presented in the proposition : "The relation of cause and effect, experience and knowledge." If Christ is to us the divinely-appointed Messiah, the Son of God, the divine Saviour, we say this on the ground of that which we have in him, of what we have received through him. Forgiveness of sins, life and salvation, these are not mere words, *flatus vocis*, which are uttered, but they are words which have a content ; they are realities which have a foundation. We have no choice. We are forced to consider this content, to search into this foundation, to express ourselves about it. We can as little isolate faith from knowledge as we dare sever it from experience. It were a bad sign, a skepticism unworthy of evangelical theology to say : The effect is certainly there, but we are not in a condition to know the factors of it ; Christ is the Son of God, is our Saviour, but what that means we know not. Or it would be an emotional Christianity exercising itself in indistinct impressions, a Christianity which would not have the courage to march out from the uncertainty of feeling into the domain of thinking. Ye who are the deadly foes of Pietism, do you wish to go back by

a roundabout course to pietistic sensationalism and unmanly sentimentality?

We know from the apostle Paul that it was a mark set up for the Church, and for us all as he says (Eph. 4 : 13), that we should come to the unity of the faith and of the knowledge of the Son of God. In this the apostle treats *also* very directly of knowledge and doctrine. We are to cease to be children, tossed to and fro by every wind of doctrine, and become perfect men, unto the measure of the age of the fulness of Christ. That sounds differently from what it would if he had said: "What ye now think additional about Christ, the Son of God, the Saviour, depends on various factors—Ecclesiastico-Historical Development, Material and Spiritual Interests, and other influences, I know not what. They have not yet stirred up so much dust that singleness of eye is utterly lost! Ah, yes. All those influences are there. In the course of time they have had their effect in the knowledge-process of faith, and will have their effect in the future. But it in no way follows from this that the content of that "sole single doctrine" is not definite, and that the Christian Church, which is one in faith, and strives for the unity of the faith *and* knowledge (I say the Christian Church, and the individual with it, according to endowment and station in life) is not capable of, and is not called to press forward to the knowledge of that faith-content (Glaubensinhalt).

It belongs to the innate powers of the human personality, which Christianity promotes and perfects, much rather than hinders and destroys, that they will lift up into the light of consciousness that which as life and as matter of fact constitute the essence of the Christian. The knowledge process by which this illumining is effected is formally seen in all places alike, everywhere proceeding from what has been and from what is, to the elements and factors of that which is to be. If it be that even on the intellectual side a change in the Christian has preceded, and that the eyes of the understanding illumined by the Holy Ghost have been given him, yet is the kind of knowledge also now such as corresponds to the other kind in this, that in proceeding from the effect to the cause, it seeks to comprehend in its ground and connections that which has actually taken place. Those who



would hinder us from pursuing this sole way of knowledge even in the spiritual, theological sphere, do it not to the advancement and honor of theology, but to its prejudice and disgrace.

I will tell you how matters here are inwardly united, and what a servile spirit reigns here amid a sense of liberty. When they seek to express and formulate the truth peculiar to Christianity, since that can never be avoided, they turn aside at once to the actual or supposed truth which belongs to natural knowledge, and would like to avoid offence by reduction of the unwelcome Christian truth. They embrace a theory of knowledge which does not rise above the phenomenal, and which is hostile to all metaphysics. They hasten to adopt this time-philosophy (*Zeit-philosophie*); and even in Christian doctrine they avoid the domain of that which is in the world to come. Away with all Christian metaphysics, it does not spring out of Christianity, but from Platonism, and that is now supplanted by Kantianism! Away with the thought that divine efficient creative ideas are the foundation of every earthly thing that comes to pass and takes shape in the kingdom of nature as in the kingdom of grace; and that hence the invisible nature of God, his eternal power and Godhead become known to us when we reflect upon the visible works of God. These ideas are nothing but pale, uncertain pictures of memory, all the more pale and uncertain, the more they are covered by examples and weak comparisons. Mark this, ye artists, of whom it used to be thought, that your creations and representations are the expression of artistic ideas. Nominalism is king—away with the Realism of the middle ages.

Well, I know you are trying hard in this way to remove the offence of the old doctrines. You hope that modern society will thus be reconciled to faith, and will return in crowds to the forsaken churches. Now, you have here and there a gifted and zealous preacher. But I am not aware that he has filled the churches. And when you have put away all the offence, even the last, do you think they will then come and accept your instruction? O no, they will not then come in the right way. They will say: All this we ourselves know already, and we need not first go to the Church for it. But despite the care, the of-

fence is not removed. You may assail all the doctrines which conflict with the tendency of the times and the philosophy of the times. One, to which, thank God, you may be willing to hold first, still remains, "the stone of stumbling and rock of offence" (1 Pet. 2 : 7), and such he will prove himself to you. Recently the whole order of the doctrine of salvation has been assailed, and sport has been made of the effort to retain a book as a part of the divine and human factors in the work of conversion—it is all right in this matter to proceed in a human way. But it is to be confessed by that side that withal there still remains "the great mystery" of the person of Christ, "an offence and a foolishness" which mocks all reason. It has been declared as possible that "historical research would destroy for us the life-picture or the Saviour, on which hangs the faith of the Christian." But man does not belong to the categories of your historical research and time-philosophy. He is for these incommensurable.

One need not be a prophet nor the son of a prophet to predict without hazard what course things will take in the future. The natural disposition to investigate is not hindered when it is said to you: Here is a great mystery. Do not touch it. Do not try to analyze and to explain it as they try to explain things belonging to the natural and historical experience. When once the factor of this mystery has been removed by the knowledge of other occurrences of human life, this last "great mystery" will not long remain. And on the other side one may venture to predict also, that there will still be some Christians who know something about the unity and continuity of the Church, of the one body of Christ our divine-human head, of that one community which is not therefore rent into fragments and has not ceased to exist as *one*, because it is confessionally divided. The Reformation reckoned it as its glory that it acknowledged and restored the dogmatic labors of the ancient Church, and held fast the continuity and unity of the Christian community. The delusion which in this matter has lately been pushed to the front will not last long, and the glorious old face of our Luther, which they seek to modernize, will maintain its features in spite of such tricks.



These people who would make the burden of doctrines light for us and the yoke of the Reformation faith easy, will be divested of their opposition. But this will not be done before a fearful injury shall have been inflicted, and the hearts of the simple shall have been deceived by powerful errors. For there is an old saying, that we might well wish to get out of the way of the thrusts which follow persecution and the preaching of Christ, and that the instigators are not, forthwith, in a position to see the end of the broad way on which they are being carried.

Seemingly, respected Sirs and Brethren, I had departed from the straight line that should lead from faith to theology. And yet it was only a seeming departure, because it would be salutary even here to glance at the tendency and aim of the course recently commended to theology and already trodden by many.

But now it is time for us to pursue the path further, which connects faith with theology, and to indicate the character of the theology which proceeds from such faith. It is not because of a mere general human, perhaps intellectual, interest, but likewise because of a religious interest, that from the beginning there has existed in the Church an impulse to elevate the possession of faith into the sphere of the consciousness, and to embrace it in the form of the concept. That becomes a full personal possession to us which we have received for the salvation of our soul, when we, although always in imperfect measures, know what we possess. We have, says the Apostle, not received the spirit of the world, but the Spirit of God, whereby we know what has been given us by God, (1 Cor. 2 : 12). He who believes is forced to know what he believes, and the subjects of truth with which he becomes acquainted, he regards as those of revealed divine truth. He prizes them not indeed the less, because he now seeks to possess them in another way than that of immediate faith. It is true we have this treasure in earthen vessels, (2 Cor. 4 : 7), and we should never forget that our humanly-limited thought is inadequate to divine things. But when the apostle Paul here speaks of earthen vessels, he means the entire nature of man in which is comprehended the treasure of the revelation of salvation. Likewise with this treasure is all that which man places along side of it in order to ap-

prehend and keep it, though it be of inferior value. Also our faith, and not merely the knowledge, is unlike the fulness and the glory which are embraced by the gift of salvation; and it is an old proposition that we are justified and saved not on account of our faith and its work, but on account of that which this faith embraces. Hence neither on the side of faith, nor on the side of knowledge, will we cast away or break the earthen vessel in which we have the treasure. If we take care of it, we do so on account of the treasure, which otherwise we might lose, and thereby come short of our salvation. It is true the one glory of the grace of the divine salvation shines again in the hearts and eyes of those who believe it, in as many ways as does the light of the morning sun in the dew drops of the field. Yea, it belongs to the greatness of the glory of the grace of our God, that it does shine in this way, and not less does it belong to the greatness of man, that each one in his own way may be a mirror of this glory. What a salvation that will be, when from the faces of innumerable multitudes made perfect, who stand 'round the throne of God and the Lamb, this glory shall beam forth its thousand rays, no longer dimmed by the heterogeneous, stained medium of the earthen vessel!

But this fulness would be a caricature of the truth, if it lacked unity. Likewise the one human nature in its inexhaustible richness, by virtue of the divine word of grace, has spread out into a fulness of individuals, each one of whom, despite his own peculiarity, bears the type of the race; and this unity in the midst of variety is destroyed only by sin. So also the reflection of the one unending truth of salvation, though individual and manifold in the hearts and thoughts of believers becomes the fundamental unity, and is renounced only in proportion as through the yet indwelling sin, discord is pressed into the inner harmony of the diverse manifestation. But now we know that the Church of Jesus Christ, the bride of the heavenly bridegroom, despite the spots and wrinkles which adhere to her, is *one*, and has been, from the beginning on; and we know that this unity finds its expression in the relation to her Lord. We hold on to the principle that this congregation is the pillar and ground of the truth notwithstanding all confessional and other divisions. In this



unity we believe, and on this unity we live, and we are careful, that it shall not be nominalistically rent into fragments. We believe that this Church, despite her external diversity, despite manifold errors arising from remaining sin, is progressing "to the unity of the faith and of the knowledge of the Son of God" (Eph. 4 : 13); and we believe that the way which leads thereto, veers much—right and left—from a straight course, but still by it we are coming nearer to the goal. And we as sons of our German Reformation are not aware that through the Reformation a formal break with that way was made, or a new course entered upon. With clear consciousness, with manly determination, did the Reformers accept and attach themselves to the acquisitions of the ancient Church, not by way of accommodation, not for ecclesiastico-political reasons, not because of dependence and weakness, but on account of the religious value which they recognized in the dogmas of the ancient Church. It would be a puerile undertaking if any one should wish to demonstrate to us—yea, not to us, but to the Reformers themselves, that those doctrines were a matter of religious indifference to them, and that often they did not properly understand them, though sometimes their true meaning flashed forth. We know, that Luther did not all at once free himself from the integuments which incased his soul, that true conscientious soul, which only in dreadful conflicts and gradually, let go that to which it had devoutly held. Also again and again have we declared that through the new and central knowledge of the gospel, as Luther obtained it, the sense has become modified, in which formerly the doctrines of the ancient Church were regarded as necessary to salvation. But I think it has come finally to a question of honesty, whether a person concedes that the Reformation acknowledged and held the doctrines of the ancient Church in their religious signification, or whether a person regards indifference to these doctrines as the essence of the Reformation.

The comprehension of the content of faith in human concept and expressions, as it is presented by doctrines, forms the foundation for the further expression of this faith-content in theology. So little are doctrines a matter of indifference for religion, that

much rather does faith lay in that concept and expression the foundation on which it stands, the object on which it hangs, the gift of salvation on which it lives. This it does according to the measure of the existing state of intelligence and culture, and according to the churchly consciousness, in which are mixed the elements of spiritual and natural knowledge. Here lies the temporary-historical side of the doctrine, which does not agree with the content, and is incomplete on the part of man. Its expression becomes more complete in proportion as it carries with it less of the passing and temporary-historical forms of knowledge. But however it may be with it in all the incongruity of the content and form, faith nevertheless always comprehends in the doctrine whatever is essential to it, and whoever attacks the doctrine attacks the faith itself, namely, the faith not of the individual only,—for he does not create doctrine—but the faith of the congregation in which the individual is rooted. We wish on this occasion to remove a great misconception. One may accept the doctrine in every jot and tittle, the Apostolicum, the Homousia of the Nicaenum, the sharp theses and antitheses of the Symbolum Quicunque, and yet have no trace of living faith. But where there is living faith, faith of the congregation, there he is forced, for historical reasons, and by the means which are at his command, to fix in doctrine the content of faith according to the one side or the other. And on religious ground, for the sake of his own life, he fights against those who would rob him of the doctrine.

It is not the immediate purpose of the construction of doctrines to comprehend the faith-content, to make it *transparent* for the understanding, and to *ground* it in necessity. It is the faith-content of the believing congregation which it fixes dogmatically, a fact, a living truth, which it seeks to comprehend as such and to bring into the form of human conception and expression in order to objectify it before itself. Beyond these facts of the world of faith and their formulating, doctrine does not proceed, and whatever of temporary-historical elements has attached itself to it in behalf of further theological comprehension touches us only historically. Here is the point where we wish to install theology, in order to fix her relations to faith.



Even theology, when it seeks spiritually to possess the faith-content, and to become conscious of its nature and its connections, has in that a religious interest, and is not, on that account, "profane science," because it is science. We say with Anselm: *Desidero aliquantenus intelligere veritatem tuam, quam credit et amat cor meum*. If our hearts do not love God's truth, then we have little or no interest in getting a view into its depths and mysteries. One may not even say to us: Wherefore do you contend about theological questions which have nothing to do with faith—let us be united in faith. Very well, we do not wish to confound things that are different, and we say: Thank God that hearts do still agree in many ways in faith, where the easily-erring knowledge and the inadequate expression will not agree. But it is here according to the one side as it is with doctrines: This that is defective and inadequate is not that for which we contend; but the thing which we mean by it, and which we are not able to comprehend otherwise than in such an inadequate form.

And yet we do not wish to exaggerate this last quality, the heterogeneity. In speaking of things, we can bring them into our conceptions, and can penetrate them spiritually only in so far as despite all disparity a certain relationship exists between the objects of faith and knowledge, and the knowing subject. This holds good of spiritual things in their way as well as in natural things. Otherwise we would not care to approach the things, and would have no inclination to trouble ourselves with them.

But in order to bring this relationship into the spiritual realm, there must be first the re-entrance of the God-estranged man into the inner sanctuary of the divine revelation, and into the communion of him in whom, as in the absolute truth, the Father is seen. In this the pietists were right, when they demanded a *theologia regenitorum*. For the objects must be *given* to a man, before he can spiritually possess them. They must be given to him in their reality, so as to press themselves upon him with overwhelming moral power, and not as mere ideas and words. "Thou art stronger than I, and hast prevailed" (Jeremiah 20:7) is our confession, even though we should every day become a

laughing-stock because of it. That is the correct relation between faith and theology.

When I look forward to the next generation of theologians, in whose preparation I have by the grace of God been called to assist, it is my sincere desire and my earnest prayer that no profane hands may be laid on the sanctuaries of the Christian faith, and that that may never be repeated which is accustomed to take place in times religiously dead: a useless dialectic labor on the husks, in which in former times was contained the spirit and the substance, but with which now as with mere shells, men play until they grow weary. As over against this I often think of that word of Luther which now and then I have laid before my students. It is found in a letter of March 17, 1509, to John Braun, in Eisenach, where he expresses his earnest longing after a theology, *quae nucleum et medullam tritici et medullam ossium scrutatur* (de W. 1. 6). Certainly the kernel of the nut instead of the mere shell, the heart of the wheat instead of the chaff only, the marrow of the bones instead of the hard bones—this is that for which our future theologians, in order to become worthy of their father Luther, should long. And although much is still wanting and to be desired in this matter, yet I may with thanks to God declare that in the long years of my theological teaching, not a few have come before me in whom such a longing was perceived.

The religious interest by which the believing Christian seeks through some process of knowing to possess the truth of salvation, and thereby to make it still more fully his own, corresponds to the universal human interest, according to which, every real possession into which the man is brought, enters into the process of knowledge, because only in this way does the self-conscious personality, designed for the unity of being and consciousness, find satisfaction. It is not left to our option, whether we may or may not render satisfaction to this impulse, be it in whatever sphere of life it may; it belongs inseparably to the constitution of man implanted by God. And all this knowledge, in so far as it is discursive, operates both in the constitution of the nature of things and in the establishment of their causal connections. It is all the same, whatever theory of knowledge we may



embrace, whether we maintain the possibility of approaching things immediately, or whether, combatting this possibility, we content ourselves with the phenomenon or the appearance. For in all cases we wish to know what is the thing which has entered the circle of our vision. We wish to know what there is about it, be it reality or appearance, and how it is all connected within. But this connection is always a causal one, and to understand the thing is to understand it in its causal relations, be the order or procedure from below up, from effect to cause, or from above downwards, from cause to effect. Of that which happens to me, I ask: How has this come about? By what concatenation of causes is this relation explained? And when I understand it, and in proportion as I understand it, I seek from above downwards, from cause to effect, to explain, to recapitulate, to penetrate all the phenomena. In this sense the effort was made in behalf of theologico-systematic knowledge, to distinguish a system of Christian certainty from that of Christian truth.

It is a gross error when in the more recent times the course of causal connection is forsaken, especially that from above down, and that too in seeming interest of religion. Long ago would that have stopped investigation; and yet, as long as dogmatic theology has been discussed, this way has been regarded as the one to be pursued. It must still exist as the inner ground for it. And that it here treats of things of the spiritual cosmos, makes no difference, for even in the world of mystery there is connection, order, cause and effect.

The idea has been indulged, that the synthetic method of presentation which proceeds from the supreme objective causality of God to the totality of that which has been instituted by him, also indicates the way by which a person comes and must be brought to faith in order to salvation in Christ. In the fullest form does this mistake find its expression when one combats the idea that the pre-existence and the eternal divinity of the Son may be taught first, and that then we can pass over to his incarnation and historical manifestation. In such a way faith may not be produced; but the historical Christ may be he upon whom it rests. This is one of the "discoveries" of which much

has been made on that side. In fact it is from a psychological, and at the same time from pathological interest that such a view comes to be entertained. Never has it occurred to a theologian who is acquainted with the Gospel and the order of salvation to imagine, that a living faith is produced in a man by that method of deduction from above downwards. This course, viz., of showing the connection of the facts of faith, the organism of the spiritual cosmos, presupposes present faith, and will be pursued in the interest of the knowledge founded upon it. Will you take the backward course, from below upwards? Will you derive the essence and content of the Christian knowledge of God from the historical realization of the kingdom of God, and from the historical person of Jesus Christ? Ah, that is very beautiful, though it is no discovery. I have no objection to it. I myself have sought in my own way to pursue this course. But we will agree on this very distinctly, that in and of itself for the development of faith, this method, viz., of bringing the connection of the causalities to the perception and expression, amounts to about as much and about as little, as does that other procedure which takes the backward course. Here also faith is already presupposed, and the question now arises how this which has been given, a reality for the believer, discloses itself to the understanding. Doubtless it is a task worthy of the Christian, in this way to make himself master of that which he possesses. We do not wish to think the less of it, for it is an expression of the divine image, of the self-conscious personality of man, that he strives after such knowledge. But however highly we may estimate it, we may venture to declare distinctly, that to the production of faith, to the implanting of its spiritual content into the certainty of the subject, in and of itself that scientifico-theological method constitutes nothing. Indeed, the conceptions into which the believing theologian puts the spiritual essentialities and realities which are real for him, are now accessible to every one who is in a condition to think intelligently and to pursue their connections. For here now everything clothes itself in the spiritual forms which are given to man for the comprehension of that which has actually been given. In this way everything becomes human which in itself was superhuman and



divine. Therefore it is for every one, even for him who stands outside the Christian faith and the possession of faith, as far as possible to follow this theological work, and to accept the conceptions formed in this way, and their connections. But he reckons with them as with unknown values. If he makes the reckoning right, yet he does not have anything to which it relates. Only those can expect to enter into the sanctuary of faith by such an inverted theological arrangement, and to exhibit it to the eyes of believers, in its reality and beauty, who know nothing of the order of salvation and of the supernatural agency of the Holy Ghost in producing faith. Of this that anti-churchly theology knows nothing, and it utterly disdains to yield to it. The historical Christ must do that, and no man denies it. But the manner and way by which he comes to us and we come to him are not shown. And it must take place through the Church as no one denies. But nothing is said about the superhuman forces which to that end are connected with the self-activity of the congregation. No word of men as such, no theological artifice, no new method, is able to awaken life, spiritual, eternal life, but only the two-fold witness, inseparably united by the Lord (John, 15 : 26, 27): The witness of his disciples, and in that and with that the witness of the Holy Ghost.

And, thanks be to God, this witness among us is not yet curtailed, and will not be curtailed so long as the Lord sits on his throne and sends out his messengers. This witness and its operation is not bound to the word of preaching in its homiletical and catechetical form, but, as is said in the nineteenth Psalm : There is no speech nor language where their voice is not heard,—can be heard and shall be heard. When the eye of the theologian plunges into the mysteries of the spiritual world and seeks to give back in human thoughts what its faith beheld, it may and it must occur that the Spirit-laden testimony will pour forth from his mouth, and the rays of the Spirit will dart forth from the laboratory of the hard toil of thought. To that end we need not first like old Hollazius hang our hopes to the single Loci. But we need a theology, which, born of a living evangelical faith, resembles a tree which in its harmonious de-

velopment is the expression of the productive power out of which it springs,—a theology which in every one of its ramifications is penetrated by the life-giving power that wells up from the root of faith.

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## ARTICLE VI.

### THE SUBSTANCE OF A SHADOW.

By PROF. M. H. RICHARDS, D. D., Allentown, Pa.

A shadow is the implication of substance, but not the explication of it. All material substance, under operative and adequate causation, casts a shadow ; but that shadow is, for all, the same in kind. It may differ in intensity, it will differ in size and shape, but therein again so much depends upon the distance and angle of the illuminating source that it is exceedingly unsafe to predicate even the form or the dimensions of the shadowing body. Then as to the nature of the material, who shall say ! It may be flesh of beast or bird, it may be living or dead ; it may be vegetable growth, or the manufactured fabric of wool or silk or cotton or flax. It may be stock or stone, a passing cloud, a column of smoke, a jet of steam. I have seen even the quivering shadow of an humble corner gas light thrown prostrate upon the pavement by its unfeeling and arrogant electric light neighbor, as if in demonstration of its contempt for the antiquated affair !

The explication of a shadow is a spontaneous undertaking. A shadow is an effect, and we must know its cause ; or, if we cannot ascertain that exactly, we must surmise it. There are times when strong light and brief shadows place the substance and its shadow so close together that their connection is palpable ; and then the shadow ceases to interest us any longer. But there are other times, notably in the early morning, or in the gray, misty dawn, when the level rays of the obscured sun or its refracted illumination, forerunning its visible presence, put the shadows afar off, cast them in unexpected proportions, and mingle foreign substances with them so deftly, that he must have known beforehand all his surroundings who shall tell one from



the other, or refer accurately each shadow to its own related substance.

This is the hour of illusion! There is light only sufficient to make a little circle around one distinctly visible; outside of it, all is shadowy, vague, potential and unindicative. That dark immensity yonder may be a castle, or the side of a hill, or the front of a forest. Those moving forms may be peaceful oxen, or armed men in battle array, or monsters of fairy myth. Sound, deprived of the interpretation of sight, bewilders more than it aids, and thickens the plot that fancy unsought has begun to weave. Then pre-perceptions and hallucinations project the creatures of the brain into external space and people the twilight world with shapes and forms lovely or terrible, and make it vocal with the voices that syllable our hopes and forebodings.

How different this world of dawn from the land of a midday sun! In its strong light, the shadows have shriveled and blackened into contemptible underfoot common places. Substance claims our attention, and obtains it; fancy has vanished, and hard facts alone remain. It is a work-day world and has no place for imaginings; it is a flat, stale, and unprofitable drudgery in which hill and plain, dust and besmirching dirt abound, squalor and ugliness are on every side. No wonder romance prefers the moon-light; it cannot conjure in the mid-day glare. In spite of our complaisant reasoning that fact is better than fancy, and reality more profitable than romance, are we altogether satisfied, or do we miss something? After all, men cannot live by bread alone; can it be that in this half light we saw that to which the fuller light has blinded us, and that fancy is a half-sister of faith, that revealer of the unseen, and discloser of the real substance under the veil of the phenomenal? Then the illusion of the shadow may itself be the shadow of an eternal substance!

The dawnings of history are as the dawnings of the natural day. It too was a time of shadows, an hour of illusion. Percepts were not as yet fully and sharply organized, and ideas were filled in and rounded out from any conceptions the mind could at the moment reproduce, without the challenge of recognition being given or answered. It was indeed a subjective

world well nigh as largely as it was objective ; and phantoms of the soul were marshalled side by side with objective realities, marched with them in men's convictions, and toiled with them at the levers that move the masses to action. We may smile at these children of imagination and boast ourselves as their undoubted superiors in knowledge and wisdom, but let us not forget that it is one thing to have seen the morning shadows before the substance had been made visible, which was their case, and quite another to have had the opportunity of gazing at the substance all day long before beginning to scrutinize the evening shadows, which is our case. Illusion was their danger, and they fell into its pitfall ; but delusion is our danger, and the self-pride of a boastful wisdom may work that even in this enlightened century. Those who will not see are blinder than those who cannot see.

It is much easier and much more pleasurable to "evolve things out of one's inner consciousness" than to hunt them up in the outside world, analyze or classify them, verify theories, construct systems from actual specimens, and do all the drudge work of induction. We begin in our helplessness, with the easier things ; and in the conservatism of society what has once been begun continues long after. Around such an idea of growth of interests groups itself, and to explode the idea comes to mean the disruption of these interests. Those who are of the higher and privileged classes are never ready to forego their vantage ; to maintain it they must defend the beliefs upon which their superiority rests, whether they be political, social, or religious.

But the one fact of human consciousness is spiritual consciousness, consciousness of self, which is spirit. The easiest inference, when other things than self have been conceded to have their separate existence, is to conceive of them as being also spirit even as we are. Then their material form is their body, just as we have a body ; and all material things, or even forces, if regarded as things, live and move and have conscious being. In the early dawn, when shadows exist rather than substance, how easy such an inference ! The waving branch is an arm reaching forth ; the mist rising above the river is a trailing garment of one whose head towers out of sight ; the cloud is a



chariot, and the lightening is an arrow from his awful bow the clanging of whose bow-string is the thunder. The heaven is thus soon peopled with spirits stronger than man, and the river and the forest with other spirits less mighty than these, but yet greater than the human race. Then the depths below must not be left void, nor the volcanic forces unexplained; and so infernal deities are catalogued as well as supernal. But these human spirits, which we call men, are graded into governing and governed, are differentiated in occupation and adaptabilities; so too must these celestial spirits be, and hence they are. Thus thrones and principalities and powers are readily seen in these shadow-gods, and Parnassus and Olympus and every other famed locality obtains its local deities, and mythology arises as the work of man, impelled by constitutional forces, but directed by illusive shadows.

Let us sum up the outcome of this feeling after God in the darkness and finding him, as was supposed, in the shadows. At least, it made confession of the existence of the divine, although it shattered the Godhead into fragmentary qualities and endowed each one with a separate personality. It failed to focus attributes into a unity of supreme substance, but it realized the love, the wisdom, the justice, the power of deity, and the need of imitation of all these on man's part. It fell, of course, far short of revelation; but it rose above the negations of those in whose thought God is not. It gave rise to an age fondly looked back to as the "golden age," to heroes who went about doing good, to examples of patriotism and of domestic devotion. The hallowed mystery of earthly things as embodying the deities discouraged scientific effort, but shed a lustre of poetic fervor and priestly dignity upon the simpler life. Providence was a familiar realization, and worship, sacrifice and prayer, common to universality. For these heathen not to pray, not to make offerings to the gods, not to ascribe the events of their daily life to the interpositions of deity, was an inconceivable thing. Surely here was a basis for all that is needed to insure the development of a sound national and family life. Here was the beginning of that fond fancy of looking up through nature unto nature's God.

The light increased, and the shadows shortened; so too did the illusion that material substance was an external form in which resided the divine being itself, manifold and subordinated as men themselves are. With a purer nature, reasoning beings might have sought for the illuminating substance instead of tracing the shadow only to the reflecting body, but man's nature is not that purer and holier one. The life of the world is ever a proof of a fallen race. Where two courses are set forth, the path of truth and the way of error, man chooses evil as his good. So it was here; he saw the illusion to be such, and believed no longer in his gods. More than this, he began, more and more, to believe in no gods at all. He had found they were not where he had thought them to be, therefore they were nowhere. The bright shadow of the divine no more fell, for him, from the reflecting forms of earth and sky and water; matter, and matter alone, remained to be selfishly appropriated by man. Each man was his own god, and his own caprice was religion, his every act right and good.

It is thus the heathen of classic lands is set before us in veritable history. The gods are dead! They are embalmed in poetry, galvanized into semblance of life in oratory, are convenient devices for the dramatic situation, but of no living force upon opinion or daily life. Philosophy discards them, and politics debase them into tools. Augur cannot meet augur without smiling, and worship is but an excuse for a debauch. Men are too wise now to find a god in everything! They study the nature of things, and not the descent of deities; the arts flourish, and science in some sort has a beginning.

But what gain has there been in dispelling an illusion, and adopting a delusion? Force, material force, reigns now supreme. To get from others and to retain what force has given, is the noblest virtue. Nation rises up against nation to slay, to rob, to plunder and to amass. History is written by the point of the sword with the blood dripping from it. Exhaustion alone makes a truce of peace, a breathing spell to be broken by new conflict. Janus grows rusty upon his hinges and the tramp of the armed heel hardens the earth into sterility.

There was no gain! Richer garments covered baser hearts;



more luxurious homes held a miserable master, a yet more miserable mistress, and a host of slaves without the expectancy of the humanity vouchsafed to a dog or a horse. Some had been built of fortuitous turf and rude brick; an emperor rebuilt it of marble; and another fiddled to its firing! What gain was there in this? The ruder peasant of remote provinces still believed in some sort of god; and he alone toiled and spun that these practical, if not theoretical, unbelievers might kill and be killed, debauch and be debauched. Without this remnant, the world would have starved!

A false god is better than no god at all. In the conception of deity, however misshapen, there are elements of duty, obligation to higher wisdom, retribution and accountability for the life we lead. With no gods, and much more with no God, there is no responsibility, no obligation, no future. God is the correlative of the soul. If there be no God, there is no soul; if there be no soul, there is no such thing as honor, virtue, truth, mercy, love. These then are only old prejudices, and their observance a mere matter of policy or prudence with reference to discovery and inconvenience from such as insist upon inflicting pain or disgrace upon the "advanced" and "enlightened." Science aids in eluding discovery and leaves us no better definition for sin than stupidity. We are apt to look at false gods from the standpoint of true religion, and the worship of the true God; from that standpoint it is indeed a dark shadow cast where the light should shine through and through souls transparent with Christ their Lord, not one dark blot remaining. But take for a moment this other standpoint and compare no god with the fragment of a god, this distorted shadow with no light because of self-willed blindness. What then? As poor bread, and half a loaf at that, is better than none, so even this illusion, this travesty of deity, this blind-man's picture of deity is something better than nothing. The nations that feed upon it may survive, in some fashion; but the nations that know not God, have that no constraint nor hope because of the recognition of the divine substance, must perish.

A shadow may be considered either as the sign of an effect

or directly as the effect of a certain cause. A tree stands out in the path of the shining sun, and beyond it the shadow stretches. Shall we call it the shadow of the tree or of the sun? Popular language is variable: we speak of the tree's shadow, and yet we talk of the sun's shadow upon the dial. This consciousness of the divine when the inference is to the reflecting substance ends in illusion, the worship of the creature instead of the creator; but its true inference is to the eternal light shining ever, God made manifest in some degree by his works in nature. The shadow whose influence men have never been able to resist implies, while it does not explain, the true and ever-living God; He is the substance of the spiritual shadow, and false religions are the confession of the need of the true one.

The great truth is then that mankind cannot survive without the consciousness of its God as a factor active and potential in its life. Man does not live by bread alone, however daintily buttered it may be. Whenever belief in God ceases to be a living force the mart feels it as well as the temple, law suffers as well as the Gospel, education languishes as well as piety, even science becomes a pervert and makes money-gains her great goal instead of that ideal knowledge she professes. Then disintegration begins in society, materialism avows itself without blushing, riches become the conquering sword and spear, and all higher life is at an end. Such it has ever been, and such it will ever be.

The practical bearing of this hasty sketch of what has been is to the attitude of our own land and times. The battlefield for the reassertion of the ancient delusion that God is nowhere because he is not found just when, where, or how we may have expected, could not be chosen better than just here and now. What need have we of God! Having steam and electricity and chemistry, what other forces are lacking? The telescope has not found him hiding among the stars, nor the microscope revealed him as lurking among the molecules; where then is he? The scalpel has not penetrated to the shrine where the soul tabernacles, how then can there be one?

Day by day the current sets more powerfully toward a faith in material things the transmutation of material substances,



changes of time, place, or form in them and them alone, as the one thing needful. It is not enough that habit still continues a sort of "vis inertiae" in spiritual things ; for, if that be all, it is but the beginning of the end. So tremendous is the energy of our age in dealing with material forces that the sweep of its progress sucks in everything upon its path with the cyclone's force. Will anything be left ! Will any other force be tolerated ! Can men who serve a master so imperious find time or will to serve any other ? Can men serve Mammon and God ? Are we, having been set free from the old heathen illusion, after all to fall into this modern heathen delusion ?

Even mind is enslaved by this modern tyrant ! The watchword of our day is the "practical" in education. There is to be no more developing of intellect as an end ; it must be sharpened as a means to a certain end, and that end is the acquisition of material substances. In a word, if there is "no money in it," men are being taught to despise intellectuality. Is this not so ? Think a moment ! Examine ; test the matter. What is the trend of the university of our day ? To exhibit material resources in their grandest and most profuse forms, and present a bewildering array of "short-cuts" and optionals leading on to lucrative positions. Who are their heroes in the public eye ; and what is their advertisement in public prints ? Those who excel in physical force ! Are these things no straws that tell the wind's direction ? Have the spiritual forces of our day advanced, or are they advancing, in equal ratio, so as to be still proportionate to day as they were fifty or a hundred years ago ? Will it still be possible for a man to live in the society of the next century and be in touch with it, and yet own a soul, serve his God and confess Christ as his Lord ?

We do not despair of God's word nor of his holy Church throughout the world. But prevention is better than cure, just as a continuous life of fear, love, and trust is better than an alternation of fallings from grace and repentant regainings of it. America has great need of God, but God has no need at all of America. The reciprocity idea must be reversed in this one case ; we are the suitors at Heaven's gates for permission to trade, and not the grantors or the equal partners in concession.

It is our land that is nourished by the king's country ; and it matters not what burdens he may place upon us, we must traffic with him or perish. If we do not buy the Truth and embody it in all we do and are, then no structure which we rear can stand. We may be nearer the heavens with our many-storied buildings in the cities, where only the air upward is without a price, than were the builders of Babel's tower, but that brings us no nearer Heaven itself. The confusion of tongues at Babel may have been less than the dialects that surge in and out of these same palaces set upon an edge, but it will profit us little that all the ends of the earth gather to us if the Lord of nations be absent from us.

The danger is that we may not believe this. There was a true substance back of the illusion of the dawn of historic man ; it is delusion to ignore it, and destruction to refuse it. The sun of righteousness has arisen, and there is no longer excuse for delusion, no longer need of illusion. Thence comes the cause of the shadow, and not from the created thing reflecting it. There is a cause, a God, and his works imply him even as his word declares him. That sun of righteousness arises with healing in his wings ; and that healing is for us, for the nations.

The only force that can counterbalance the intense energy and absorption in the development of material resources in our day, is the Christian religion ; or, rather, it is the believer in Christ preaching, teaching and practicing that religion. The Church is the body of believers, and not the religion in the abstract which that body holds. We have enough religion in the abstract to last for all eternity ; it is the Truth and will remain such whether men hold it or not. But our need is of those who confess that Truth in their life, put it into their every act of intercourse with their fellow-men, make it as practical a factor as the pursuit of wealth ever has been, is now, or ever can become.

These are the two forces that have been battling since the world began, and are in conflict now, Spirituality and Materialism. The man who is not a spiritual man, cannot be anything other than a materialist. The shadow is there, his consciousness cannot ignore it, and he must either pronounce it a delusion or trace it up to the illuminating substance ; he cannot stop short



with illusion at this hour of the world's day. There is no room for intellectuality or the merely artistic as independent forces. Materialism laughs at their pretences and enslaves them before they are aware, sets them at work to gain wealth and to enjoy creature comforts. Science and Art must either be handmaidens of Religion or slaves of Matter. All strength of body or mind or soul must serve God, or Mammon; there is no third possibility. If History teaches anything it teaches this; and Revelation is just as explicative thereupon as History is suggestive.

For those who believe in spiritual forces, and confess the Lord to be their Rock, the question of the strategy of the campaign is momentous. He who has satisfied himself as to how his own soul is to be saved, cannot be satisfied until he has persuaded his brother to apply that same sovereign remedy to his soul also. We believe that the battle is to be gained only as Christianity is made to be a force as varied and every day as Materialism now is. As men put money, the representative of material forces, into enterprises of reproductive wealth, so Christians must put it just as freely into enterprises promising spiritual returns. As men advertise such material enterprises in personal conversation and by public gatherings, so must we make our spirituality felt and seen, not to be praised but to be imitated. There must be the same push, the same stir, the same persuasion, the same effort to create the true sentiment and make it dominant. There must be greater fidelity to the Truth, instead of half-apology; instead of false liberalism, there must be greater intensity and jealous guarding of it. In a word, we must do what our Lord bid us do at the very beginning, but which we have been, perhaps, of late dreaming to be done and past, that is, preach the Gospel to every creature, beginning at home, and not stopping short a few miles distant.

The thought of such work, mission work it is usually called, is ordinarily associated with poverty and ignorance and vice. Among these we are to start missions to improve their wretched situation and tell them of the Gospel of which they are ignorant. But it is just as necessary to reach the classes directly the opposite of these with that same Gospel, which in the larger number

of instances is of little force in their life. The conventionalities are of greater force; and the conventionalities are mainly materialistic. It used to be said: "Out of fashion, out of the world;" but it might now be fairly said, in a truer sense: In fashion, in the world.

But how can one missionate among those to whom access is so difficult, or arouse those to a sense of danger who are in such pleasant security! Who is willing to act so unpopular a part? Fanaticism cannot accomplish the work, asceticism cannot achieve any lasting success; extremes just as false always reach and plunge more eagerly into the sins from which they fled. The most inviting field of effort is the education of the child and the youth. Upon the fidelity with which Christian thought and principle are then inculcated, much of the subsequent living will depend. We must be very jealous and very watchful of that education; for if insidious materialism strikes its roots there also and spreads its poisonous branches there too, all hope is well nigh ended. The education of the head has had its day; the education of the hands is having its day even now; be it ours to insist, more than ever, that the education of the heart be given its day now and hereafter. To seek God in everything, a divine duty in every task and a divine permission in every pleasure, to live, move, and have our being in him, is the substance of life. God is the eternal and abiding one; all else will pass away at his will even as it came into being by his will. It is matter that is the veritable shadow, the spirit that is the true substance. He who is uneducated for eternity has but wasted his time on earth in gathering that which must be thrown away so soon, and withers even now in the feverish hands that so anxiously clasp their earthly treasures.



## ARTICLE VII.

## THEORIES OF INSPIRATION.

By CHARLES S. ALBERT, D. D., Baltimore, Md.

There are two possessions of Christianity which are perpetually attacked: the Incarnation of the only-begotten Son, and the Inspiration of the Scriptures. Both are pivotal doctrines and neither can exist without the other. Destroy inspiration and the doctrine of the incarnation becomes vague and shadowy, Destroy the divine Christ and there are no divine Scriptures.

Naturalism, which includes sketical science and materialism, rejects miracles. Nature is sufficient for all things and can suffer no interference at any stage of development. Naturalism will not admit that around and in this world is an intelligent force which cannot be weighed, measured, or formulated, which, supernaturally, uses this world for special purposes. There can be no miracle. The central miracle in the natural world is the *Incarnation*. Grant that fact, and God is in nature and moulds nature to his purpose. All miraculous acts in the light of the Incarnation are possible. The divinity of our Lord is and always will be the battle-ground between Christian faith and Naturalism.

On the other hand, Rationalism, which holds reason to be the sole source of knowledge, denies Inspiration. It would trace all ideas, moral and religious, to the gradual evolution of the powers of the human soul in the processes of individual, social and national life. It cannot admit that God has given to men his truth, by direct inspiration, in such fashion that men possess an infallible rule of faith and practice.

The battle is on. The question of the hour is Inspiration. The Higher Criticism supplies the weapons both for assault and defence, for it has a good side as well as an evil. Nevertheless its tendency is without doubt to negation of Inspiration. The theory of evolution impresses itself upon religious as well as

scientific thought and, whilst divided in purpose, would seek in nature rather than in God sufficient cause for all thought, morality and religion. This may be said without opposition to the truth of evolution but in opposition to evolution as proclaimed by some of its supporters.

In our country, the Inaugural of Dr. Briggs, as he assumed his chair in the Union Theological Seminary, has emphasized a conflict which is not due to him but to the times. Possibly, he is more sinned against than sinning. He is somewhat of a free lance. He rushes into print with assertions that he has not carefully guarded. He therefore contradicts himself through over-statement of the matter in hand. He is bright rather than strong. He has read much, but not always thoroughly. He knows how to put things, but does not always know the things themselves. He has the courage of his convictions, but the convictions are not always well-founded.

He undoubtedly calls attention to much that needs careful consideration, utters weighty truths, and voices, in other instances, opinions which are more or less prevalent. Whether these last are established remains to be seen.

His discussion of the sources of divine authority has elicited the strongest expressions for and against. He finds "three great fountains of divine authority—the Bible, the Church, and the Reason." It is singular that he does not state the ultimate source of authority, but his address leaves one under the impression that these three are co-ordinate.

True theology has never separated the Bible from the Church. If, as Dr. Briggs asserts, "the majority of Christians from the apostolic age have found God through the Church," it is simply because of the scriptural truth it possesses, or, if you choose to put it in other fashion, because of the truth it possesses in common with the Scriptures. The Church has always possessed truth in her teachings and ceremonies, though that truth might have been overlaid with tradition, but, it is not different truth from the Scriptures. The Scriptures are the record of the truth which the Church sets forth.

For both the Church and the Bible depend upon Christ, who is the sole authority for both. The Bible is his word. The



Church is his body. In the Church is Christ. "In its confessions, in its sacraments and services the Redeemer is present and bears living testimony of himself in behalf of all who believe through the power of the Holy Ghost."

Whilst this is true, a correct relation to Christ is conditional upon a correct relation to the historical Christ even in the case of the individual believer. "There is assuredly but one thing necessary to salvation: to believe in our Lord Jesus Christ." Through the teachings of the Church a man certainly can come to this knowledge. To deny this is to fly in the face of facts. But he is saved not through a different truth, or authority, but by the same truth and authority which the Scriptures express correctly and which the Church does not express correctly except through its knowledge of the Scriptures. A man may indeed, therefore, be a Christian without Scripture, but if he is to be certain of Christ and "independent in matters of faith, he cannot dispense with it." He must ever verify the teaching of the Church by the Scriptures to attain the certainty of his faith.

But whilst the Scriptures are a relative necessity to the individual believer, who has the Church, they are an absolute necessity to the Church itself. The Church is ever kept pure by the word, and when it has gone in ways of corruption, it is ever reformed by the word, sought and truly set forth. The Scriptures are for the Church the rule of faith and practice, the solvent of the problems which will arise in her history. For the Scriptures are the revelation of God's purpose and salvation. They testify of Christ, the centre of revelation, set him forth in clear simplicity. Obscure the Scriptures and Christ and his work are obscured just as in pre-reformation times. It has sometimes been urged that Christ having appeared and been apprehended by the Church in her worship and confessions, we could dispense with the Scriptures. But our conception of Christ would either be obscured by increasing tradition, or lose itself in vague mysticism. The Scriptures are the touchstone of faith and also the source of faith. If men are not to wander in the shadows of uncertainty, they must possess a trustworthy account of Christ and his teachings. The very marks of a pure

Church are the word of God and the sacraments, was the teaching of the Reformers, for they found, with the Scriptures forgotten, gross error in the Church and even the sacraments wrongly administered. It was rightly claimed that the touchstone to decide the teachings of the Church, divine as it is, was the Bible, the rule of faith and practice. The Holy Spirit is in the Church, in the creeds and teachings which are most valuable testimonies to the truth. He saves men even without an open Bible, but the Church is not co-ordinate in authority with the Bible, but depends upon it, as the source through which the Holy Spirit moves it to life and power.

Dr. Briggs uses the word Reason to include the moral sensibilities and the conscience as well as the reason used in the more restricted sense of the operations of the intellect. It is in this broad sense he declares that the Reason is a source of divine authority. Here are some of the saddest utterances of Dr. Briggs. It is not so much that he says that these men have found God, for the apostle himself declares that "God has not left himself without witness," but in the assertion that these men have *truly* found God and divine certainty, and in his unfortunate citation of Martineau as an example, one who has no need of a divine Saviour and who repudiates Christ as the only begotten Son of God.

It is true that Christ has said, "He that is not against us is for us." There are some unconscious followers of him. But to exalt men of high moral tone and declare that these men are as certain concerning God as those who are in Christ is surely untrue. How can it be reconciled with Christ's teaching, "No man cometh unto the Father but by me?" Or with the straightforward teachings of the apostles, "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved?" To know God with certainty is eternal life. "This is eternal life, to know the only true God and Jesus Christ whom thou hast sent." But he does not dis sever the two. In him alone can man truly know God.

Through the conscience we may indeed be certain of a God, but that conscience alone does not establish right relations with God all the history of paganism proves, so powerfully set forth by



St. Paul in Romans. To know God we must know him through Christ, and to know Christ we must have a trustworthy account of the Christ.

Our Lutheran theology puts it in this way: "The formal principle, or the objective canon of Christianity, is the Holy Scriptures in their indissoluble connection with a *confessing* Church."

An objective canon of Christianity points to a *conscious mind* for which it is a canon. The two go together. Martensen says, "The external canon points to an internal canon by whose aid alone it can be correctly understood. That internal canon is a regenerated Christian mind in which the Spirit of God bears witness to the spirit of man." This is the material principle of Christianity—Justification by faith. All these must be in right relation to give us pure Christianity: the Church, the regenerated heart, (or reason in Dr. Briggs wording), and the Scriptures. But they are not co-ordinate, the Scriptures remaining the only infallible rule of faith and practice. To the Bible at last must the Church and the individual come as the highest source of authority, because in it the Holy Spirit sets forth Christ. It is singular how the undue acceptance of any one of these, the Church, the Bible, the regenerated soul, without the just balance of the others results in spurious infallibility that is not infallibility.

The infallible Church is Catholicism. The infallible Scriptures is Bibliolatry. The infallible believer is the visionary or fanatic. He denies *the Christ outside of us* in the Church and Scriptures, and ends at last in the denial of the *Christ in us* as so strongly in the case of Martineau.

The Bible remains to us therefore the only infallible rule of faith and practice, to be interpreted in the Church and by the believer.

The question however remains concerning the Inspiration of the Scriptures. Are they trustworthy and without error? Are they really God's word of truth coming to us through men, bearing the characteristics of their temperaments, but without error of statement in truth, or do they contain the word of God, surrounded by human statements and errors which must carefully be discriminated before we can positively say this is the Word of God?

A change has certainly passed over the Church in its definition of Inspiration. There was a day when the doctrine of verbal inspiration and absolute inerrancy was extended to every portion of our present Scriptures, to all its dates, numbers and statements and even, in amazing foolishness, sober theologians asserted that the Masoretic points in the Old Testament were in like manner inerrant.


There is no student who will hold such a doctrine to-day. He knows there are errors in our present Scriptures of dates and that there are interpolations and additions. He may assert that as originally given by the inspired writer, or prophet, it was absolutely inerrant, but there is no recourse to the original document. It is true that the substance of doctrine is unchanged and we carefully guard this saying, by the declaration that the Scriptures have successfully withstood all criticism that has sought to overthrow the revelation of truth in the Bible. The Scriptures have maintained their integrity. Under the daylight of the most searching criticism of the intellect, few errors have been found and none of these have involved the Christian doctrine. Indeed its historical accuracy has only been intensified by the discoveries of the past years. We can afford to wait the final verdict without alarm.

It may be a matter of interest to mass some of the conceptions of Inspiration for our study. Allen has said in his "Continuity of Christian Thought" that the Reformation produced three different conceptions of the Scriptures, namely, those of Luther, Zwingli, and Calvin. Luther "upholds the Scriptures on the one hand as an external and absolute authority, the very word of God, the charter and constitution of the Church; on the other hand, he exalts the divine consciousness in man as that by which Scripture is known and judged to be from God. The Bible is divine because it is the mirror in which is reflected the experience of humanity in its highest exaltation under the influence of a divine Spirit." It is easy to see why he should characterize the Epistle of James as an "epistle of straw" for it was not certified to by his Christian consciousness. He says also in his preface to the Exposition of the Epistles of Peter and Jude: "Therefore are St. Paul's epistles more of a gospel



than Matthew, Mark and Luke. For the latter record not much more than the history of Christ's works and miracles. But the grace we have through Christ no one presents so bravely as St. Paul. Because now much more lies in the word than in the works and deeds of Christ, if we must dispense with one of these, it were better to be without the work and the history than the word and the doctrine; so are those books to be valued most highly which treat most fully of the doctrine and word of Christ." Here is shown what might be called a lack of reverence for some portions of the Scriptures, an exaltation of one part over another. It is in sharp opposition to the bondage which many theologians show to the letter and assert the Bible to be of equal authority in all its parts. Wherefore they must always be on the defensive to maintain the authority of that which was provisional.

It is remarkable that Luther exalts the Epistles above the Synoptical Gospels, which modern Theology now makes the centre of the Revelation. Justly too as it seems to us, for Christ is more than any explanation of him even though it be from the inspired apostles. Recently in a discussion with a prominent theologian of our Church he unhesitatingly declared that the Epistles are an advance upon the Gospels in accordance with Christ's own saying, "I have many things to tell you; but ye cannot bear them now." This Lutheran is evidently a follower of Luther. It is easy to perceive that this foundation of Luther is one which no hostile criticism can overthrow. The Scriptures become impregnable when they are certified to by Christian experience. And it is remarkable how strongly men feel this. Thus a distinguished Scottish preacher says, after enumerating the difficulties concerning inspiration: "If I may give utterance to my own experience, I have never come to the end of a close study of a book of Scripture in the congregation without having both a fresh respect for its literary character and a profounder impression of its divine wisdom. The more the Bible is searched, the more will it be loved; and the stronger will the conviction grow that its deep truths are the divine answers to the deep wants of human nature." So Luthardt: "Our duty to the Scriptures is to read them and live in them; and this too is the way of attaining certainty concerning them."



In Zwingli, "Revelation becomes part of the organic process of things—a living, actual, present process, whose results are not exclusively recorded in Scripture. In one sense the Bible is the word of God, but in a higher sense the word of God is a personal force stirring within the soul, speaking with a supreme authority and constituting the standard by which the written letter of the book is to be criticised and judged. \* \* \* But the word of God has spoken not only in the Bible, but always and everywhere, wherever there is any knowledge of that which is good and true. Heathen writers like Plato and Pliny and Seneca, have uttered the truth under the inspiration of the revealing word."

Zwingli is thus the pioneer of the modern dictum that the Scriptures contain the word of God, and of those who make inspiration the influence of the Holy Spirit upon men differing in degree in the Scriptures but not in kind from the inspiration that prevails in the discovery of any truth.

To Calvin the Bible is the word of God. "Revelation, as given in the book, is a communication from God to man, supernaturally imparted, apart from the action of the consciousness, or reason: Calvin speaks at times of the human writer as an amanuensis only of the Spirit." It is this last view that prevailed among the immediate successors of the Reformers. Our great theologians, Gerhard, Calovius, Quenstedt all speak of the writers of the Bible as the amanuenses of the Holy Spirit, and Quenstedt asserts that the canonical Scripture contains no lie, no falsehood, not the very slightest error in fact or in word; whatever things it relates, all and every one of them are of the very highest truth, whether they be ethical or historical, chronological, topographical, or verbal; there is no ignorance, no want of knowledge, no forgetfulness, no lapse of memory in Scripture."

It is doubtful whether there are many theologians of to-day that would agree with this statement of inspiration. Dr. A. A. Hodge may be considered a strong advocate of this view and he says, "Verbal Inspiration applied to the Scriptures does not mean that the sacred writers were inspired, or directed in their work by words dictated or suggested. But it means that the



divine influence which we call inspiration, and which accompanied them throughout their entire work, extended to the *verbal expression* of every thought as well as to the thoughts themselves. This inspiration has extended equally to every part of Scripture, matter and form, thought and words, and renders the whole and *every part inerrant*." Then later on, (page 92 of Popular Lectures on Theology), he admits "that many errors have crept into the sacred text as it exists at present, although none of these errors, nor all of them together, obscure one Christian doctrine or important fact." He also intimates that the statements of Scripture are not scientific. There is therefore in him a divergence from the old standard.

When we take the words of Martensen the divergence is noteworthy. "The perfect and canonical authority of the Holy Scriptures does not depend *upon any one writing* but upon the whole collection of writings which supplement one another and must therefore be taken together: and in this dogma regarding Scripture is involved the truth, that we have in the New Testament, not merely fragments of the Apostolic age which have by chance been preserved to us, but an harmonious whole, complete within itself, wherein no principle of Apostolic consciousness is wanting.

"Supposing that the evangelists contradict one another in historical and chronological details of the life of Jesus, which do not affect the subject of the Revelation, this does not obscure a single lineament of that portrait of Christ, which they have painted in colors given them by the Holy Ghost. Were the historical discrepancies of such kind as to occasion, in one point or another, a distorted apprehension of Christ's person, or in the least disturb the fundamental view of the facts on which the revelation is based, in this case only would their inspiration be invalidated. Though the words of Christ may not always be repeated (by John, for example) with literal exactness, this does not invalidate the fact that the reproduction is canonical, provided that they are repeated in the Spirit, of whom the Lord himself said, "He will bring all things to your remembrance whatsoever I have spoken unto you." Inspiration does not depend upon the exact and formal recollection but upon the true

remembrance; not upon the exact literal retention, but upon the fair reproduction of Christ's discourses."

There is here a theory of Inspiration which is not verbal by any means. It is a well-known fact, also, that a number of the best Lutheran theologians of the present day, including Luthardt, Frank, and others, do not hold to the old theory of Inspiration and, while confessing that the Scriptures contain the word of God, are not so positive that the Scriptures are the word of God. With us they confess the authority of the Scriptures, believe in its inspiration, but claim that their conception saves them from the dangerous position of verbal inspiration where if you convict the Scripture of error in one place, you involve the whole in suspicion.

All this goes to show that the question of Inspiration has been reopened and that it will probably be the burning question of the day. It is cardinal and essential as the earlier portion of this article declares. And it is far reaching in its consequences. It will be manifest in our utterances and in our thought. Already in some of the pulpits clergymen are heedlessly making statements concerning the Scriptures that must sow dragon-teeth of doubt and skepticism. Failing to distinguish between the temporary and the eternal, they indicate that the Scripture has been outgrown. Obedience to kings has been cited as an eternal precept, and, therefore, as kings are now banished in nations, that the Scripture was mistaken in its precepts, forgetful that the principle of obedience to lawful authority is the real precept of the Scripture. There has also been failure to discriminate between interpretation of the Scripture and the Scripture itself as is notable in the Inaugural of Dr. Briggs, where notions of the Church are attacked as though they were the Scriptures themselves. No true thinker will assert that the interpretation of the Church is infallible even in its creeds in matters of Scripture. The creeds, product of the religious consciousness of the Church, so far as they are general, have an overwhelming prepossession in their favor that they do accurately interpret the Scripture, but as they sprung from the Scripture, so they must ever submit from age to age to be tested by the Scripture. "The object of the Scripture is the communication of truth in



an infallible manner, so that when *rightly interpreted* no error is conveyed."

As ministers we should be careful to distinguish between interpretation and the Scripture itself. Recklessly to say that the Scriptures are mistaken fills the minds of the congregation with doubts concerning the whole and the result is denial of all Biblical truth. "John Wallis, one of the clerks of the Westminster Assembly, quaintly said: 'The Scriptures in themselves are a lantern rather than a light.' But they who would destroy the lantern in order that the light may shine more clearly would only find the light blown out."

There ought to be, it appears to the writer, strong articles upon this subject, such as Dr. Schoddé gave in the last number of the QUARTERLY, but dealing with many of the technical difficulties of the subject, which are disturbing to the average thoughtful pastor and layman. It would be helpful if some one should set forth the new theories, *e. g.* that which claims the Scripture to be the record of revelation and that this record of revelation is inspired. Let him expose the fallacy of this and indicate also its strength. Possibly much weakness may arise from the continual confounding of inspiration and revelation. In a future article we hope to add something in this direction, if it be only to state the views of other thinkers. Let me but add that to me the Bible is the word of God, where God sets forth in the sacred history, especially in Jesus Christ, his Son, and in the precepts and doctrines of the Scripture, his revelation of himself and grace, which we could never attain by any researches of the reason and which every man may certify to himself by his own living experience.

## ARTICLE VIII.

## SYNOD OF SOUTHWEST VIRGINIA—1790-1890.

By REV. PROF. J. B. GREINER, A. M., Marion, Va.

[Extracts from the "Jubilee Sketch" read at the Semi-Centennial, Wytheville, Va., Aug. 15th, 1891.]

Our information in regard to the Lutheran Church in Southwest Virginia covers a period of one hundred years, back to 1790. Before that date we have only indefinite reminiscences of our work; but, without doubt, Lutheran families were among the earliest settlers of the country.

Our Synod was not born in a day, but is the result of the patient labors and the long, tiresome mission journeys of the pioneer fathers, who traversed this territory in the days of its early settlement. The present thickly peopled country, with its improved modes of travel, accommodation and entertainment, is in strong contrast with the lonely horse-back ride, widely separated neighborhoods, dangerous mountain paths and rushing streams, which were a part of the daily experience of all who traveled fifty years ago.

At that time the preacher did not go to his appointment in a buggy or on the train or bicycle and return to the parsonage after dinner and read the "*Homiletic*" or "QUARTERLY." A preaching tour at that time meant something more than it does to-day. The preacher put what wardrobe he had in his saddlebags with his Testament and "skeletons," and started on a one or two months' trip to visit the scattered Lutheran families living between the James and the Holston rivers. When he reached such a community of church people and had put up at a brother's house, word was sent around that the preacher had come. Then some friend would open his house, or, if it were too small, his barn floor, the people would come together and religious services would be held for one day or for several.

After this meeting the different families would be visited and the children in each one carefully catechised. This being done



the preacher moved on to other neighborhoods, repeating the same order of work and then returned home.

Such pastoral or preaching trips were made once or oftener during the year, and the salary received was the board of the preacher and his horse while on the journey, one or two dollars to take home and the abundant blessing of God upon his labors.

To day our theological students go to the seminary in a Pullman sleeper; the first young men who went from the bounds of this Synod, fifty years ago, to college and seminary, James A. Brown, John J. Greever and Stephen Rhudy, made the long journey from Wythe Co., Va., to Gettysburg on horseback and *on foot*. \* \* \*

The first name we find in the pioneer mission work of our Synod, is that of Rev. W. F. A. Daser, of S. C., who traveled through Montgomery Co., in 1787 and on the 16th day of Oct. 1796 he organized St. Michael's, now St. Peter's church in that county. Following Rev. Daser we find the name of Rev. Paul Henkel of the Pennsylvania Synod, who traveled from Botetourt to Wythe between 1790 and 1795.

At the last date, Rev. J. G. Butler, of the same synod, grandfather of Rev. J. G. Butler, D. D., of Washington, D. C., preached in the counties of Botetourt, Roanoke, Montgomery and Floyd, and in 1796 organized the first Lutheran Church in Botetourt county. From 1795 to 1799 Rev. Leonard Willy of Smythe county, preached there and in the adjoining counties. In 1798 Rev. George Daniel Flohr of the Pennsylvania Synod preached statedly in Wythe, Smythe, and Montgomery counties.

After the death of Rev. Flohr, in 1826, Revs. John C. A. Schoenberg and Kyle of the N. C. Synod, gave pastoral services in this section. In 1820 Rev. — Bergman of the N. C. Synod was pastor in Wythe and Tazewell county; he died in 1827, aged 87 years, and was the first person buried in the Burk's Garden graveyard. \* \* \*

Up to 1810 the chief attention given to our people in this section came from the Pennsylvania Synod. This is accounted for by the fact that our first church families came from that State, and family connection as well as church association kept up

the communication between the home Synod and the families that moved away.

After the organization of the N. C. Synod, in 1803, its ministers made mission tours into S. W. Va., Tenn., and farther west. In this way they visited our people in the present bounds of our Synod, and owing to the proximity of territory, the oversight of our earlier congregations fell naturally under the care of the N. C. Synod. In 1811 Rev. R. J. Miller of the latter Synod made a missionary trip through S. W. Va., into Tenn., and in 1813 he, in company with Rev. Jacob Scherer, visited through the counties now included within our synodical bounds.

Between 1815 and 1820 Rev. Nehemiah Bonham preached in Burk's Garden, but in 1825 he joined the Tenn. Synod and labored elsewhere. \* \* \*

After the visit of Revs. Miller and Scherer the congregations in S. W. Va. desired to put themselves in connection with the N. C. Synod, and in 1813, fifteen, the number then organized, did so, and remained a part of that Synod till the forming of the S. W. Va. Synod in 1841. \* \* \*

In 1828 the first union of several independent congregations into a "charge" was made \* \* and a call was given to Rev. Daniel J. Hauer, a member of the Md. and Va. Synod. This call offered a salary of \$300.00 and a parsonage (a little log house) and was accepted. The site of this first parsonage is well known in Botetourt county. \* \* \*

The unwritten history of our Synod and of Lutheranism in S. W. Va., is the story of the self-denial and the laborious life of the men just mentioned, and to learn the facts and difficulties experienced in gathering our scattered people into congregations, we must call upon the lonely mountains, gloomy valleys and almost unbroken wilderness, through which they traveled in passing from one settlement to another, all of which are witnesses of their devotion to the Master's service. \* \*

Lutheran preaching in S. W. Va., was almost wholly in German till about 1825-1830 when the English language came into common use. As stated before these first families were from Pennsylvania, and of German descent and showed the same marked features of character as their brethren elsewhere and of



their generally sturdy nature, which, wherever known, has always been conservative. These people were not impulsive nor fickle, but of slow disposition to change, satisfied with well enough and with the simple faith of the Bible. This character was well set forth in their remaining true to their early instruction in the old Pennsylvania home, when surrounded by other influences and for so long a time unvisited by any pastors. The Lutheran Church in the South, and our Synod as a part of it, has not been different in these respects from the character of the fathers. It has never been a congenial home for radicalism either from or towards church symbols nor for the play of fanaticism in modes nor in worship, and in no section is a purer form of religious character maintained, nor are the plain soul-saving truths of the Gospel preached in a more earnest way.

Of such a nature were the people who first found a home in these mountains and valleys, and they showed their church-love and earnest Christian life in thinking it no hardship to ride ten or twelve miles to preaching, or to send their children to be catechised in an adjoining neighborhood by some traveling preacher, if he came no nearer to them. \* \*

The time had now come when the interest of the Church in S. W. Va., required that its congregations should be formed into a synod. All the churches, that at this time had any synodical connection, were with the N. C. Synod. At a meeting of that Synod in St. Michael's Church, N. C., Oct. 3d, 1840, a petition was presented by the ministers and lay delegates in S. W. Va., asking permission to form their congregations into a separate synod. This petition was signed by Revs. Jacob Scherer, Elijah Hawkins, and licentiates John J. Greever and Gideon Scherer and lay delegates Michael Brown, John Groseclose and Stephen Spracher.

This permission was granted and the above named ministers and delegates agreed to meet in a convention in St. John's church, Wythe Co., Va., on the 20th day of Sept., 1841, to organize themselves into a synod. The convention met according to the place and time appointed and Revs. E. Hawkins, Jacob Scherer and J. J. Greever were constituted a committee to draft a constitution for the new synod. The congregations were

authorized to elect lay delegates to the first meeting of the new synod to be held in the next year. After some religious services and preliminary arrangements the convention adjourned to meet as a synod in Zion's church, Floyd Co., Va., on the 21st of May 1842.

This 20th of Sept., 1841, was the birthday of our Synod and it was named "The Evangelical Lutheran Synod of Western Virginia and Adjacent Parts."

In 1867 the name was changed to "The Evangelical Lutheran Synod of S. W. Va." At the first regular meeting in Floyd Co., the committee reported a constitution which was adopted, as also the "Formula of Discipline and Government of the General Synod," and the new synod thus became a member of that body and remained in it till the "war between the states" separated the Northern and Southern Churches; it then became a part of the Southern General Synod. \* . \*

The history of Synod during the first fifty years shows a continued advance and satisfactory outgrowth from its small beginning. Its work was much interrupted during the Civil War, but after its close the work was continued in greater earnest.

\* \* Our first congregations were all organized in the country as the people were in agricultural pursuits. The first congregation organized in town was in Salem in 1853. From that time more attention has been given to these centres of influence, and now we have congregations, church buildings or regular services in almost every town in our limits. \* \*

At the first meeting of the synod after the convention, "Mr. Stephen Rhudy just returned from the Theological Seminary at Gettysburg" was licensed and at the second meeting in 1843 "Rev. James A. Brown, a licentiate of the West Penna. Synod" and of the same institution, was received as a member. These two brethren are the only living witnesses of the first days of our synod. They have retired from active work, and as faithful servants are waiting their reward.

Two others of the founders of the synod, Revs. Jacob Scherer and J. J. Greever have each a son among our active members at this time. \* \*

Up to the present time ninety-eight names have been on our



clerical roll, of this number thirty-three constitute the synod at this time, of these four have retired from active work, one is superintendent of "South View Orphan Home" near Salem, Va., four are professors in our literary institutions, two are in other enterprises, one is an editor of *Our Church Paper*, and the remaining ones are in pastoral work, three being also engaged in teaching. The first contribution of the synod was \$32.19½. The treasurer's report for last year shows \$3534.00 for the general work and \$1297.76 for missions, through the Women's Missionary Society, a total of \$4831.76 for the fiftieth year. The first parochial reports show fifteen congregations, thirty-four infant and four adult baptisms, fifty-eight confirmations, seven hundred and seventy-eight communicants, one Sunday School and fifty-four catechumens. Our present reports show eighty-three congregations, thirty mission stations, one hundred and seventy-four infant and one hundred and three adult baptisms, one hundred and seventy confirmations and four thousand and fifty-four communicants, nearly thirty-five hundred Sunday School scholars and \$105,685 in church property, exclusive of literary institutions. In the bounds of the Synod we have Roanoke College, two female colleges, one "Seminary for Boys and Girls" and one classical institute. \* \*

Among the first requirements of the Synod we find that "Luther's Catechism should be taught and the young people carefully instructed in religion;" and this duty was put upon the pastors and church council and the parochial reports showed how many catechumens each congregation had. When we notice their method of teaching the catechism several days at a time or at particular seasons, and at the same time see their earnest piety and devotion, we find a most satisfactory refutation of the opinion some people have, that the catechism and vital religion cannot go together. Whenever and wherever this method of instructing the youth was omitted, unfortunate results followed naturally, but when the children, like Samuel and Timothy, were taught to know the Lord from their childhood, there was a greater and more permanent ingathering into the Church.

In the third printed copy of the Minutes, extracts from Luther's writings, on the Lord's Supper and Baptism, are given.

In the beginning the Synod recommended that applicants for church membership, and children, who could read, should be taught Luther's Smaller Catechism, and that young men who expected to attend a theological seminary should take a course of classical training. \* \* \*

The year 1842 being the centenary of Lutheranism in the United States, the Synod decided to raise a fund for beneficiary education, to be known as the centenary fund. The interest of this fund, is now, as has always been done, applied to that use in Roanoke College. \* \*

In 1843 Rev. C. C. Baughman of the Va. Synod came as delegate and asked the coöperation of the S. W. Va. Synod in supporting the "Virginia Classical Institute" under his care near Staunton, Va. Our Synod agreed and began to patronize the Institute at once. In 1847 the school was removed to Salem, under the name of the "Virginia Collegiate Institute," and in 1853 it was chartered as Roanoke College and Rev. D. F. Bittle was elected its first president.

The first session had a president with two assistants and sixty students. The last catalogue shows a president, with thirteen professors and one hundred and thirty students, a library, numbering well on to twenty thousand volumes, one of the best mineral cabinets in the State, and grounds and building worth many thousand dollars.

Of its faculty, Dr. S. C. Wells has been connected with it from the beginning. He was a student in the institute when near Staunton, and came with it to Salem. He then went to Gettysburg and, after graduating in 1849, returned to the institute as first assistant. When the institute became Roanoke College in 1853 he was elected Prof. of mathematics, which position he is still filling. Rev. W. B. Yonce, Ph. D., of Wittenberg College, was called to a place in the faculty in 1854. He is still in his place in the college and on the roll of our Synod. The interest in the home and foreign mission work of the Synod goes back to the beginning of the organization, and together with



education, has always had a prominent place in our deliberations.

At the meeting in 1847 Mrs. Brown, wife of Rev. Jas. A. Brown, (who before marriage was Miss Eleanora C. Herbst, of Gettysburg,) suggested that the ladies in the Synod should help to support Rev. Walter Gunn, then laboring as missionary in India. This was the beginning of the foreign mission work in the Synod. All honor to the soul-loving heart of that woman who first contrived the plan, only one in the start, and to the seven hundred earnest women who are to-day interested in the mission societies of the Synod.

The Home Mission work began in 1842 when several of our ministers visited Tennessee looking after the church interest in that section. \* \*

In 1881 the present synodical Women's Mission Society was organized. The first report showed \$9.00 collected, the one for present year shows \$1297.76. \* \*

The church extension movement began in 1845 and the synod resolved to raise fifty cents per member for that purpose, and in 1888 the present Church Extension Society was formed. It issues stock in \$10.00 certificates and has now \$3,000 paid up stock, which it loans without interest to congregations to build churches, taking a mortgage on the property; the amount to be repaid to the Society as may be agreed in reference to time and payments. The Society has also \$3,000 unpaid stock, upon which it levies a per cent. as the call is made by needy congregations for loans. This constitutes a perpetual sum for building churches, and a great work is it doing.

In 1884 the New River Division of the N & W. R. R. was opened into West Virginia, and this laid open to our synod a new mission field which, by the personal energy of Rev. J. B. Greever was immediately entered and we now have in that new territory three new church buildings, eight or ten mission stations, one pastor, a synodical missionary, and a seminary for boys and girls.

This field is in one of the richest coal mining and lumber regions of the country, centering about Pocahontas, and will soon





That the same be apportioned among the charges as follows : .

Chilhowie charge,	.	.	.	.	.	.	\$100 00
Botetourt,	.	.	.	.	.	.	200 00
Floyd,	.	.	.	.	.	.	100 00
Washington,	.	.	.	.	.	.	60 00
Wytheville pastorate,	.	.	.	.	.	.	150 00
Roanoke charge,	.	.	.	.	.	.	150 00
Trinity (Richmond),	.	.	.	.	.	.	50 00
Roanoke City,	.	.	.	.	.	.	1,582 00
Salem,	.	.	.	.	.	.	1,583 00
St. John's,	.	.	.	.	.	.	75 00
Burk's Garden,	.	.	.	.	.	.	150 00
Bland,	.	.	.	.	.	.	75 00
Giles and Craig Missions,	.	.	.	.	.	.	150 00
Mount Airy,	.	.	.	.	.	.	250 00
Hawkins Chapel,	.	.	.	.	.	.	100 00
Central charge,	.	.	.	.	.	.	150 00
Montgomery,	.	.	.	.	.	.	150 00
Carroll,	.	.	.	.	.	.	15 00
Pulaski,	.	.	.	.	.	.	50 00
Rev. J. B. Greever's mission,	.	.	.	.	.	.	100 00
Franklin mission,	.	.	.	.	.	.	10 00
							<hr/>
							\$5,250 00

That the joint council of each pastorate apportion the sum assessed to that pastorate among the charges, and that the council of each church apportion the sum to be paid by the church among its individual members according to their ability to pay, and that such assessment be divided into six bi-monthly payments. That every member of the church shall be required to pay promptly within each two months, into the treasury, the one sixth part of the total amount with which he is assessed for the current year. Any member who shall fail to pay in his assessment, within the time specified, shall appear before the church council in person or by letter, explaining why the said payment has not been made, and if the reasons for such non-payment be satisfactory to the church council, the member shall be excused from the payment of the said amount. Any member failing to make any of his bi-monthly payments, and also failing to report to the church council, in person or by letter, shall be summoned before the council, and shall be dealt with as a delinquent in the performance of Christian duty.

Each bi-monthly collection shall be forwarded to the Treasurer of the Synod.

The pastors shall use every effort to carry out to the letter this system, and shall make full reports to the Synod of its results in his charge.

That each pastor shall inform the Finance Committee immediately, and

hereafter at each Synod, what amount of salary he is receiving per annum. If the Committee shall believe that any pastor is receiving a salary which is inadequate, the Committee shall immediately advise his charge of that fact, and insist upon the salary being raised to such reasonable amount as the Committee may agree upon. In case the Committee shall be of the opinion that the charge is unable to pay such salary as should be paid, then the Committee shall supplement the salary to a sufficient amount, the same to be paid out of the Home Missionary Board Fund.

That each parochial report of Synod shall contain the amount of salary which each pastor receives.

Respectfully,

D. B. STROUSE, *Chairman.*

In June, 1886 our synod adopted the basis of union and became a part of the United Synod of the South. \* \* \*

Thirteen of our number have died while in connection with the synod, and of the whole number, forty-one were sons of our own congregations. Fifty-two have been transferred to other synods and some of their leading pastors and educators of to-day, were once members and received their education and pastoral training in the S. W. Virginia Synod. The laborious work and self-denial required in many of our congregations, and the small remuneration, compared with better advantages offered in other synods, altogether were often sufficient inducements for our needy, overworked pastors, to accept a call to more favorable locations. But wherever they are to-day, they will bear testimony to the hard, honest work, the purity of religious nature, the open-hearted, generous character of the descendants of the early Pennsylvania settlers, and the intense church love and development of Christ's work to be found in the S. W. Virginia Synod. Though often considered least among the tribes, yet its founders laid a sure foundation and the building is going up.

Of our present number, seven have never labored outside S. W. Virginia and the story of their self-denying life, rather than leave the work for better calls, would if known, command the sympathy of all who admire devotion to duty.

Of the thirty-three now on the roll, twenty-six hold diplomas of college graduation, and twenty-seven have had regular seminary training.

No one can estimate the value of Roanoke College in directing the attention of young men to the Church. Of the thirty-



three now on our roll, twenty-three received their college training there. Many who have entered ministerial ranks in this and in other synods, and many active laymen received their prevailing religious impression and formed their life purpose while attending its instruction as students. \* \*

The good resulting from the female institutions and high schools located within the bounds of the synod can be realized only by visiting the Christian homes, presided over by refined, educated mothers, exercising their wholesome influence in their well ordered households and training another generation for Christ.

As a synod we feel that "hitherto the Lord hath helped us," and with an humble acknowledgment of our dependence upon almighty wisdom and grace, we enter upon our new half century, praying that greater faithfulness and more earnest work on our part may be awakened by the enlarged opportunities for extending our church enterprises; and by the full returns awaiting active efforts.

May the Lord aid us to the full extent of our responsibilities and reward us as faithful workers.



## ARTICLE IX.

### GOD KIND AND PATERNAL.

By REV. PROF. JAMES PITCHER, A. M., Hartwick, Seminary, N. Y.

In their views of God men may be divided into three general classes:

1. Those who say there is no God.
2. Those who admit there is a God, but think, or say, that he is sometimes *unkind*, or makes *discriminations*, arbitrarily favoring or afflicting as he chooses.
3. Those who believe in a God who is infinitely *good* and *kind* toward all his creatures.

I. *The natural instincts combat the first idea.* Those who entertain it are degraded by it. Society hedges itself up against those who hold it. No positions of great trust or influence are

given to them, and we will not entrust to them the education or training of our children. We instinctively avoid their society.

God is the ideal of power, wisdom, knowledge, goodness, etc. There is somewhere such an ideal, or at least there is somewhere the greatest condition or development of these. There are some men who possess them in a greater degree than others. It is evident that the ideal is not to be found *below* man ; and it is equally evident that no one man, as such, can be called the *greatest*, and much less the *ideal*, in all the attributes of perfection. One may perhaps be known as the greatest botanist of his age, another the greatest geologist, astronomer, preacher, lawyer, teacher, but no one man is the sum of all these, and the greatest man of one age may be eclipsed by some one of another age ; and we are easily persuaded that the future will develop specialists who will exceed in attainments all their predecessors in all the departments of human knowledge and activity. No one man, therefore, is infinitely great, in any department of knowledge ; and the greater the man the more readily will he acknowledge himself to be standing on the shore of a boundless ocean of knowledge stretching out before him. Thus, as no one man is the greatest, or the perfection of greatness, neither is man in the abstract the ideal possessor of the sum of knowledge in any department of scientific development, much less is man the possessor of the sum in all the departments.

There is knowledge beyond man, as every specialist is constantly finding out. Thus the whole ability of man is below the whole of knowledge on any one subject, and still more so on the abstract whole. Thus man is not omniscient, omnipotent, or or omni—anything. Will he ever attain to the *omni*? If so *he will be God* ; but if not, he will only be *less* than God, and “less than” must *per se* imply “more than.” “More than,” equally implies *the most*, or *all* ; and “all,” is God. No one would for a moment insist that man will ever become the end of this series, or scale ; and yet assuming that he might develop into the ideal, then man would become God. We would therefore gain nothing in trying to eliminate God, for the highest there is, is God ; and we may as well start by admitting that God is the highest there is. It is no more difficult to get an absolute con-



ception of the "all," than of the "most," or even the "less." Should we never believe anything till we could comprehend it in its entirety we would never believe anything at all. The fact that we cannot see God does not in the least militate against his existence. Could we see him he would necessarily not be omnipresent, or otherwise we would be omnipresent, and if we were re omnipresent we would be God. The same is true of his other attributes.\* To bring him down to our senses would undeify him, and to lift us up to him would deify us. The very conception of a God must presuppose a being who cannot be apprehended or grasped with our natural senses. It is foolish, therefore, to demand for our faith a being who could be fully understood, seen, &c.; for that would contemplate the understanding of the infinite by the finite, which in itself would be a contradiction of terms.

Now, if ideal knowledge exists, which we cannot force ourselves to deny, it must centre somewhere. So, too, of ideal power, wisdom, goodness, etc. If then these centre in one we have a God, and we are no better off if these centres be not in one, as each abstract is but a part of a whole and the whole is God. Once admit that man possesses any attribute, and it follows that there is a highest development somewhere, or at some time; and then we are forced into one of two positions: *The best is God*; or, *The perfect is God*. Since, then, no *one man* is "best" and *all men* as a unit is not "perfection;" perfection is not in man, and as we cannot conceive of it as not existing we conclude that the perfect exists, and is God. This harmonizes with our very instinct, reason, conscience, judgment, etc., as well as with revelation.

II. *Is God ever unkind?* This question touches human experience in time of great sorrow and affliction. If there is a God and he cares for me, why does he permit me to be afflicted, bereaved, when he could so easily prevent it? In order to come to a full understanding of the situation it will be necessary to admit that there is really no discrimination in such instances as these: One is allowed to live to old age, another dies young; one family is afflicted, another escapes; one prospers, another suffers. Is this accident, or design? If accident, how can God

permit it; if design, how can God do it and not unkindly discriminate in favor of the one, or against the other?

First, as before shown, we must confess to non-finite knowledge. Things which to our limited intelligence may *seem* unequal may not be in fact unequal in the light of infinity. In this light it may not be necessarily a discrimination to permit one family, or individual, to be afflicted while another escapes. It may be there are local reasons, which we do not comprehend, which would make it an unfair discrimination to order otherwise.

Admitting a *superior* intelligence, and our inferior intelligence, we are compelled logically to admit that we may be wrong when we think we are either benefited or injured by discrimination. Admitting the existence of a God, we must conclude that he does not know all human conditions, or else, knowing, he deliberately chooses to do us wrong, if we would charge him with bias either for or against any one of his creatures. The first is impossible, as it would argue imperfection in his knowledge; and the second is equally untenable, as it would argue an imperfection in his moral character.

For argument's sake we might allow that God could favor a certain class to the exclusion of all others, as indeed a large number of excellent people believe, but we do not thus understand him. We prefer to believe that what seems a discrimination in human affairs is such only in our imperfect knowledge, and not in fact. To all human appearance there is a discrimination when the children born to one family are taken away, and those born to another are permitted to grow up to manhood and womanhood. This situation might be varied in a thousand ways to illustrate the diversities of human experience, and to our finite judgment they may seem like inequalities. Let us see how it would be otherwise: Suppose we should be able to *understand* all our spiritual relations with God, and be able to *choose* all our conditions. If *we* knew, so would *others*, *i. e.* God could not give us knowledge and withhold it from others without being partial. But we cannot for a moment argue that God ought to give omniscience to the human race. It does not have it, and from the nature of the case cannot have it. Then be-



cause we suffer and do not understand, does not argue that God is unkind. But it is infinitely better that we do not know the future. Our interests, plans, schemes, business affairs, are continually overlapping and commingling with those of our fellows. What strifes about conflicting claims! What contentions over mutual interests! Nay, it is better that we do not know. But suppose we should be able to choose our conditions, and our exit from this world. At what age would we consent to die? would it be at seventy, at eighty; or at any other fixed period? Could the world ever agree to fix the limit of human life? Could men agree upon anything? Not so long as the mind sits upon its throne. Generally speaking, we would not now say we desire to live beyond a hundred years. Yet before we have reached that age we are entirely unfitted by reason of age and infirmity to give an intelligent opinion on any such momentous question. Only think of the loss of power of body and mind which is seen even now in the aged. Could we choose our own time of exit how helpless and burdensome would we become to ourselves and our friends. The world would be filled with blind, deaf, infirm, crippled, and even demented old people; for we know that the aged cling to life as tenaciously as those of fewer years. Surely that would not be the best for our race. But suppose God himself should fix the limit at seventy, or eighty, or any other number of years. We would be no better satisfied. But can we not easily see that it would not be best to have such a definite period fixed? One of the most powerful incentives to a better life—the uncertainty of our mortal life—would then be taken away. Could we be sure of added years how many would put off the day of their reconciliation till such time that the very infirmity of age would render such reconciliation improbable, if not impossible.

If therefore we admit that it is best to leave indefinite the time of our departure, then it follows as a matter of course that some must go in youth, others in childhood, and others at later periods of life. It is therefore not unkind for God to institute the best plan, or to allow the stroke to fall upon us as individuals, for if he is unkind when we are afflicted and others escape,

he would be equally unkind to afflict others and let us escape. We must look for some other explanation. There are a few things we must take for granted. God reigns, and he administers the affairs of his kingdom for the best. If we admit his being we must also admit that he does the *best things*, or he would not be God. We should not for a moment entertain any other thought for all else is blank and a delusion. Now if we can see that he does the best things in general, it only remains to understand that he does the same by us in particular. We must accept this fact: sin came into the world and death by sin. Death, then, is a calamity that man brought upon himself, and we should not say or think that death is in each instance a direct and separate volition of God. It should not be said that our Heavenly Father singles us out for the purpose of visiting a dire calamity upon us. Rather let us say that the affliction is similar to what thousands of others experience,—yes *all* others must experience—sometime or other, for we must all die and be mourned by some friends to whom we are dear.

Admitting that death is the common lot of all, and also admitting that it is best that the exact period of our exit be not known, we should manfully bear our ills as we expect others to do under the same circumstances. If any must die young why not you or I? or why should not we be willing to submit should the affliction fall upon us? It is better far to grieve and yet cling to a loving Father's arm than to grieve alone. Yes, does not God grieve with us as we walk through the valley of affliction? We may not understand what little indiscretion, what law of health violated, what false step may have laid the foundation of premature decay. We could hardly expect that God would work a miracle to prevent the sad consequence. Is it not more probable that he looks down upon us with infinite compassion and sympathy, though he may not put forth his hand and snatch us from physical death! It would require a miracle sometimes to release us from the effects of our own acts, and surely we cannot think God is unkind when he does not interfere with our own acts and volition. We pass to notice our third proposition.

III. *God is infinitely good and kind toward all his creatures.*



The further treatment of this theme must carry us beyond the confines of this mortal existence. The very conception of a God, infinite in nature, perfect in all of his attributes; and of man, the creature of God, endowed with powers, aspirations and capabilities next only to his Creator, makes necessary and indisputable the idea of a future state, and of future rewards and punishments. Even should we argue that all punishments are corrective, we still have a future state and both God and man are connected therewith. If therefore man is to be an inhabitant of that future world as really and truly as he is of this, then the question of *time* when he shall exchange the one for the other is, abstractly, a question of but little importance. It is not a vital question whether a child is baptized at eight days, or eight weeks, or eight years, if only it be baptized. We may marry at twenty or forty, graduate from academy, college, or seminary at an early or more advanced age—the *time* is not the important consideration, but the *fact*. So we may die—or calling it by another name not less real—we may begin our future and more important existence in childhood, youth, or manhood, it matters little if only we are prepared. It is no doubt a difficult thing to take a practical or philosophical view of death which seems to separate us from visible and sensible associations with our beloved, but if we are thoroughly settled in our conviction that there is an endless future of conscious intelligence and companionship then our “three score and ten” years of experience here is but a *point* of time—or like the zero of algebra—“a quantity so small that it cannot be measured.” So also is the difference between dying early or late. Now admitting that there is a God and that he is not unkind we accept our prosperity or our adversity as our preparation for that more real experience for which this life is only a probation. The lesson may sometimes be hard to learn but the more perfectly it is learned the more satisfactory will be our experience hereafter.

Contrast for a moment the condition of two individuals—one of whom shuts out God from his heart and the other of whom accepts a God infinitely kind and good. The most diligent investigation will not discover that death or any form of physical disease or suffering can be avoided by an unbelief in God; while

it can be easily shown that the belief in God will, from the very nature of the case, ensure a greater consideration for the body which is the temple of God, and thus distress is reduced to a minimum and death postponed to a maximum of time. For the sake of the argument give each an equal hold on life and an equal experience in its hardships, privations, diseases, afflictions and distresses. The one suffers *without* God—*i. e.*, without a conscious and helpful experience of his interest, oversight and love—the other suffers *with* God—*i. e.*, sustained, upheld, comforted by his promises, sympathy and help. Even admitting that he may be deceived, he is upheld in his trials by a divine fortitude instead of breaking under them. The one denies God,—suffers and dies; the other believes in God, suffers and dies. The one suffers in despair and runs all the risks; the other suffers in hope and avails himself of all the possibilities. The one takes a leap in the dark, the other enjoys the comfort of the sustaining power of a triumphant faith. It is because of the inherent and universal reaching up of the heart of the world after a good, kind, infinite and adorable God, that this world is an endurable condition at all. Eliminate God from it for one generation and it would go out in darkness, strife, blood-shed and death. Unbelief cannot take God out of the world. As long as there is human life and human sorrow there will be an infinite God to pity and sustain. Only let the world accept what it cannot deny—only let it avail itself of the sympathy it cannot disbelieve, and much of sorrow will be more easily sustained, and more of it will be turned into joy. There is no argument in all human experience where so much is to be lost, and nothing gained, as in the attempt to prove, or try to believe, that there is no God. On the other hand the belief in a kind and good Father in heaven has sustained prophets, princes, reformers, martyrs, and every shade of human sorrow, from the foundation of the world to the present time; and at no period of the world's history has the belief been more firmly entertained than now. Let the sorrowful cling to this hope which is like an anchor to the soul, sure and steadfast. O taste and see that the Lord is good—Ps. 34 : 8.



## ARTICLE X.

## THE GENESIS OF MODERN MISSIONS.

By REV. J. A. SINGMASTER, A. M., Allentown, Pa.

Christianity is essentially evangelistic. Through all the centuries of her existence, the spread of her faith has never been entirely abandoned. But, alas, through the corruptions of the papacy the work of missions suffered a like degeneracy. Without denying to many a Catholic missionary the honors of heroic devotion, we may yet deplore the miserable delusions and superstitions which have generally been inseparable from his work. Protestant missionaries even claim that Catholic missions have resulted in ultimate harm to the people and to the cause of Christ. Be that as it may, the great world-field of heathenism was almost without a Protestant laborer for nearly three centuries after the Reformation. It is said upon good authority that a hundred years ago there was not a single Englishman, commissioned by any English society or church, preaching the Gospel to the heathen. The representatives of other nationalities were far from numerous.

Just about a hundred years ago, in a very feeble way, began the modern Protestant missionary movement which has assumed such vast proportions and gives promise of evangelizing the world. A glance at the genesis of this movement is contemplated by this paper. A proper understanding of the matter demands a brief review of Protestant missions preceding this century. For we dare not ignore or underestimate the labors of men whose genius and devotion have been unexcelled in the annals of missions.

## I. PROTESTANT MISSIONS PREVIOUS TO THE PRESENT CENTURY.

The record of the missionary effort of the sixteenth century is very brief. About the middle of the century Calvin induced a small body of missionaries, clerical and lay, to attempt the evangelization of Brazil, while Gustavus Vasa sent Swedish mis-

sionaries to Lapland. The results in both these ventures were comparatively unimportant.

The seventeenth century is chiefly remarkable from the missionary point of view for the conquest of territory which to-day is yielding such rich harvests. During this period the Dutch acquired those vast possessions in East India which, though they changed hands later, have since been controlled by Protestant powers. It is estimated that there were about half a million nominal adherents of the Dutch churches in Ceylon and India at the close of the century. These were the so-called "government Christians" who had embraced a new belief for the loaves and the fishes. More than four-fifths of them relapsed into heathenism when the Dutch were expelled by the English. The most genuine mission work of this century was done among the American aborigines. About the middle of this period the Mayhews began their labors in New England and Eliot translated the Bible into the Indian language. About thirty churches had been gathered by the close of the century. The extent of the work among the Indians can never be estimated on earth on account of the fate of the race.

The eighteenth century dawned upon Christendom still in comparative indifference to evangelization, but a better era was at hand. The good work began in the heart of the chaplain of Frederick IV., King of Denmark, who interested his monarch sufficiently in the religious condition of the various foreign dependencies of the crown to send out missionaries. Finding no one in Denmark willing to go, he appealed to the Lutheran pietist Francke at Halle who soon sent him two young men, Ziegenbalg and Plütschau, who became the pioneers of the Gospel in India in 1706. In their wake came Schultz and, in 1750, the illustrious Schwartz who to the grace of a saint added the erudition of a scholar and the wisdom of a statesman. All these German missionaries were pre-eminently successful but their work was not appreciated and properly conserved by the Church at home. Schwartz had labored for full forty years when Carey came to India and was still at his post. The latter no doubt was largely influenced by the record of the former, and in a



measure owed him the kind reception extended by the Danish governor of Serampore who had been a pupil of Schwartz.

In the second quarter of the eighteenth century (1732) Count Zinzendorf originated the Moravian Missionary Society which still exists and of which it could be said that in the first twenty years of its existence it originated more missions than all the Protestant Churches together had in two hundred. The man above all others whose glowing piety had profoundly influenced Zinzendorf was the same man who had prepared the Danish missionaries, Francke. Dr. Warneck declares that Francke and Zinzendorf "are the fathers of the modern mission to the heathen."

The eighteenth century also witnessed a continuation of evangelistic effort among the Indians and produced that noble and devoted missionary, David Brainerd, whose biography continues to inspire men to this day.

Down to the last decade of the century there was no general and sustained interest in the subject of missions in the Protestant Churches. The Church at large did not realize the urgency of Christ's commission.

## II. CAUSES OF DELAY IN BEGINNING MISSION WORK.

It will not account for the apparent indifference of the Protestant Churches to missions for nearly three centuries to say that the Church had become formal and worldly, for this period produced many eminent saints and martyrs. The explanation must be sought in a variety of circumstances.

The Reformers in the sixteenth century, giants as they were by endowment and grace, found their match in the Romish hierarchy. It required their utmost exertion to win and hold a place for the renewed Church. The struggle continued for generations, producing violent political agitation and cruel wars. Moreover the formulation of doctrine and the repression of fanaticism added to the prodigious cares and labors of the leaders of the emancipated church.

Then the most bitter polemics occupied the exclusive attention of the Church for a time and rent her into sects. The human mind and spirit so long enthralled by Rome, could no

longer be confined by old limits. In thinking for himself, every man seemed to be ready to deny the same sacred right to others. Coming out of the darkness into the light men were more or less dazzled. Instead of carrying on the work of fighting the devil, they fell to fighting each other.

The union of the Church and State, which universally obtained, was on the whole unfavorable to the development of the missionary idea. It can scarcely be expected from the character of the majority of the legislators and the nature of political government, that the call of the poor heathen should reach the ear of the state. Sovereigns ordinarily are so burdened with the care of their realm that they have been able to do little else beyond their immediate duty.

It has also been truthfully said that Protestants had for a long time no contact with the heathen and thus failed to realize the terrible moral destitution prevailing in the heathen world. Commerce was almost exclusively in the hands of the Catholics. Spain was mistress of the seas. But the defeat of her Armada at the close of the sixteenth century, and the English victories over the French in India a century and a half, later left England and Protestantism in possession of territory the ripest and richest for trade and for missions.

Gradually the power of Rome was broken, the ascendancy of Protestant powers established and the door into the heathen world opened. The excuses for neglect were thus removed.

### III. THE OUTLOOK AT THE CLOSE OF THE XVIII<sup>TH</sup> CENTURY.

The eighteenth century was in its last decade before the Church began to awaken to her duty to evangelize the world. It is true that the great body of the people were still indifferent and even hostile to foreign missions, but the conviction had possessed the souls of many earnest individuals that the time to move on heathenism had now come. Whatever obstacles confronted, the times were really auspicious for the inauguration of modern missions.

England had never before been in such a favorable condition to carry on the work. After the conflict with Rome had been settled, internal strifes succeeded, so that it is said she was well



nigh destitute of faith in the seventeenth century. But now the religious sentiment of the country had been profoundly stirred by the mighty labors of Wesley and Whitefield. A Pentecostal anointing had come upon the Church, quickening every impulse. "What Pietism and Moravianism was to the Lutheran Church," says Kurtz "that Methodism was to the Reformed Church of England, from which it proceeded almost at the same time." It is significant that both fostered the spirit of missions. Kurtz further says, "Methodism also inherited from its founder a zeal for missions as a Christian duty, and has labored to promote them with wonderful energy, perseverance and self-sacrifice."

The spirit of the age was intensely humanitarian, producing characters of whom a nation may be proud and whose names are household words in the English-speaking world. John Howard devoted his fortune and life to temper the prisoner's severe lot with kindness, dying a martyr to the cause in 1790. Ten years before Robt. Raikes had started the first Sunday School. The closing decade of the century was made memorable by the illustrious Wilberforce with his agitation for the abolition of the slave trade and slavery on British soil.

The progress of science and the arts was also auspicious for the new area of missions. The wonderful discoveries of Captain Cook also excited universal interest and became an immediate cause of stirring the heart of the man whose genius and consecration fitted him to be the leader in the great missionary movement.

There is also a peculiar providence in the fact that Carey lived in England and not on the continent. The German missionaries sent out by the King of Denmark were not a whit behind Carey in devotion and possessed like gifts to a large extent, but their labors excited but little interest in Germany and their support came largely from England. Somehow God seems to have destined the Anglo-Saxon race to carry the Gospel to the ends of the world. It cannot be accidental that the greatest European power, whose market is the world, whose language is the most widely spoken on earth, and upon whose dominion the sun never sets, should have been the birth-place of "the father of

modern missions." The history of missions for the past century justifies the opinion that the spirit of Anglo-Saxon enterprise dedicated to God will excel all previous efforts at evangelization. At present England and Scotland furnish four out of every five European missionaries, while North America sends twice as many workers to the heathen as continental Europe.

#### IV. IMMEDIATE OBSTACLES A CENTURY AGO.

While the remote outlook for missions at the close of the last century was bright, the nearer prospect was overshadowed with towering obstacles. The way was blocked by barriers whose magnitude deterred many a sincere soul from attempting their removal and which were only burned away by the quenchless ardor kindled in the hearts of a few men by the Holy Spirit.

Strange to say that the Church at large was still laboring under a strange misconception of the Master's commission. So long had she neglected his command that her sense of responsibility had become in a measure paralyzed. Her leaders ingeniously explained away the plain injunction by declaring that the time had not yet come in the providence of God for its execution. When William Carey first ventured to introduce the subject of missions before a Baptist convention he was met with the rebuff of the chairman who expressed the common opinion of his age in declaring "that nothing could be done before another Pentecost, when an effusion of miraculous gifts, including the gift of tongues, would give effect to the commission of Christ, as at the first." "When, in 1796, two overtures in behalf of foreign missions were laid before the General Assembly of the Church of Scotland, the scheme was denounced as "highly dangerous to the good order of the Society, and was rejected mainly on the ground 'that it was improper and absurd to propogate the Gospel abroad, while there remained a single individual at home without the means of religious knowledge.'"

The few men who had the courage to express their convictions to the contrary were frowned upon and even vilified. Dr. Ryland, the chairman of the convention where Carey first broached the subject of missions called the latter "a miserable enthusiast" and commanded him to sit down saying, "When God pleases to



convert the heathen he will do it without your aid or mine." Even after the enterprise of the Baptist Missionary Society had been fairly launched, the Rev. Sydney Smith bitterly satirized the noble band that had gone to India by calling them "a nest of consecrated cobblers" and "low-born and low-bred mechanics," and claimed, in writing a series of articles hostile to the movement, that he was rendering a useful service to the cause of rational religion.

There was also considerable official opposition on the part of civil authorities. No English vessel would carry the first Baptist missionaries, for it was impossible to secure the needed "government license." The East India Company, then supreme in India, barely tolerated and often hampered them.

In spite of the obstructions, men were now willing to heed the Macedonian cry, cheered by the plain command and the unequivocal promises of the Scriptures. Their faith looked beyond the self-denial and the toil and saw the glorious harvest which followed their patient sowing.

#### V. THE PIONEER OF MODERN MISSIONS.

It has been said that whenever the clock strikes, the man for the hour appears upon the stage. While the better day of missions was dawning, God was quietly preparing the man. Like so many other heroes of the faith, William Carey was a son of poverty and toil. He was born August 17th, 1761. His father was a weaver and later parish clerk and schoolmaster in a small village. Whatever schooling Carey had must have been received before he was fourteen, at which time he became a field laborer. His work not agreeing with him he was apprenticed to a shoemaker. Up to his eighteenth year he gave little promise of future greatness. He had early manifested his genius for the acquisition of languages, but he lacked that high sense of honor which precedes success.

The turning point of Carey's life was his conversion to Christ at the age of eighteen. The men who have led the Church on to new victories or have rescued her from indifference have ever been converted men. From this time Carey preached as opportunity afforded and was finally ordained as a minister at the age

of twenty-three and assumed the pastorate of a small church at Moulton. His salary was so small that he was compelled to eke out his living by shoemaking and teaching school.

In the midst of his discouraging poverty, ill-mated in marriage, he nevertheless made great progress in the study of languages. And while he had misery enough at home, his heart yearned over the poor heathen. The missionary idea was awakened in him by reading Captain Cook's account of his voyage around the world. Impressed with the facts related, that he might the more fully comprehend them he constructed a large map of the world, upon which he carefully tabulated the information obtained in the course of his reading. While working on his bench the map was always before him, while around him, held open by lasts, were various books, especially different versions of the Bible. Thus he nursed the missionary thought until ready for utterance.

But when he presented the cause so dear to him, he met with stern rebuff. Nothing daunted he labored on. On May 31st, 1792, he preached the famous missionary sermon which became the incentive to found the Baptist Missionary Society. The text of the discourse was Isaiah 54 : 2, 3, and the two propositions founded on it were: "Expect great things from God" and "attempt great things for God." These became the motto of the new society.

Thus was inaugurated through the instrumentality of a humble shoemaker-preacher the grandest movement of modern times. The society there organized was the precursor of scores; the few pounds subscribed the seed of millions, and the men sent forth the advance guard of the flower of God's army on earth.

Carey was not only the founder of the new society but also its first missionary. Quaint Andrew Fuller had declared that there was a gold mine in India and Carey responded that he would go down into it if his brethren would hold the rope. The story of his career is too eventful even to be outlined in a paragraph. After untold hardships, he and his co-laborers succeeded in establishing themselves at Serampore near Calcutta, where he labored for over forty years without once returning to his native land. His greatest service was the translation of the



Bible into twenty-four oriental languages spoken by many millions of people.

This great apostle to the gentiles was a man of most versatile gifts. Had he not distinguished himself as a missionary, he would be honored as the greatest linguist of his day. He achieved distinction as a naturalist, and especially as a botanist. His garden is said to have held the finest collection of plants and trees in the East. He was the founder of a great agricultural society and the promoter of many reforms.

The astonishing achievements of Carey were the product of his sanctified genius. His sole ambition was to be useful. When he accepted the professorship of oriental languages in Fort William College at Calcutta, he did so because it was in the line of his work and did not interfere with it. His salary of over seven thousand dollars he gave to the mission except about two hundred reserved for his support. Though he came penniless to India, he supported himself after a year or two and gave away during his life the princely sum of three hundred thousand dollars. The spirit of the man is beautifully expressed by the epitaph which he himself had chosen :

"A wretched, poor and helpless worm,  
On thy kind arms I fall."

Whatever may be said of the noble men who labored in other centuries, by common consent Carey is known as the father or pioneer of modern missions because he inaugurated a new era which continues to the present time. By his genius, character and unparalleled achievements he left an indelible impress upon India and challenged the attention, admiration and confidence of Christendom. By the assistance of his noble co-laborers, especially Marshman and Ward. He was able to multiply himself. The continuation of his labors for two-score years gave permanence to the work.

The London Missionary Society, undenominational, and the Church Missionary Society, Episcopalian, were organized only a few years later than the Baptist; and have both been abundantly successful. The former has the honor of organizing the first Protestant mission in China. The Society for the Propaga-

tion of the Gospel, founded in 1701, during the first century of its existence provided more, especially for the spiritual wants of English colonists, but in the last century has labored also among the heathen.

Such is a brief and imperfect sketch of the "Genesis of Modern Missions." It would require many volumes to tell the full story of the rise, progress and success of missions during the past hundred years. Wonderful have been the achievements, especially in the last half century. All denominations have fallen into line. Instead of a single society a hundred years ago, there are now more than a hundred in the Protestant Churches of Europe and America.



## ARTICLE XI.

### REVIEW OF RECENT LITERATURE.

A. C. ARMSTRONG AND SON, NEW YORK.

*Institutes of the Christian Religion.* By Emanuel V. Gerhart, D. D., LL. D., Professor of Systematic and Practical Theology in the Theological Seminary of the Reformed Church, Lancaster, Pa. With an Introduction by Philip Schaff, D. D., LL. D. pp. 754. 8vo.

Apart from interest in the subject, which still remains the topmost subject of all science, the study of these Institutes gives one refreshing contact with a great mind. The reader is intellectually stimulated and strengthened by a discussion so bold and strong, so independent and conservative, so clear and comprehensive, so candid and discriminating, as this solid octavo. Having anticipated a work of great learning and ability from Dr. Gerhart, the reviewer does not hesitate to pronounce this one of the cleverest and profoundest treatises that American theology has yet produced. That in dealing so largely in metaphysical truths and abstruse problems the author should rise at times to flights of magnificent oratory was however a genuine surprise. His vast reading has been so well digested and his grasp of the subjects handled is so masterly, that neither the depths nor the difficulties of theological science have prevented a form of presentation which makes delightful reading.

The present volume—another is to follow in due course of time—is limited to 1. Source of Theological Knowledge; 2. Principle of Christian Doctrine; 3. Doctrine on God; 4. Doctrine on Creation and Providence.

In the admirable analysis of the contents no space is given up to dead



issues. The discussion revolves continually around burning questions. The first to receive considerable attention is the authority of the Scriptures. While Dr. G. holds unequivocally "the Written Word to be the ultimate critical standard of religious thought as well as of faith and practice," he is not blind to the abuses by which this formal principle of the Reformation has been perverted, and he does not accept the principle that the written word alone possesses authority for the Church, or that the Scriptures are the only source of divine knowledge. In support of his position over against Zwingli, Luther is quoted as holding the formal principle "with more freedom. Whatever the written word taught or enjoined was to be believed and obeyed; and whatever it forbade or condemned was to be regarded as false and wrong. But the written word was not the exclusive warrant for the truth of a religious opinion, or the propriety of a ceremony; hence he approved or tolerated opinions and ceremonies which, though lacking scriptural authority, were not contradictory to the teaching of Scripture; condemning only what the Bible condemns, there were many matters in regard to which, it was held, that the Church was not bound by the letter of the word, but was free to exercise her own judgment." Luther said "I condemn no ceremonies except such as are in conflict with the Gospel."

"In the course of the seventeenth century both the Reformed Church and the Lutheran Church, especially the former, yielded gradually to a false predominance of the Bible. It was held not merely that the written word was the final authority for Christian belief and the norm of all sound doctrine, but moreover also that the written word was itself the objective revelation, the *principium veritatis*. The exaltation of the inspired book reached a point at which it verged on deification." Prof. Briggs, who is less guarded in expression than Dr. Gerhart, calls this outright "Bibliolatry." Luther's repeated declaration that "Christ is *above* Scripture" faithfully quoted shows once more how the great Reformer was not only the oracle of his age but of ours as well.

"The well-known rejection by Luther of James as 'an epistle of straw' must of course once more perform duty. Dr. Gerhart is on this point respectfully referred to Dr. G. P. Fisher, who claims that Luther "does not say" this. "In his preface to the New Testament (1522) he gives a list of what he considers the principal books of the New Testament. These are John's Gospel and the first Epistles, especially Romans and Galatians, and Peter's first Epistle. Then he adds that St. James' Epistle is a right strawy epistle compared with them"—'ein recht strohern Epistel gegen sie.'"

In their application to theological science, Dr. G. claims, the "two evangelical principles become the sources of knowledge." The written word, the sole authority on all questions relating to the nature of the Christian religion, doctrines, &c., "may be understood only by men of faith; and true faith is begotten and nourished by the Holy Ghost, who

by and through the written word witnesses of the truth to the believer." The two principles "are at bottom but one. Both are developed from one central truth of Christianity, and represent two inseparable modes of its life and organization." "The original source of the Christian knowledge of God is the Lord Jesus Christ." "Jesus, the Christ of God, glorified in heaven, is the only objective source; and to this source the written word is subordinate." "The Bible continues to be the objective medium through which by the Spirit the original light is shining into the hearts of believers." Both in this connection and on the subject of mysticism a Lutheran cannot fail to notice an underestimate of the Holy Scriptures. Subordinate as they are to the Living Word they are an indispensable medium through which the original Light shines into our hearts.

Dr. Gerhart has not much faith in natural theology. "Whether the recognized scientific judgment that discovers no divine presence, no divine wisdom, no divine goodness, in the evolution and history of the world be really scientific and logical or not, the fact that the theory of mechanical evolution is held by thoughtful men, and that non-Christian scientists declare that marks of divine wisdom or goodness are not to be found in the heavens or on the earth, \* \* proves that the cosmos, studied purely in the light of the cosmos, furnishes to the natural mind at most but obscure and imperfect manifestations of God." "Those who maintain that laws of design reign everywhere throughout nature, \* \* pursue their inquiries, not exclusively by interrogating nature as nature, but from the standpoint of theism, a theism which is Christian rather than pagan." Much of the truth of natural theology, "is either unwittingly transferred to nature from the knowledge of God obtained by Christian revelation, or is discerned only by the penetrating eye of Christian faith." "When agnosticism asserts that the original ground of all things is unknown and unknowable, it simply confesses the ignorance which the Scriptures ascribe to unregenerate men universally."

The discussion on the Trinity will be found helpful to many who are wrestling with the insoluble problems of the subject. But here as elsewhere lucidity is occasionally sacrificed to brevity. The expression "each [of the Three Persons] is the one only God" is as startling as the downright denial that Christ's "human nature was not impersonal."

Dr. Gerhart is no Calvinist. He evidently approves the dictum of Schaff in the Introduction: "A theology constructed on the metaphysical doctrine of pre-mundane decrees, or on the absolute sovereignty of God, is out of date." The Christ-idea forms the centre. The Christological principles rules the entire system. "Agreeably to Holy Scripture the person of the incarnate Son, the revealer of God and the redeemer of man, holds the central position in the Christian religion." The fundamental truth of Christianity is that in Jesus Christ God has become



man and man is one with God." The divine-human person of Christ is the sum and substance of Christianity.

If one were disposed to cavil, he would find occasion to do so at this point where "the Christ-idea taken as the principle of Christian dogmatics" is presented as a new departure in theology. It is this undoubtedly "in distinction from the metaphysical system resting upon the unconditional decree; and from the contrary system of Arminius whose point of departure is the freedom of choice." But Dr. Gerhart is too great a theologian not to perceive that the Lutheran system is constructed from the standpoint of the Christ-idea. As Schaff well says: "Justification by faith presupposes Christ as the object and condition of justifying faith." And Dr. Gerhart cannot fail to recognize the Christo-centric principle of Lutheran theology when he himself admits that "in the Lutheran Church predestination was commonly an inference from the idea of salvation by grace, rather than as with Calvin, the primordial principle from which all other Christian doctrines were constructed."

Dr. G. holds strongly to the idea of "Absolute Christianity." "There is a correlation between God as God and man as man. Humanity finds the complement of its nature in personal union with the Son of God. God complements the original creation of mankind by a new creation." "The notion of a union brought about by any cause or occasion other than the correlation of God and man, involves a kind of violence done to both. The incarnation would be an afterthought, not the original end of the divine world-idea; it would postulate a relation between the two natures in the person of Christ foreign both to the eternal constitution of the Godhead and to the created constitution of humanity." "Divine nature and human nature meet in the person of Jesus by virtue of an eternal aptitude of God for personal union with man and an original aptitude of man for assumption into personal union with God."

He has also espoused the Kenotic theory. "The Christ-idea implies that the incarnation though real, was not complete at the birth of Jesus, but by process of development attained to its final stage of perfection at his glorification." "At his birth Deity in Jesus was an infinite potentiality, a fullness of divine being, which was gradually actualized from point to point, in his life, in his will and consciousness," but "to assume that the babe in the manger was the adequate organ of the divine essence, of God's love, of his wisdom and might, would both contradict the New Testament, and to Christian reason would be a monstrous thought."

Dr. G. is not disturbed by the Higher Criticism. The portraiture of objective spiritual realities is not destroyed by hostile criticism. The picture is before us in those wonderful Scriptures, and if it should be the creation of inventive religious genius, "the extraordinary picture is

still more extraordinary, more mysterious than if the supernatural history be acknowledged to be objectively real."

But the limits of the QUARTERLY put a period to this notice. We shall eagerly await the appearance of Vol. II. This eagerness is intensified by the anticipation that the premises laid down in this volume will compel the venerable author's acceptance of the Lutheran definitions of the *Communicatio Idiomatum*.

E. J. W.

*The Preacher and His Models.* The Yale Lectures on Preaching, 1891.

By the Rev. James Stalker, D. D. pp. 284.

A new departure has been taken in the Yale lectures on preaching. Instead of lecturing on some one of the manifold phases of the sermon, Dr. Stalker has lectured on the preacher and his models. After a felicitous introductory lecture which brings into view the full outlines of ministerial character and work, the lecturer proceeds to discuss: The Preacher as a Man of God, taking Isaiah as the model, whom he calls the representative preacher of the Old Testament; the Preacher as Patriot. The models are the prophets of the Old Testament, who pointed out the diseases in the body corporate of Israel, predicted the calamities which would come for the punishment of sin, and offered consolation from God. Patriotism is a characteristic of all the prophecies. The prophets all loved Israel and especially Jerusalem. Preaching must be addressed to individuals, but it must also have a public and national side; The Preacher as a Man of the Word. The prophet was also a man of the word. "In accomplishing his great and difficult work he wielded no other weapon." The preacher must be master of the divine word; he ought to be a master of human words, and a master of the oral word. Much stress is laid on delivery; The Preacher as a False Prophet. False prophets were constantly haunting the habitations of Israel. These were the men who prophesied smooth things. They have their successors to-day in the persons of those who preach so as to flatter the rich and powerful. The commercial spirit is almost omnipotent. Even preachers may succumb to it; The Preacher as a man. Here Paul is the model. Manhood is an indispensable quality in the preacher. It adds dignity and weight to all the preacher says and does; The preacher as a Christian. Here again Paul is made to do duty. The motive of the ministry lies in Christian experience—"the very pulse of the machine." "Love is the measure of sacrifice. In all ages this has been the secret of devoted lives. It has made the great preachers—St. Augustine and St. Bernard, Luther and Wesley, Samuel Rutherford and McCheyne;" The Preacher as an Apostle. Paul again is the model. His mission was to preach the Gospel to the whole heathen world. The minister's work is to study and to preach. The most fatal neglect is the neglect to study; The Preacher as a Thinker. For the fourth time Paul is asked to serve his brethren of the nineteenth century. The



man who would teach the Christian religion to others must master it in thought as Paul did. There is added as an appendix an ordination charge delivered by the lecturer in his earlier ministry.

The series makes up a volume of almost unparalleled excellence. It is a splendid exhibition of *naïve* Scotch common sense. The thought is fresh, the movement is rapid, the rhetoric is beautiful. It is the expression of the rich ripe experience of a wise elder brother full of sympathy for his younger brethren and hopeful of their future. The book ought to be studied by every student of divinity. J. W. R.

*The Gospel of St. John.* By Marcus Dods, D. D., Professor of Exegetical Theology, New College, Edinburgh. In two volumes. Vol. I. pp. 388.

*The Acts of the Apostles.* By the Rev. G. T. Stokes, D. D., Professor of Ecclesiastical History in the University of Dublin. pp. 424.

These two volumes belong to the "Expositor's Bible" series, under the competent editorship of W. Robertson Nicoll, M. A., LL. D., Editor of *The Expositor*. They are the last of the fourth series (six in each series) and are fully equal in merit to the excellent ones that have preceded. We have so often described the general plan of these books that it is not necessary to refer to it again.

Dr. Dods has already well introduced himself in his expositions of Genesis and First Corinthians. Dr. Stokes soon impresses the reader with his scholarship and his attractive method of treating historical Scripture. In his hands the "Acts of the Apostles" become invested with a new interest, and a life-likeness is given to the events and scenes of the Apostolic Church that is refreshing. We welcome these two additions to this already popular series.

G. W. FREDERICK, PHILADELPHIA.

*A System of Christian Ethics.* Based on Martensen and Harless. By Revere Franklin Weidner, Doctor and Professor of Theology, Author of "Studies in the Book," "Biblical Theology of the Old Testament," "Biblical Theology of the New Testament," etc., etc. pp. 418, 8vo. \$2.50.

The indefatigable activity of Dr. Weidner keeps reviewers and readers busy. There is not another theological writer in the country who favors the public with so many productions, and the quality of his successive issues grows with their number. A more valuable and a more timely work than this "System of Christian Ethics" could not easily be suggested. The subject has been sadly neglected in our theological curriculum and our ministers are as a rule very deficient in their acquaintance with the most practical of all the theological sciences.

Instead of aiming to present a new system Dr. Weider has "thought it a far more fruitful plan to rewrite and abridge two of the ablest works

that have ever been written in this department.” While he has in the main followed and abridged Martensen, he has given us a rich improvement on Martensen. He is more philosophical than biblical, and in this aspect of the subject the great work of Harless completes him. “What is best and most important in the presentation of Harless, has, therefore, also been incorporated in this treatise. The aim has been not simply to reproduce these great works, but so to use the material and re-write it, that what is here written, the author believes to be the plain teaching of God’s Word with reference to the duties of the Christian here on earth.” The volume gives ample evidence that no pains have been spared to master the contents of this science, and besides the eminent authorities on which it is based the author has by his indomitable industry laid under tribute the works of Frank, Dorner, Wuttke, Schmid, Sartorius, and Vilmar.

Dr. Weidner has been sharply criticised for his method of turning over to American readers the treasures of continental theology. He deserves, in the writer’s judgment, unstinted praise for it. Literary and historic interests make it indeed desirable to know exactly what author has furnished a given sentence, or possibly originated a certain idea, but the interests of truth do not demand this. It is truth that is wanted—no matter through what agencies or from what sources it comes. The Scriptures lose but little if any of their preciousness, should it be demonstrated that Moses did not write the Pentateuch or Isaiah the last twenty-seven chapters which are incorporated with his prophecies.

At the present juncture in particular, theological thought in this country needs nothing so much as the solid Lutheran literature of Germany, and the important thing is that they get it in our own tongue and in a readable form. Dr. Weidner’s method is, from a practical view, undoubtedly better than a literal translation. It converts foreign gold into American coin. It makes a better circulating medium. The average student who has read the English translation of Martensen and compares it with Weidner, will be sure to express his preference for the latter. It is not certain either that Dr. W. is the only American who uses the authors of a foreign tongue in this manner. Possibly if all writers were to be equally candid and ingenuous some quite pretentious volumes would require a change of title.

Invaluable as this book must prove to students and pastors, it is not of an exclusively professional character. Intelligent Christians will find in it nourishment for their spiritual life. It is a solid book for earnest minds in every calling.

E. J. W.



## RELIGIOUS TRACT SOCIETY, LONDON.

Fleming H. Revell Company, New York and Chicago, sole agents.

*Gospel Ethnology.* By S. R. Patterson, F. G. S., author of "History of Evangelical Christianity," &c. pp. 224. \$1.00.

The aim of this well-written volume is to demonstrate the reception which has been given to revealed Christianity by all branches of our common humanity. It presents an unanswerable argument in favor of the Gospel, that its glad tidings have been received wherever they have been presented and explained, by people of every tribe and class with eagerness and assent. It has proved its paramount claim to be "the power of God unto salvation unto everyone that believeth."

After several preliminary chapters on the physical and spiritual oneness of man, in which the author shows his acquaintance with scientific anthropological theories, he gives a most interesting exhibit of the black races receiving the gospel, then of its acceptance and power among the yellow races comprising Chinese, Japanese, Burmese, Sandwich Islanders, Lapps, Finns, American original races, &c., &c., and finally its reception by the brown and white races comprising the numerous varieties from the Hamites and Semites to the Greeks and the Latin races, the Scandinavians and Teutons, the English and the French.

The book is full of intensely interesting illustrations drawn from the rich literature of missions, and will in this respect prove a most welcome manual to all who speak or write on missionary topics, and the multitude of examples of the power of the Gospel alike upon those of the highest and those of the lowest stages of culture offers a bountiful supply of wholesome seasoning for practical sermons.

The outcome of the little work as an apologetic is,

1. That no variations in the races of mankind have affected their susceptibility to the religion of Christ.
2. That the progress of discovery is not likely to disclose the existence of any race or person, to whom the Gospel is not suited.
3. That evolution, or future development, cannot affect the object or subject of the missionary. He will encounter in the coming time only facts and forces which have been repeatedly met in the past, and uniformly conquered by the Gospel.

Nothing better can be done for the cause of foreign missions than the circulation of this excellent and inexpensive volume, and in fact no missionary library, or Sunday-school library or Christian household library is complete without it.

E. J. W.

FLEMING H. REVELL AND COMPANY, NEW YORK AND CHICAGO.

*Biblical Theology of the New Testament.* By Revere Franklin Weidner, Doctor and Professor of Theology, author of "Studies in the Book," "Commentary on Mark," "Biblical Theology of the Old Testament,"

etc., etc. Vol. II. Part III. *The Pauline Teaching*. Part. IV. *The Teaching of John*. pp. 351.

An extended review of Vol. I. of this work in the July QUARTERLY, 1891, closes with the testimony: "Taken as a whole, we cordially commend this book. It will richly reward diligent study, as it condenses much good thought and breathes an earnest, devout spirit." An examination of Vol. II. enables us heartily to endorse this judgment of another reviewer. Its field embraces some of the most momentous portions of the New Testament, such as the Pauline Epistles which hold a fundamental position in Lutheran theology and in the true Christian life. The arrangement is admirable, the presentation skillful, the style perspicuous. The analysis at the conclusion of each section gives a bird's-eye view of the whole, which will be very helpful to the memory and an excellent feature where the work is used as a text-book.

The demand of the hour is Biblical Theology. The old systems—some of them—have had their day, and there is a profound and general desire for a theology drawn directly from the Scriptures, and the work of the expositor rather than that of the dialectic or the dogmatician. Dr. Weidner's treatise is not without system, neither can his confessional standpoint be concealed. At the same time he commends himself as a gifted, learned, discerning and candid expositor of the New Testament, and he has rendered to American Christianity in the preparation of this work an incomparable service.

E. J. W.

*The Larger Christ*. By Rev. J. D. Herron. Introduction by Rev. Josiah Strong, D. D. . pp. 122.

This little volume consists of four discourses or discussions entitled, I. The Discovery of Christ the Need of Our Times. II. Innocence Suffering for Guilt. III. The Growing Christ—the Dying Self. IV. The Resurrection of Life. These are great subjects, and no one can read their treatment by Mr. Herron without being stirred and thrilled. Many a reader is sure to catch fire from his glowing sentences, but it may be doubted whether the fire in each case will illuminate. If a startling, impetuous and sweeping style of representing spiritual truth be the synonym of earnestness, then the author unquestionably merits the eulogy which compares him with "One of the old Hebrew prophets."

But the rush of thought involves, in not a few instances, the sacrifice of clearness, of discrimination, and—of truth. The old theology may be deserving all the ungracious flings which it is the fashion of the day and of this little book to hurl at it, but it never was guilty of such confusion of thought as is contained in expressions like "to be truly human is to be divine," "the Infinite Life stooping down to embrace and impart itself to the finite, that it, too, might become infinite," "The Spirit travails with the birth of a new Pentecost—though there may be the preparation of a new Crucifixion," "a man in whom the Incarnation



is continued," "If the justice of the Throne is anything other than the love of the Cross then there is no Atonement,"—and much more of the same sort. Such are the blemishes which seriously detract from what is really a timely and, in some respects, an admirable discussion of applied Christianity. They are, it seems, the natural result of striving and straining after new conceptions and new expressions of Christian truth. It is the way of authors who are intent on setting forth "the larger Christ," "the larger hope," &c, &c. As a rule, too, they have a vocabulary of their own. Such terms as "outfruit," "crustal," "gospelize," &c., are the favorite coinings of minds which claim that "vast continents of spiritual discovery are beckoning to some Columbus of the spiritual world—a Paul or a Calvin—to launch from the Past and sail with heavenly winds," &c. Possibly these new continents bear the same relation to the old world of spiritual truth, which such novel and striking expressions bear to the good old English language. E. J. W.

*Israel: A Prince with God.* The story of Jacob re-told. By F. B. Meyer, B. A., author of "Abraham: or, the Obedience of Faith," "Elijah: and the secret of his power," etc. pp. 180. \$1 00.

It is not one of the smallest of Mr. Moody's deserts that he introduces men like the Rev. Mr. Meyer to the Christian public of America. All of us do indeed not enjoy the privilege of hearing their voices at the Northfield Conference, but when they wield a pen like Mr. Meyer many thousands can avail themselves of their publications, and while doing so they must feel themselves in the presence and in the power of one who has been long in the King's country and who must have looked into the King's face. It is a spiritual joy to read this little volume. And, as with all noble pleasures, the reader will want others to rejoice with him. Mr. Meyer writes in a style of great simplicity and of marvelous beauty. One is fascinated by the picturesque delineations of human life and thrilled by the spirituality which pervades every page. The old patriarch lives again in these chapters and the vicissitudes of his career serve as a startling mirror of the reader's own experience. The author's mastery of Scripture truth is paralleled by his insight into human nature, and he thus becomes a most helpful guide to Christians, whilst presenting almost irresistible pleas to those who are holding out against the love of God.

Spurgeon hits the mark exactly when he says of the author: "His tone, spirit and aspirations are all of a fine gospel sort. In all his books there is a sweet, holy savor." E. J. W.

*John Kenneth Mackensie, Medical Missionary to China*, by Mrs. Bryson, of the London Mission, Tieu-tisu.

This is an attractive book of four hundred pages, wherein the author, in the simple style adapted to the subject, tells us of the work of

this earnest and devoted man among the people of the Flowery Kingdom.

The work is no long eulogy, setting forth the merits of the departed missionary ; but a clear relation of important facts regarding the carrying on of his work, from the time of his going out under the auspices of the London Mission Board in 1875, until his death in 1888. Much of it is taken from his own letters and journals, and gives the secular reader valuable information concerning the everyday life of the people of all classes in China. But to the Christian it has a broader interest in showing the inestimable value of missionary labors in that country, and the rare opportunities for soul healing in connection with medical work. One cannot read the book without feeling a quickened sense of obligation toward all missionary labor, and an inspiration to seize with new eagerness upon the opportunities presented for furthering and sustaining the work, and an increased sentiment of honor for the profession which proves of so great value in the physical and spiritual upbuilding of this race.

But more than all are we filled with admiration for the noble life of this able and devoted servant of God. He brought to the work excellent gifts and devoted them all to this service in a humble and sincere spirit of love. By comparison, we feel at once the poverty of our own religious life, as we see the evidences of his perfected trust in God and his unwearied labor for the people around him.

On closing the book, we could not but wish that every Christian would read it, if only to discover what the great factors of Christian evangelization are, as gathered from these years of labor. One cannot miss the discovery of them in this volume ; and were they impressed more fully upon every church member, and more generally observed we would find them the great solvent of many of the trials of the Church and the means of bringing about that great revival of spiritual life in the Church for which we daily pray. These are, piety of life and the habit of *talking about our religion*—talking about Jesus to one another.

This seems to be the first-fruit of the heathen convert's regeneration, to tell his friends about Jesus. It seems to be in order at all times and in all places. The convert himself turns missionary in a small way, and like his teacher loses no opportunity to spread the Gospel. Indeed, we find much in the book worthy of study and emulation and heartily commend it as a volume well worth reading

J. W. R.

*Three Gates on a Side*, and other sermons. By Charles H. Parkhurst, D. D., Pastor of the Madison Square Church, New York, author of "The Blind Man's Creed" "The Pattern on the Mount," etc. pp. 271.

The subject of the first sermon gives the title to the book. There are eighteen in all, embracing such subjects as, "The Nerve of Religious



Sensation," "Unconscious Faith," "The Gadarene Preacher," "The Under-Man," "I Go A-Fishing," "Eternal Life a Present Possession."

The very position that Dr. Parkhurst fills—the pastorship of the Madison Square Church and successor to the great Dr. Adams—shows that he is a preacher of more than ordinary power. It is likely that he is better when heard than read, as most preachers are, but these sermons even in cold type have a sprightliness and vividness that make them very readable. From a homiletical standpoint they are not models, and the treatment of the text is often quite fanciful, and yet, all through, there are so many apt illustrations and applications to daily life, put in such a fresh and striking way, that they far surpass in effectiveness sermons of a more homiletical make-up.

*Wanted—Antiseptic Christians.* By Maud Wellington Booth. 25cts.

*The Startled Sewing Society.* By Mrs. L. H. Crane. 25 cents.

*The Greatest Work in the World, or the Evangelization of All Peoples in the Present Century.* By Arthur T. Pierson. 35 cents.

*Hope, The Last Thing in the World.* By Arthur T. Pierson. 20 cents.

*Temptation.* A Talk to Young Men. By James Stalker, D. D. 20cts.

*The Dew of Thy Youth.* An Address to Young People of the Society of Christian Endeavor. By J. R. Miller, D. D. 20 cts.

*The Fight of Faith and The Cost of Character.* Talks to Young Men. By T. L. Cuyler, D. D. 20 cents.

Admirable booklets on excellent subjects by good authors. The last four belong to the "Popular Vellum Series." These booklets will do good wherever they are read, and ought to find their way all over the land.

*The Blessed Life: How to Find and Live it.* By N. J. Hofmeyr, Senior Professor of the Theological College of the Dutch Reformed Church, Stellenbosch, Cape Colony. 12mo. pp. 251.

We have here the substance of a course of familiar addresses delivered in the Dutch language by Prof. Hofmeyr to the students of the Theological College established by the Dutch Reformed Church in South Africa in 1859. This institution was founded in order to avoid the necessity of sending to the Universities of Holland the young men of the Colony who wished to enter the ministry of the Dutch Reformed Church, "the largest religious body in S. Africa."

Professor Hofmeyr has now undertaken to present these lectures, in an enlarged form, in an English dress. "It is my first attempt in English authorship." He writes in a smooth, clear style, discussing the general subject of "Conversion" under three heads, viz. "Returning to the Father," "Surrendering to Christ" and "Walking by the Spirit."

The general drift of the book, coming from such a source, could not be other than strictly Calvinistic; but we have seldom seen the entire responsibility of the ultimate decision of the great life-question so completely as here thrown upon the sinner himself. "God wants you willingly to cast yourself upon him, and absolutely to depend upon him for your spiritual life." "This surrendering to him is done *individually*.

\* \* It must be emphatically your act," &c.

C. A. H.

HUNT AND EATON, NEW YORK. CRANSTON AND STOWE, CINCINNATI.

*A Winter in India and Malaysia Among the Methodist Missions*, by Rev. M. V. B. Knox, Ph. D., D. D. \$1.20.

This is a book of travels in India and Malaysia, as the title indicates. It is a plain simple statement of what the traveler sees from day to day, and gives the reader some objective acquaintance with the country traversed and its people. The author also furnishes valuable information concerning the religious and educational work of Methodist missions in these places. And herein is the chief value of the book. Only through a knowledge of the country, the people and their needs, can general interest in mission work be fostered and given its merited importance in the mind of every Christian. This writer gives encouragement to the cause by recounting some of the good work witnessed by him, and causing the reader to realize the Methodist Church in India as an established institution, bearing there as elsewhere its broad evangelizing influence. All who are unacquainted with these countries and their importance as fields of missionary labors should read this book, as we are sure their interest will be stimulated by realizing Christian character and Christian labors as a fact there.

J. W. R.

*Future Retribution*. By George W. King, Pastor of the Broadway Methodist Episcopal Church, Providence, R. I. pp. 267. 1891. \$1.00.

This is one of the latest as it is, according to our judgment, one of the very ablest discussions of the great and all-important subject of future punishment. The author wastes no words and makes no rhetorical flourishes. He enters right into the heart of his subject with honest exegesis and strong logic. He states objections fairly and meets them, not with sentiment and speculation, but with the solemn facts of Scripture and the conclusions of common sense.

The general character of the book, and the nature of the discussion, may be inferred from the table of contents: I. The Eternity of Punishment; II. Objections and Arguments of Restorationists; III. New Testament Terminology Respecting Future Retribution; IV. The Grounds of Future Endless Retribution; or, for what the Wicked are Punished Eternally; V. The Number of the Lost; VI. The Nature of



Future Punishment; VII. The Doctrine of Annihilation; VIII. The Reason or Law of Necessity in Future Punishment.

In discussing the various subjects introduced by these heads, the author reaches very positive conclusions. He maintains that there will be a future retribution, that punishment will be eternal, and that eternal punishment has a moral necessity in the character of God. In regard to the nature of future punishment, he holds that such words as "fire," "worm," "darkness," are figurative, but he concludes: "Now after allowing all we may be asked to allow for the natural exaggeration of Oriental hyperbole that may be found in these expressions, still we cannot but see in them the representation of a terrible reality for the wicked. 'It is a terrible thing to fall into the hands of a living God,' Heb. 10: 31. Two things seem perfectly clear: (1) The lost will be excluded from the presence of God, and the life and blessedness of the saved. Only the righteous shall have right to the tree of life, and shall be permitted to enter in by the gates into the city, Rev. 22: 14. This is the negative side of the punishment of the lost, and has been called the penalty of loss (*poena damni*) or absence of the beatific vision (*carentia beatificae visionis*). If this were all of hell we should seek diligently to escape it. But (2) it is also certain from the Bible representations of hell that the wicked will suffer a more positive penalty than is signified in these negative expressions. Such is implied in the word "torment" used in the parable of the rich man and Lazarus, and in Rev. 20: 10. This, however, is most likely itself the result simply of being without God the source of our light and joy. The negative penalty of loss involves the positive penalty of pain (*poena sensus*). The absence of the beatific vision creates the loneliness and desolateness of the soul that is 'without God' and without 'hope'. The presence of darkness is but the absence of light, the presence of death but the absence of life." pp. 221-222.

In supporting the "reason or law of punishment" the author turns directly to the Methodist Catechism: "Why is it right and necessary that God should punish sin?" "In order to vindicate his law, to preserve his authority, and to promote the greatest good of his creatures."

While not endorsing every thought and statement of this book, we must say that so long as Methodist ministers write and preach such doctrines as are contained in this book and in "Fact and Fiction of Holy Writ," the Methodist Church will be in no danger of being charged with heterodoxy as touching the great essential doctrines of Christianity.

J. W. R.

*Fact and Fiction in Holy Writ, or Book and World Wonders.* By Rev. J. Hendrickson McCarthy, M. D., D. D. pp. 348. 1891. \$1.00.

We have never been attracted particularly towards books having long titles. The title of a book ought to be brief, pregnant and single. It

ought to show the reader at once just what is before him. The book in hand fails in this respect, and the first title, "Fact and Fiction in Holy Writ," actually gives a very incorrect idea of the contents of a book which, from beginning to end, is a heroic defence of the facts of Holy Writ.

The author has scarcely been touched by the so-called Higher Criticism. To him the Bible is an inspired book from the first chapter in Genesis to the last chapter of Revelation, though he is not a defender of verbal inspiration. He knows that the Bible has a human side, and he admits that in some few instances its text has suffered from human carelessness and inaccuracy, but its contents as a history of creation and redemption are inspired, and are exactly suited to the purposes contemplated.

There are mysteries in the Bible which no amount of study can explain, just as there are similar mysteries in nature. But the mysteries of nature do not exclude the mysteries of Revelation, just as the facts of science do not exclude the facts of Revelation. The latest conclusions of science, which the author unhesitatingly accepts so far as they have been proved, are shown to be in full harmony with the general teaching of Revelation. There is a science of evolution, but not in the Lamarckian or Darwinian sense. It is not believed that one species has risen out of another; though under culture species have been greatly changed and developed—there has been a rising from the lower to the higher, but this under the guiding hand of God.

Passages of Scripture, like Joshua 1 : 12-14, are explained as highly poetic and figurative, as when David says that Mount Lebanon "skipped like a calf," or it is said the "stars in their courses fought against Sisera."

The book bears a strong and unqualified testimony to the Deity of our Lord: "It is one of the greatest facts recorded in Holy Writ that God was 'manifest in the flesh.' Jesus was not merely a man divinely commissioned to do a particular work, but he was Divinity himself." In harmony with this great central doctrine is the author's treatment of sin and grace.

The chapter on "the Logic of Experience" is specially valuable. Christianity must be experienced before it can be judged. Tape lines and plummets cannot sound its depths. The microscope and the scalpel cannot lay bare its secrets. "Weighed in the balance of the heart, in the emotional soul-life, the religion of Jesus will never be found wanting." This is the Christian's vantage-ground.

"He who supposes that Christianity is a hard experience, is a delusion, a fiction, or superstition, is as much disqualified for his self-assumed position of critic as the blind man who claims to be able to give direction in the choice of colors for a lady's dress. The unbeliever is a negative witness. A witness who on the stand knows nothing about



the case on trial will not be allowed to consume the time of the court. The positive witness is important; all true believers, in all ages and lands, bear witness to Christ's power to save from sin and to give comfort; and on their word and testimony rests this grand and beautiful structure THE CHURCH OF THE LIVING GOD."

The book is timely and strong, and is well calculated to remove honest doubt and to confirm faith. It ought to be widely read. J. W. R.

*Saint Matthew's Witness to the Words and Works of the Lord, or our Saviour's Life as revealed in the Gospel of his earliest Evangelist* by Francis W. Upham, LL. D. Author of the Church and Science, The Wise Men, &c. &c. pp. 415. \$1.20.

It is especially gratifying to note such contributions to Biblical literature from the pen of a layman. Theological writers are generally viewed as professionals. When a layman enters the list he may be presumed to speak from personal experience or from heart conviction. Dr. Upham shows great familiarity with the gospel story and with the attacks of criticism. His thoughts are often profound, sometimes brilliant, sometimes original—which is saying much for an author in this sphere. There are numerous passages of great sublimity. But his fresh, striking, dashing style lacks the calmness of the judicial mind so essential in treatises of this character. Good and sufficient reasons are not always given for bold and very positive statements, and not a few assertions are made which are more sweeping than convincing.

Several examples are submitted: "In Saint Matthew's lifetime it was known throughout the apostolic Christian generation that he wrote the earliest of the holy Gospels." "Saint Matthew's Gospel ever keeps in mind that Jesus, a Hebrew of the Hebrews, Son of David, son of Abraham, is the Son of God." "Saint Matthew's Gospel was written only a few years after the resurrection." "He also finds some evidence of the fact, *proved* in other ways, that when Saint Peter's Gospel was written out by Saint Mark the Gospel of Saint Matthew was known and read in all the Christian congregations." It would be most gratifying to see a reconciliation between such statements and the imputation implied in Luke, 1:4, where that evangelist impugns the historic fidelity of his predecessors in the evangelical history. As it is not likely that Dr. Upham regards Luke as he does the great biblical scholar Meyer, "another heretic," he impales his reader on one horn of the dilemma, that either Luke was ignorant of a gospel "read in all the Christian congregations," or else the idea of Matthew being written a few years after the resurrection is a myth. The sentence: "'Out of Israel have I called my Son' marks the correspondence between the life of Israel and the life of Christ," is unintelligible. At first sight one thinks of bad proof-reading, as he does in the phrase on the same page: "The Magi, representatives of the nation," but Dr. Upham bases an argu-

ment on this misquotation of a familiar passage. The reviewer also fails to understand the clause: "It was seen by Gentiles of the Dispersion." One of the most instructive features of the work is the profound insight it exhibits into Matthew's aim in reporting some things and omitting others of great moment which are narrated by Luke.

E. J. W.

*Gospel Singers and their Songs.* By F. D. Hemenway, D. D., and Chas. M. Stuart, B. D. 12mo. pp. 195. 1891.

This abridgment, by Rev. C. M. Stuart, of the "Life and Select writings of the late Professor Hemenway of Garrett Biblical Institute, opens with a charming and triumphant refutation of the charge brought by Bishop Wordsworth against many of our modern hymns. He "complains that while the ancient hymns are distinguished by self-forgetfulness, the modern are characterized by self-consciousness." Prof. Hemenway, appealing to the twenty-third Psalm, (which Ward Beecher used to call the nightingale Psalm) and to Luther's forcible language on the subject, and even to the very hymns that the Bishop finds fault with, and to many others of similar character, clearly shows that "a hymn can be a genuine lyric, reflecting most clearly and vividly the individual consciousness, and yet be thoroughly free from obtrusive egotism."

We take pleasure in commending this interesting book as giving an excellent and appreciative synopsis of the history of Christian psalmody in all ages of the Church, the last two chapters by Rev. C. M. Stuart bringing it down through the eighteenth and nineteenth centuries almost to the present date.

C. A. H.

*Boston Homilies.* Short Sermons on the International Sunday-School Lessons for 1892. By Members of the Alpha Chapter of the Convocation of Boston University. Second Series. pp. 427, 8vo. 1891.

What a wealth of learning is being expended upon the exposition of these "International Sunday-school Lessons!"

Sunday-school teachers may well be grateful for the abundance of help furnished to them by the various periodicals published for this express purpose and filled with information concerning these carefully arranged topics. In addition to these, we hail the publication of volume after volume of annotations, in regular course, upon the Scripture passages selected, that greatly facilitate the labors of the Sunday-school teacher.

The *Boston Homilies* are a series of "brief exegetical and illustrative studies of the Sunday-school lessons for the ensuing year." The contributors are "members of the Alpha Chapter of Boston University," to us personally unknown, but manifestly persons of refinement and classical culture. Some of the Old Testament historical topics of the selected course are beautifully and graphically commented on; but we cannot refrain from expressing our regret at failing to find anywhere a



distinct acknowledgment of our Saviour's divinity, even in such passages as the second Psalm or the Christmas lesson. We are told indeed that "the great gift of God to the world is his Son," (page 51), but he was "a man, whose character was so original and so transcended, if it did not contradict, the spirit of his age, that it could not have been invented by ignorant and carnal fishermen," (page 19). Concerning the new birth we are told that "about this, or Christian life, there is nothing more mysterious than there is about the birth of an oak, (p. 97), and the incarnation "was an object lesson through which man might learn how to live with his brother-man," (p. 170). Alas for us, if it meant no more than that!

C. A. H.

*The Oldest Drama in the World.* The Book of Job arranged in Dramatic Form, with Elucidations. By Rev. Alfred Walls. 12mo. pp. 124.

Under this taking caption Rev. A. Wells, Professor in Drew Theological Seminary, recasts the materials of the book of Job, throwing them into the form of a modern drama, somewhat after the style of Dr. Griffis' book on the Song of Songs, noticed in this Review, volume XX. page 381. He has less difficulty in doing this than his predecessor in this line of Exegesis, for the book itself rehearses the statements of the different actors in their natural order, instead of testing the ingenuity of the editor to find out by preconceived ear-marks to whom the various arguments should be ascribed.

The author coincides with the judgment of those who leave the age and authorship of the book undecided, except that he feels sure that "it was written between the time of Moses and one thousand years later, yet in that millenium it is impossible to fix any century to which it belongs. No historical fact is more assured than that the book existed at least five hundred years before Mary, in the stable at Bethlehem, looked upon the face of her immortal Son."

The Professor had not far to go to find the cue for dramatizing this wonderful book. The dramatic idea seems to lie upon the surface. But, as Dr. Butz, President of Drew Theological Seminary, says in his prefatory note: "Mr. Walls has given to the whole narrative a vividness which adds greatly to the interest of the reader. \* \* Some will read this work for the peculiarity of its setting; all should read it for the interest and instruction it affords."

C. A. H.

*Illustrative Notes* A Guide to the Study of the Sunday-school Lessons for 1892. By Jesse L. Hurlbut, D. D., and Robert R. Doherty, Ph. D. pp. 396. \$1.25.

No pains are spared to provide the Sunday-school teacher with adequate helps in preparing for his class. To the wide-awake teacher who has access to books and periodicals, there is an "embarrassment of

riches" in the abundant literature provided for him. Outside of one's own denominational lesson comments, this volume impresses us as one of the best helps that can be used. It includes original and selected expositions, plans of instruction, illustrative anecdotes, practical applications, archæological notes, library references, maps, pictures and diagrams. And, whilst the book is cheap, there is no appearance of cheapness in any part of its preparation.

The apprehension of the sphere and duty of the Sunday-school teacher, as stated in the preface and as manifested in the notes, is discriminating and correct; and every teacher should bear it in mind. It is this: "It should be remembered by the teacher, who makes use of this volume, that the Sunday-school is neither a debating club nor an investigating committee. It should not be an arena where free lances cross, nor a place where inquirers state theories. It should be assumed that both teacher and scholars believe in the Bible as containing the revelation of the divine will, and that they meet in the Sunday-school class to ascertain and interpret it. The Sunday-school teacher in his study and his teaching should understand the difference between bones and meat, and should seek to feed his scholars and himself with the bread of life."

*The Story of Sodom.* A Biblical Episode. By W. C. Kitchin. Illustrated by W. P. Snyder. pp. 285.

An interesting story of the days of Abraham and Lot, based upon Bible narrative, and reproducing persons and scenes of that day with much vividness. The events recorded in the 14th and 19th chapters of Genesis form the foundation of the story. A good example of the historical religious novel.

*Faith, Hope, Love and Duty.* By Daniel Wise, D. D. pp. 305.

This attractive little book is made up of paragraphs illustrative and explanatory of the subject, and grouped under four heads in the order given on the title page. These pages are full of seed-thoughts and will be helpful to many a one in awakening devout feelings and quickening spiritual life.

THE HARTFORD THEOLOGICAL SEMINARY, HARTFORD, CONN.

*A Practical Hebrew Grammar* by Edwine Cone Bissell, Professor in Hartford Theological Seminary. 8vo. pp. ix., 134.

The proofs are multiplying of the rapidly increasing interest in biblical study, for which all true lovers of the Bible should be devoutly thankful.

Old Moses Stuart will ever be remembered with gratitude by all biblical students for his enterprise and zeal in leading the way in this department, among American students, with his translation of Gesenius' Grammar, and to Dr. Robinson for his edition of Roediger's Gesenius, and to Nordheimer for his two admirable volumes, in 1841, so full of



easily understood explanations of difficult grammatical forms. With such helps as these there was little excuse for the too prevalent indifference among our theological students in regard to the sacred language, in which it has pleased God to preserve for our use the early revelations of his will.

And now we can congratulate ourselves upon our increasing facilities in this department of study, furnished by skilled instructors in the centres of learning, not only in Europe but also in our own country.

Much of the revived interest in this field of literature is doubtless owing to the labors of Dr. Harper, who has thrown himself into it with great energy and success, in his text-books, the Manual and the Grammar, in his Summer Institutes, and in his editing of the Hebraica and the New and Old Testament Student. He seems to have fairly fanned the slumbering embers into a flame.

And here we now have another admirable contribution by Dr. Bissell to this most important study. It well deserves the title he has given to it, viz.: "*A Practical Hebrew Grammar.*" It has been for some time in our hands, and would have been sooner noticed, had not the pressure of other literary engagements diverted our attention and robbed us of time. We regret this all the more, because the cursory examination we have now given to the work has most favorably impressed us with its thoroughness and simplicity. It seems to be admirably adapted to the work of leading the student step by step into familiarity with the phenomena of the language as they actually lie before us in the sacred text as we now have it, avoiding to a great extent the tendency indulged in by others of theorizing about the forms as they *perhaps* used to be before the language assumed its present form. We confess to a feeling of regret that he has seen fit to follow the example of Driver, Harper and others in designating one of the tenses as "*Imperfect*," and calling the voices of the verb "*Stems*," and his mnemonic suggestions, though sometimes helpful, are often, as he himself says in his preface, "farfetched and even ridiculous." Notwithstanding this, they will often prove, we doubt not, a welcome aid to an eager student, yearning for all the help he can get in "digging out the Hebrew roots."

The frequent change of text-books in colleges and theological seminaries is, with good reason, to be deprecated, and experienced teachers are slow to discard the tools with the use of which they have become familiar; but, at the same time, they should not fail to keep abreast of the times and give their pupils the benefit of the very latest improvements in the methods of teaching.

C. A. H.

CHARLES SCRIBNER'S SONS, NEW YORK.

*An Introduction to the Literature of the Old Testament.* By S. R. Driver, D. D., Regius Professor of Hebrew and Canon of Christ's Church,  
VOL. XXII. No. I.

Oxford; formerly Fellow of New College, Oxford. pp. xxxi., 552. 1891. Size 8½x5½ inches. cloth. \$250.

This, the first volume of a series of theological text-books to be known as "The International Theological Library," prepared by moderately advanced scholars in America and England, and intended to meet the wants of those desiring an insight into the whys and wherefores of the new departures made in the name of modern theology, is the first comprehensive and satisfactory *resumé* and defence of the critical views entertained on the origin, character and development of Old Testament literature. Whatever one may think of the merits or demerits of the new positions advanced, the book is entitled to a welcome on all hands for its full and fair presentation of the *status controversiae* and the defence of the critical but still reverent teachings of the more conservative element in the progressive school. The book is written from beginning to end for American and English needs, and is much better suited for this class than is the new and similar German work of Cornill, *Einleitung in das Alte Testament*, which appeared about the same time and also opens a new series of theological text-books from an advanced standpoint, but is a good deal more radical than Driver's work, while not being as complete and full. So much blind controversy has been carried on in regard to the Old Testament in recent years, that both friend and foe have reason to be glad that they have now an intelligible basis for discussion. Driver writes with a consciousness that he is breaking new ground and in tone and spirit is in part apologetical. That he has succeeded in making the critical views more palatable to cautious scholars can scarcely be said. Notably is this the case in his defence of the view that the critical positions are perfectly consistent with the acceptance of the Scriptures as the infallible guide to Christian faith. This is certainly the weakest point in his argument. It would have been more honest openly to state that in so far as the Scriptures are not to be regarded as without error they cannot be accepted as reliable. Not infrequently does he build his argument against the traditional views on a rotten foundation. This, in arguing against the Mosaic authorship of Deuteronomy, he puts forth the preposterous claim that Deuteronomy does not consider itself to be Mosaic. Cornill is more straightforward, acknowledging that Deuteronomy claims Moses as its author but states that this cannot be allowed. One excellent feature of the volume is that it does not confine itself to results but gives the processes in detail and comparative completeness. The student can follow the author step by step and thus control his conclusions. It is thus a student's book in the best sense of the word, but suitable only for students who have some independence of judgment and are capable of weighing argument. The book does not ask for blunt submission or for swearing *in verba magistri*, but still it makes considerable demands on the reader. For those



able to make use of such leadership, Driver's Introduction cannot but be helpful and prove a strong incentive to an independent study of the Old Testament Scriptures.

G. H. S.

ANSON D. F. RANDOLPH AND COMPANY, NEW YORK.

*Gideon and the Judges.* A Study. Historical and Practical. By Rev. John Marshall Lang, D. D. pp. 201. \$1.00.

*Ezra and Nehemiah:* Their Lives and Times. By George Rawlinson, M. A., F. R. G. S. pp. 182. \$1.00.

Both of these books belong to the "Men of the Bible" series, and both are of great value to the student of biblical history. The authors have used all available information, scientific, historical, geographical, archæological, for setting forth and illustrating their subjects. Dr. Lang's book contains numerous practical reflections and homiletical hints. Canon Rawlinson has confined himself more closely to the purely historical and biographical. He condenses into his pages an immense amount of information about Babylon, the return from the captivity, the rebuilding of the temple, the institution of the synagogue and other important affairs of the Jews. Ezra and Nehemiah were great men and have left indelible impressions upon their nation.

These books will furnish the material for edifying and instructive historical sermons, which ought to be preached frequently, since God has chosen to communicate much religious knowledge in the historical and biographical form. These books are valuable also as showing the attitude of cautious and conservative scholars towards the Higher Criticism. Not by any means are all the theories of Kuenen and Wellhausen accepted.

J. W. R.

*Romans Dissected.* A New Critical Analysis of the Epistle to the Romans. By E. D. McRandolph. pp. 87. 35 cents.

This pseudonymous pamphlet is introduced by Dr. Talbot W. Chamber's with a prefatory note, in which it is said: "A copy of this pamphlet was sent to me from beyond sea, but I have no information as to its author. He is evidently one well acquainted with the course and character of modern criticism, and knows how to meet its inordinate demands. What he has here produced is not only a very clever *jeu d'esprit*, but a powerful argument against the 'Higher Criticism' as applied to the Pentateuch."

It is very difficult to give an accurate and adequate description of this admirable work of *reductio ad absurdum*. The author, fearing on account of some things which he read just when his book was about finished, that his work might be regarded as a serious attempt to invalidate the genuineness of the Epistle to the Romans, adds in a postscript: "I believe fully in the Pauline authorship of the Epistle to the Romans."

Proceeding according to the method of the "Higher Criticism," the author assumes that the Epistle is the work of four distinct writers. These writers are designated G 1, G 2, J C, and C J. "We use the signs G 1 and G 2 for the reason that in the sections belonging to the first two there is almost no mention of Jesus Christ, but only of God, as the supreme authority and author of salvation. They differ, however, decidedly in their theological drift. The terms J. C. and C. J. are derived from the circumstance that in the sections belonging to the former the Redeemer is called Jesus Christ, but in those belonging to the latter, Christ Jesus. This distinction between the two is largely obliterated in the *Textus Receptus*, but comes out strikingly in the corrected text and in the Revised Version.

Let us now notice more in detail the characteristics of the four different writers. They are all Christians, but present different phases of Christian thought and doctrine. G 1 portrays Christianity as an ethical institution, a spiritualized Judaism. Salvation according to him is gained by *obedience to the law*. We find here nothing about *faith* of any sort as a condition of salvation. In G 2, on the contrary though nothing is said about *faith in Jesus*, salvation is emphatically represented as a divine gift, and the appropriation of it comes through *faith in God* on the part of man. In J. C. the prominent thought is that of justification through *faith in Christ*, and particularly in Christ as a *vicarious sacrifice*. In C. J. the chief stress is laid on the necessity of spiritual *union between the Christian and Christ*, through which the life of the flesh is replaced by that of the spirit."

The author then divides the epistle into four parts and assigns portions to each one of the writers. R, a redactor, has put these four writings, (which according to the theory were composed at four distinct periods from A. D. 80 to A. D. 140) into one continuous "patchwork," often making interpretations of his own. It is then shown that the doctrines of these four writers are entirely different, and this difference confirms the theory. In respect to the linguistic argument, "G 1, is psychological; G 2 is historical; J. C. is didactic; C. J. is hortatory." This is another argument in support of the theory. But what about the historical testimony of the genuineness of the epistle? "The vital question is, whether the original belief was well grounded." The tradition must be sifted, and when sifted is found to want authentication. The ancients were more successful in palming off religious fictions than we are.

This illustrates the method of the "Higher Criticism." From beginning to end it is based largely on assumptions and supposed discrepancies and differences. The author applies the method so skillfully that we believe he is perfectly justified in saying "that he has made out a stronger case for the spuriousness and composite character of the epistle than the real doubters themselves have done."



The pamphlet is a good "take off" to the "Higher Criticism" and will amply compensate for the time spent in reading it. J. W. R.

ADVERTISER'S PRINTING HOUSE, NEWARK, N. J.

*The Saengerfest Sermons.* By James Boyd Brady, B. D., D. D., Pastor of Franklin St. Methodist Episcopal Church, Newark, N. J. pp. 323. 1891.

The occasion of these sermons was the "Great German Saengerfest," held in Newark, N. J., on Friday, Saturday, Sunday, and Monday, July 3-6, 1891, carrying out a programme in which the laws defending the quiet of the Lord's Day were contemptuously disregarded and the holy day trampled into the dust. A daring insult was thus offered to the Christian sentiment of the city and to the American respect for the sanctity and good order of the Christian Sabbath. Bravely and nobly did Dr. Brady meet the demands of the occasion by a ringing arraignment, the following Sunday, of this sabbath-breaking feature of the Saengerfest, and a vindication of the rights of both divine and human law with respect to the sacred day. The sermon, by its bold and unsparing directness, created high and widespread excitement, and the disorderly element that was thus challenged avenged itself on the preacher by assailing him through the press of the whole land with the most violent abuse and grossest misrepresentation. This led Dr. Brady to follow up the first discourse with fourteen others, vindicating his ground and defending the sacred day and the civil laws that protect its order.

The distinguishing feature of these sermons is the directness and force with which they make the appeal for the authority, value, and good order of the Lord's Day. They have a purpose, born of an exciting occasion, and they are like discharges of well-aimed artillery. They are not moulded in the delicate caution and hesitating arts of a fastidious rhetoric, but in the intense ardor of an immediate absorbing aim, which did not stop to trim and polish. Yet they evince everywhere the preacher's scholarly training and large knowledge, with a ready and effective oratorical power. The New York *Independent* well characterizes them as "strong, eloquent to the burning point, and full of popular illustration to make them tell on the popular heart."

We cannot agree with all the incidental opinions and views expressed in these discourses, but their leading contention for the divine authority of the Lord's Day and their eloquent protest against its profanation and overthrow among us, make them worthy of a wide circulation.

M. V.

REFORMED CHURCH PUBLICATION HOUSE, 907 ARCH ST., PHILADELPHIA.

*College Chapel Sermons.* By the late John Williamson Nevin, D. D., LL. D., President of Franklin and Marshall College, Lancaster, Pa.,

and formerly President of the Theological Seminary of the Reformed Church in the United States, at Mercersburg, Pa. Edited by Henry M. Kieffer, D. D., of the class of 1870, and Compiled from the Editor's Notes of these Sermons taken at the time of their delivery. With an Introduction by W. M. Reily, Ph. D. pp. 231. 1891.

These sermons, even in the imperfect form in which they are preserved, will constitute a pleasant memorial of one who recently held a prominent place in theological discussion and has put his impress deeply upon the Reformed Church in this country. As intimated in the title-page, the discourses, being made up from the editor's notes of them taken while listening, are not in the exact and full phraseology of their actual delivery. Twenty-three of them, in such reproduced form, are here given. To help the reader's conception of their richer fulness as they were preached, one sermon is added as written out by Dr. Nevin's own hand, a baccalaureate discourse to the class of 1872, on Nature and Grace, from John 3 : 13.

These sermon, though pervaded by a practicable aim, are, as might be expected from the place of their delivery, by no means popular or meant for the people. They are moulded in the thought and methods of the schools, and are intensely theological. Dr. Reily, in his Introductory Note, says of them: "They were delivered at a most interesting period of his history. There was a time when he thought it was necessary, in view of the looseness of view prevailing on subjects connected with the Church, her authority, her sacraments, her hallowed forms of worship, to insist with stress and emphasis upon what was objective and historical. We might say, respect for properly constituted authority was the ruling principle of his life." The authority of inspiration, the ever-living power of the divine word, and the presence of the Lord in the word, new life for humanity through God manifested in the flesh, are the ideas that are emphasized in various ways. Everywhere the reader sees and feels the shaping influence of Dr. Nevin's tendency to shift the stress of the saving power of Christianity from the sufferings and death of Christ to the incarnation as bringing life to mankind. His Christological conception approached the full view of "absolute Christianity." There was manifestly a deep vein of mysticism in his Christian life, and it has given to many of his statements, and indeed to his whole mode of looking at and representing Christianity, a troublesome indefiniteness and obscurity. We feel the constant wish, in reading, for some happy breath of celestial air to blow out the mists that prevent the intended truths from being seen in distinct and definite outline and form. Nevertheless, despite this drawback, there is fruitful suggestion, stimulation and enrichment in the pages of this little volume.

M. V.



CONCORDIA PUBLISHING HOUSE, ST. LOUIS, MO.

*Erzählungen für die Jugend.*

- 13. Bändchen. Die Pulverver Schwörung oder: Die Brüder.
- 14. Bändchen. Die Hassiten vor Naumburg.
- 15. Bändchen. Hans Egde in Grönland.
- 16. Bändchen. Wunderbare Wege.

Attention has been called heretofore in these columns to this admirable Series of tales for Youth reprinted by the Missourians. Besides possessing literary merit, they furnish wholesome reading and solid religious nutriment for young readers. Some of them have already been published in English translations by the Lutheran Publication Society of Philadelphia, and others of the Series are entitled to that honor.

The same house has favored us also with the following: *Amerikanischer Kalender* für deutsche Lutheraner auf das Jahr 1892. 10 cts; *Synodal-Bericht*, Iowa-Districts, 1891; *Synodal-Bericht*, Wisconsin-Districts, 1891; *Synodal-Bericht*, Minnesota and Dakota-Districts; and *Synodal-Bericht*, Michigan-Districts.

These bulky Minutes are not made up of routine business and statistics, but for the most part of thorough doctrinal discussions. They might properly be called theological publications and they well repay perusal and study.

LUTHERAN BOOK CONCERN, COLUMBUS, O., J. L. TRAUGER, MANAGER.

*Biblical History in the Words of Holy Scripture* for Primary Classes in Sunday and Week-day Schools. pp. 162. 35 cents.

This is an exact English counterpart of a little work in German noticed in the October issue. It belongs to a class of literature of which we cannot get too much. It is a book for the home as well as for schools. The bright large print and the numerous illustrations add attractive features for young eyes.

*Errinerungen* aus der Südafrikanischen Mission. Von F. W. A. L. pp. 94. 25 cents.

The author [Rev. F. W. A. Liefeld, of Lynnville, Ind.] was a Hermannsburg Missionary among the Zula-Kaffirs of North Zululand. After a rapid sketch of his departure with some twenty associates, the voyage and the land journey in Africa—which reads like a chapter of Stanley—he gives a most interesting narrative of his experiences among the Kaffirs and of the power of the Gospel over these degraded heathen. Had the little work appeared in English it might be a good thing to send some copies of it to the bigoted wiseacres who classify “Old Lutherans” as unevangelical.

E. J. W.

HOUGHTON, MIFFLIN AND CO., BOSTON.

*Life and Letters of Joseph Neesima Hardy.* By Arthur Sherburne Hardy.

Those who desire to read an entertaining account of a most interesting and remarkable life will not be disappointed if they take up this book. It is essentially an autobiography rather than a biography, since the author, Professor Hardy, feeling, as he says, that no pen could reveal the personality of Mr. Neesima or tell the story of his life so effectively as his own, has made the greater part of the book consist of Mr. Neesima's letters to friends and extracts from his journal.

It is hardly necessary to say that Mr. Neesima was a Christian enthusiast and educator of Japan, who died in 1890. He was always fond of study and the acquisition of knowledge, and was well educated according to the standards of his country. But once seeing, when still a young man, a portion of the Bible translated into Chinese, he became fired with the desire of going to some Christian country where he could not only learn more of the Bible himself but also be prepared to translate it into Japanese for his fellow-countrymen. Checked in this purpose by the prejudices of his parents and the laws of his country, he finally, at the age of twenty-one, took the bold step of leaving home and country and secretly embarked for America. Upon his arrival here his history and ambition became known to Mr. Alpheus Hardy, a philanthropic merchant of Boston, who placed him at school. The next ten years were spent in study at Amherst and Andover, where he became a favorite with both teachers and students. Having attracted the attention of the Japanese Minister at Washington, and refused a flattering offer from him of a government position, he returned to Japan under the American Board of Foreign Missions to carry out his original purpose of evangelization and education. Before leaving, however, he collected funds for the establishment of a Christian college in Japan, which stands to-day the University of Siochisha, a monument to his high purpose, unselfish consecration and untiring energy.

This very meagre outline of its leading events gives no adequate conception of the interest of the life portrayed in these fascinating letters and notes. Aside from this interest attached to the man himself, the book is a suggestive and inspiring illustration of the work wrought by Christianity and western education in a child of the East. Mr. Neesima was a true evangelist: "In every circumstance and at every stopping place in the journey of life he spoke for his Master. He belonged himself to a class whose intelligence and patriotism destined them to the control of their country's future." And after reading the book we can readily believe Prof. Hardy's statement that no private citizen has ever died in Japan whose loss was so widely and deeply felt as that of Mr. Neesima.

While as stated above the volume consists largely of Mr. Neesima's



own letters which have an indescribable charm, a full measure of credit must be given Prof. Hardy for his skillful arrangement of material and his well chosen supplementary explanations and lofty appreciation.

W. R. M.

*What is Reality.* An Inquiry as to the Reasonableness of Natural Religion, and the Naturalness of Revealed Religion. By Francis Howe Johnson. pp. 510. Price \$2.00.

This treatise is fundamentally philosophical. It traverses the metaphysics of our knowledge and inquires how far the data of experience and reason may be held as standing for reality. But though essentially philosophical, the discussion has a thoroughly religious aim. Its purpose lies beyond the establishment of mere metaphysical conclusions, and seeks a sure basis for the great practical interests of spiritual life and Christian hope. The occasion for the inquiry is the wide-spread unsettling of traditional conceptions and faith through the progress and speculations of modern science and agnostic philosophies. The author's effort is, taking what are claimed to be the conclusions of present science and thought, to find, with new adjustment, a still secure, or even better, foundation for the great verities of Christianity.

His starting point is found in the real existence of the personal *Ego*, or psychic self, as a centre of efficiency, an originating, causative entity. This is not only invincibly certified in consciousness, in which we stand "face to face with the inmost reality of the world," but is verified by all the scientific tests by whose use the facts and truths of advancing science itself are established in the belief of men. He then lays down as fundamental assumptions which a true and full philosophy must recognize and include, the four propositions: "First, *I exist*. Second, *There exists in time and space a world external to myself*. Third, *I can produce changes in myself and in that external world*. Fourth, *Changes take place in me and in that world, of which I am not the author*." Speculative beliefs vary as the emphasis is placed on one or another of these postulates. A philosophy that refuses belief to any of them, or develops one at the expense of the others, is thereby removed not only beyond the sphere of common sense, but put outside of the possibility of harmony with actual life.

The author then tests the theories which thus prove themselves one-sided and partial, and so cannot stand as adequately expressing the realities of the world. On the one side the theories of idealism, of Kant, Fichte, and Hegel, are acutely criticised, and by their extreme subjectivism shown to be incompetent to verify the realities of the objective world. On the other side the theories of physical realism, represented especially by Herbert Spencer, are proved to be even more fatally wanting, when offered as explanations of the full complex of cosmic exist-

ence. Each of the systems, developed from a single principle, proves in the end to be only a unification of a severed *fragment* of the great irreducible reality to which the experiences of life are bearing endless testimony.

In making the *ego* the starting point and basis of his explanation and constructive view our author concedes much to the fundamental conception of idealism. But his *ego* is not the abstract, universalistic *ego* of the pure idealists, divested of all relations, but the concrete *ego*, a unit of real being, intelligent and causal, as given in conscious experience, with all its relations to other objects. These relations are threefold—to its body of organized animal tissues, to the whole external realm of its own creation, and to other real beings known to it through analogy and experience. In mind as a reality, with all that experience discovers in it and its relations, is found a *microcosm*, from which under the guidance of analogy, the author passes to the great universe. From the realities in the little world that man finds in himself and his relations—the realities of a self-conscious, intelligent creative soul, reigning in the midst of this microcosm—he sees that which justifies faith in the reality of a Supreme Creative Intelligence as the centre and soul of the great sum of all things. What is found thus in the lower sphere is used to suggest and interpret the great realities of faith in the higher.

In the constructive and illustrative movement along which the author takes his reader from this point onward, analogy, in almost endless particulars, become the guide. It leads him to adopt the notion that in each human personality there are subordinate centres of consciousness, the unity of the *ego* embracing within its physical organization countless myriads of “beings” that are somehow the constituents of its own being, and are measurably subject to the training of the central soul. It supplies a living, abiding type for uniting the divine immanency and transcendency. It uses the theory of evolution to interpret the reality of creative action in harmony with the teleologic view of nature. It leads to the inference that the seeming evil in the world, so troublesome to optimistic faith, may be due to the same law of conflict, that under evolutionary action is carrying nature through what is imperfect and provisional to what is best. Revelation is viewed not as supernatural, but *natural*, in the sense of being fully in accord with the method of evolution that from the beginning has characterized the advance from lower to higher stages—the process of evolution being understood ever to be under the personal, direct guidance of the Creator. Revelation is progressive; and in this respect it is in harmony with the world-process, having such, and only such, a degree of infallibility for each passing age, and subsequently, as have the teachings that come direct from nature. Further, *sin* is viewed as coming into the world in connection with the evolution of *conscience*. When man’s nature rose, by this new attain-



ment, he became capable of moral character, while in fact he failed to attain practical conformity to its demands—a lapse below the new ethical ideal. The Fall, *sin*, is looked on as an incident in the *elevation* of the creature to a higher grade of existence. This same elevation, the birth of conscience, attended by a sense of sin, is viewed as also rendering possible the new creature in Christ, when the fulness of time should come. *Salvation* comes, under continuity of the process, as a rescue, not simply of the product of creation, but of the process itself, from miscarriage and failure.

We have given this somewhat extended abstract of this volume, not simply because of the importance of the subject, but because also of the character of the discussion itself. It comes as a conscientious attempt at defence of religious truth, upon a basis thought to be necessary by reason of a supposed breaking up of old views of the universe. It illustrates a trend of thinking, appearing with many variations, among such as have become unsettled by scientific speculation and rationalistic thought. Mr. Johnson writes with an equipment of information that has evidently come from a wide familiarity with the facts and theories of recent science and philosophy. His use of the material is marked by a great degree of careful, discriminating thought and independence. His style is clear, direct and energetic—felicitously adapted to give definiteness to conclusions. His criticisms of both subjective idealism and materialistic realism are keen and decisive. The inadequacy and falseness of Herbert Spencer's philosophy, with its mechanical view of the universe, are mercilessly laid bare. The book is stimulating—though to few, we believe, will it be convincing for the particular views and conclusion reached.

Despite the good motive, to find scientific basis for religious beliefs, the end is here gained by such an elimination of the contents of the faith itself as to present no longer the Christianity of the centuries in orthodox Christendom. The faith is, in fact, transformed and its distinctive truths and conceptions are lost, as shaped to the new basis and interpretations. As we understand it, it is, for Christianity, a surrender, not a victory—a rationalized religion, minus Christianity. The obliteration of the distinction between the natural and supernatural, even when, as here, it is done in the seeming interest of calling all nature *divine*, is found in the end to be the signal for the emptying of Christianity of most of its peculiar and characterizing contents.

It is impossible within the limits of this notice—for it would take an extended discussion to do so—to specify the elements of unsatisfactoriness in the constructive part of our author's effort. It starts with an over-estimate, it appears to us, of the disturbing and destroying work, for the old form of the Christian faith, of the progress of modern science. And its processes of reasoning need to be closely watched. While it is doubtless meant to be careful in its data, and shows acute

critical judgment in criticising different theories, nevertheless, by itself building on unverified scientific hypotheses and pressing loose analogies to extremest application and force, it makes its own conclusions as insecure as the views criticised and discredited. What firm foundation can be gotten in the notion of subordinate centres of consciousness "a community of beings," in each human personality? What assured basis can be had in the teaching that each perception or idea is remembered through the specific "nerve combination" constructed by the act of knowing it, even if the brain combination is constituted of *psychic* elements as assumed? All through this part of the work we are led along, step by step, by well-pictured but often strained analogies, drawn not always from solid realities, but, frequently, for crossing unbridged chasms, from the dreams and unverified conjectures of mere scientific speculation. And we rightly ask whether we are entitled to transform, so seriously, our theology after the mould of theories or conclusions so constructed, or to dream, for a moment, that they can present the true harmonization of Christianity and science. M. V.

A. S. BARNES AND CO., 751 BROADWAY, NEW YORK.

*Bible Studies.* From the Old and New Testaments, covering the International Sunday-school Lessons for 1892. By Geo. F. Pentecost, D. D. pp. 416.

These "Bible Studies," given in the form of lectures or sermons on the passages of Scripture selected by the International Committee for the Sunday-schools, for 1892, are excellent. The author follows a most natural method of treatment, one that draws legitimate lessons and puts them in such a way as to be easily remembered. Their chief excellence is in their suggestiveness. Specially is this true of the introductions to the discussions of the successive lessons. The manuscript was prepared in India, where the author is earnestly engaged in missionary work. It is surprising that a volume of such merit could be prepared under such stress of other work. Perhaps this other work is what gives to the whole book such an evangelistic tone.

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PAMPHLETS.

*The Lutheran Almanac and Year-Book for 1892.* By Rev. Matthias Sheeleigh, D. D. Philadelphia: Lutheran Publication Society. This is the 22nd number edited by Dr. Sheeleigh, and every one is an improvement on the preceding. It has a marvelous amount of most useful information pertaining to the Lutheran Church neatly printed in a small compass. It should find its way into every Lutheran family.

*The Methodist Year-Book for 1892.* Edited by Rev. A. B. Sanford, M. A. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. We heartily welcome this year-book to our table. It answers many a question that arises concerning the work, and organizations, of a sister denomination. It is carefully compiled and neatly printed.

*Church Almanac, 1892.* Lutheran Book Store, 117 N. 6th St., Philadelphia. 10 cents each or 75 cents a dozen, 90 cents by mail.



THE  
QUARTERLY REVIEW  
OF  
THE EVANGELICAL LUTHERAN CHURCH.

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ARTICLE I.

HUMAN CONDITIONS IN THE DIVINE UNFOLDINGS.

By REV. S. DOMER, D. D., Washington, D. C.

To man, in his nature as man, come the revelations of God. "Know thyself," is an aphorism of abiding wisdom and force. Study man if you would know the worlds around you. Study creation if you would know what import God attaches to man. Study Redemption if you would learn the highest and best meaning which must be put on the creature man, or the system to which he belongs and in which he is central. If we would know what meaning God gives to man, and what meaning man must give to himself, we must take the natural and the supernatural as the two grand hemispheres of being and interpret their common and ultimate relations to humanity in the unity of all the voices which they utter.

This principle gives explanation of many a strange event and story in the progress and development of the human race. The unfoldings of the ages have come to the world through humanity as training processes which the Divine Teacher has ordained from the beginning, and these unfoldings have been measured by, and adjusted to, the conditions of the race, in the ages and dispensations to which they belonged. Lessing wisely remarks, "That which education is to the individual, revelation is to the

race. Education is revelation coming to the individual man ; and revelation is education which has come, and is yet coming to the human race."

Revelation, therefore, as an order and method of the Divine Unfoldings is to be regarded as the educator of humanity ; and so, correlatively, education on the part of man, is his own intelligent apprehension of, and response to, the unfoldings of the system in which lie the forces and movements which are to bring salvation to a fallen world.

The Lord himself puts the thought into formula : "I have yet many thing to say unto you but you cannot bear them now," John 16 : 12. St. Mark speaks of the wise adjustment of the Master's words to the ability of his hearers:" and with many such parables spake he the word unto them as they were able to hear it," Mark 4 : 33.

Christ was himself revelation to his disciples in his person, in his character, in his mission, in his spirit, in his instructions, in his reticence, in his works, in his toils, in his sufferings, in his life, in his death, in his resurrection, in his ascension, in his glorification. Moreover, the manifestations thus far, had been, wisely and mercifully, ordered in their times, places, circumstances, persons, agencies and subject-matter. These had been quite equal to the capacity and preparedness of the disciples to receive them so as to profit by them. More than this it would have been un wisdom to give. Less than this would have been inadequate to the demands of the hour, the necessities of his kingdom, and the interests of men in the ages to come. In the disciples themselves, therefore, rested the explanation of no fuller revelation of the revealable things of his redemptive work ; and his present reticence became, in fact, the assurance of further upward trainings for them in order that there might be *condition* for the still fuller and brighter manifestations which were coming. More would be given when they would become able to bear more. What of the future in the establishment and progress of his kingdom, the greater spirituality of the new era, must be deferred, until, by pentecostal illumination they would be prepared for the subsequent movements in the regeneration of the race. They could not bear all now,—could bear but very



little. Their old prejudices must be broken down, first; their crude notions of the nature of Christ's Kingdom must first be corrected and improved,—otherwise, a fuller revelation to them would have been unavailing and unwise.

Students of the word of God—and truth is a word of God in every province of thought—need to consider the broader meanings and deeper depths which the utterances of the Lord involve, and thus to get out into the larger continents of life and love which are ever opening to believing souls and trusting hearts.

Christ came along the line of his own infinite thought in the order of the original divine purpose, and in the fulfillment of that method which encompasses the divinely intended results. That thought, to speak, projected itself through all times, through all changes, through all evolutions, through all worlds, and onward through all futurities. A true Christology therefore, becomes in fact, a true cosmology; and the words of Christ bring into view the law and method of the universal economy,—how, how much of it, and when, it shall enter into the province of the human thought and life. “As they are able to hear it,” the mysteries of the kingdom are put into parable. The glory of the sunrise means nothing to eyes that are blind.

What then is the meaning of those mighty movements that come along with the history of earth's teeming multitudes as revelations of the infinite mercy and love of God? Why any prophetic ages? Why any Bethlehem, any Gethsemane, any Calvary, any resurrection morning, any ascension, any pentecosts? Do we answer, salvation? But why salvation? Why save one soul—or many souls? What profound reason can there be to justify divine condescension and the expenditure of infinite resources to accomplish such an end? Kings do not impoverish their realms to save a sparrow or a worm. God proposes to save souls because they are worth saving; because he has made them worth saving. Redemption, therefore, as a great fact and movement must stand as the divine estimate of the value of a human soul—of the worth of mind, reason, character, manhood? Promise, prophecy, type, ritual, ceremony, theocracy; dispensations bringing in other dispensations, ages un-

folding themselves to other ages, what mean all these? What is the meaning of Christ as put over in interpretation of humanity? What all the facts of Christianity, its history, its genius, its organizations, its ordinances, its prophecies, its promises, its conflicts and its victories,—what mean all these? What can they mean but *man, manhood*? *Man*, a being of royal proportions, born into this world to be redeemed, and worth redeeming at infinite cost? *Manhood*, therefore, as it is, weak, poor, and sinful, as it is, is condition for any possible redemption. *Man* as he is, is condition that redemption should be just what it is, and as it is; and without this human factor, redemption in Christ could have neither name nor meaning. The true significance and intent of redemption, therefore, lie within the nature, value, wants, capacities, and possibilities of humanity. A redeemable race; a people born to be redeemed, to such are the assurances given; to such in their ignorance and wants, their sins and their woes, come the divine manifestations; to such creatures the unfoldings of creation and redemption are adjusted. If the human race were annihilated to-day, the same kind of a race would have to be created again to-morrow, or creation and redemption would become meaningless as a kingdom without subjects or a polity without a people to be governed. The redeemability of the human race, and the divine methods and agencies employed in the accomplishment of such an end, place the creature man forward into marvelous prominence in the universe of being and possibility. St. Augustine utters no extravagance in saying, "There is but one object greater than the soul, and that one is its Creator." Pascal says, "A drop of water, a breath of air may kill a man. But though the universe were to fall on him and crush him, he would be greater in his death, than the universe would be in its victory, for he would be conscious of his defeat, and it would be unconscious of its victory."

The cross of Christ is the mysterious hieroglyph which magnifies the soul of man; for the incarnation of the infinite one starts the minstrelsy of the skies on Judean hill tops, and the apocalypses of God are given to men! If then the human nature can be continent of the divine, as the fact of the nativity demonstrates, it is surely no extravagant enthusiasm which grace



enkindles in the responsive soul, "I would rather be Brainerd spitting blood upon the snows of the north and dying with consumption among the savages of an American forest, than to be Gabriel." A true Christology, consequently, must be *scientia scientiarum*. Redemption cannot be a partialism, a subordinate after-thought of God, a patchwork of new cloth into the old creation. It is the ensphering thought of the infinite wisdom within which all creation has genesis, development, and consummation. Are not the facts, the principles and forces of redemption above the facts of chemistry, geology and all physical science? Must we not then give those higher facts—or rather redemption itself, the highest place in the order of an unfolding universe? And what conception, then, shall we form of miracles themselves but as lying within the cosmic economy and along the line of its perpetual unfoldings? Not contrary to nature's laws, nor yet above the cosmic order is the miracle power, but more inward,—and so a manifestation of the more profound and hidden of the unitary elements and forces which belong to the all encompassing sphere of the infinite wisdom, love and power. And what of the mystery in which the miracle power clothes itself as it touches humanity? No zigzag deflections nor irrational jumbling of laws and forces in the divine advents to the human race must enter into the account of the mystery of the miracle power; but simply the limitations which belong to the finite-human—these occasion the mystery. "We know in part." The law of progress for man is in the mystery itself; "When that which is perfect is come then that which is in part shall be done away." With God there can be no mysteries: with man there must be mysteries both here, and beyond. The finite necessitates them. Cartesianism starts out with the ontological aphorism, "Cogito ergo sum." But when we study the humanity which has been made objective and conditional in the epiphanies that have glorified the race we find a *dictum* far more significant and helpful in the determinations of a rational judgment as to faculty, culture and destiny of our redeemable humanity. That *dictum* is not, "I think, therefore I am;" but, "I think, therefore I am, and therefore everything else is, and is just as it is." Our thinking is not merely an awaking

into self-consciousness; but as the beneficiaries of redeeming grace, it is an awaking into conscious correlation with the universal system of divine administrations and dispensations. And now the highest conception we can form of thought itself is, that in the pathway of truth and life it follows the footsteps of an infinite and universal mind. Here we start on a course of inquiry whose trend is onward into the unending years, and comprehensive of all possible advancement and perfection. It has been said "Men are made for the ages," but it is equally true that the ages are made for man, and they are ordered in his behalf and interest. We need, therefore, to know ourselves in this complete correlation and God's idea in putting us there. Possibly our condition and environment may not be what we fancy we should like them to be; but we must remember that every soul comes into the world a new center of life and power: personality, individuality, makes it so; and each new soul with its untried future must find its own training and culture in a way and amid circumstances peculiarly its own. Then the providential position, period and surroundings which we sometimes murmur against, will be found to be the very things which help to bring us up to the fuller stature of the manhood designed for us. The ministry of difficulties is a very helpful ministry, and when that is the ministry we most need, that is the ministry graciously sent. In ourselves is the reason why things are as they are, why they are as they *ought* to be, and *must* be, in order to our final perfection and consequent bliss. In the building up of a complete manhood for both worlds, both worlds become helpful to us, and the Gethsemanes and Calvaries are in the line of march to the inner glories, and along which the Master himself passed into his supremacy and glorification. Our adversities become our prosperities; our seeming failures are often our finest successes, and our dyings only the golden gates into larger life. Our circumstances and relationships, properly understood, are seen to be providentially adjusted to our personal necessities; and so the Lord uses the trials and sorrows which gather around us as clouds through whose rifts we may gaze into the opening starlight of the infinite spaces.

We believe in progress; things are getting better; but the



regenerations and civilizations come along very slowly. The human conditions account for it all. "I have yet many things to say unto you, but ye cannot bear them now."

The dispensations of God are great teaching dispensations; and the infinite teacher bears long and patiently with the human race in the processes and periods required for such training. The fact that the great truths of science, philosophy and religion are not more rapidly unfolded and revealed, finds its explanation in the human as conditional for the inflow of light from its divine sources. The economy of God is always unfolding; but the truths which are given out must be repeated again and again until some prophet of truth arises who is able to see it and who is able to publish it to others. It takes the world a thousand years to learn one idea and to make one discovery. Yet the idea is learned and the discovery is made. But why not sooner? Was not the fact or the force always in nature? Was not the truth always peeping out? Ah! some thinking soul had to come, some blind eyes must first be opened, some deaf ears had to be unstopped; then, and not till then, could the revelation be made; and then only could the music which was always nigh at hand cause itself to be heard.

Has not the world always revolved around the sun? But how lately did this fact become known and its law find a preacher? Have men not always been breathing the air? Yet is it not strangely true that science had to wait for an analyzer until Dr. Priestly came, the prophet of the air, only a little over a century ago? Have not the lightnings always been ploughing their lines of fire in the heavens? And yet the clamor of the thunder, and the "cloven tongues of fire" were not understood until through a training process of all preceding centuries a Franklin, a Morse, an Edison came forth, the prophets and interpreters of the lightnings, and gave them employment and business for which they were flashing and thundering through all the passing centuries?

A vast continent, more beautiful and more mighty in all the possibilities of empire than had ever been dreamed of in any Hesperia of the old mythologies, had to wait thousands of years for some one to come who had "the keys of the gates of the

ocean seas." The times came at last, and the man came with the times. He was long a coming. His preparation for the work was mysterious, weird, strange. The inspiration of the Almighty was within him. "He felt an unutterable longing for the sea." The wild grandeur of rolling waves and bounding billows was to him the voice of God summoning him to the new revelations which were now to be given to the world. Who then should be the prophet of the seas and the herald of a hidden continent but the Genoese boy? The ages were working and waiting for the man; and when he came a new world came with him.

In every new departure of truth the same order is seen. Men are started into diviner sympathies and better knowledge. Ages upon ages are used to get men into regenerations of thought, and then these ages, in turn, open to these sons of light "their gifts of gold frankincense and myrrh."

The Bible itself, with its histories and prophecies, its facts, principles and new disclosures is a progressive book. In its growth to fullness, and the progressive unfoldings that come from its sacred pages, it is an illustration of the same law. Neither is it the only, nor last revelation of God to man; nor are the apostles of any one age the only inspired apostles among men. Men, in every age, who are educated by the ages to open their souls, largely, to the illuminations which always shine around them, catch the inspirations of truth, and are made the heralds of light and salvation to the world. But the doors of light are open only to seeing eyes. If the heads and hearts can be found, in this generation, and amid the current events of the Christian civilization of our own times, looking and waiting for great things, great things shall be revealed, and great things shall be accomplished. How great must be measured by the mental and spiritual bigness of the men whose inquiries shall start them into the soundings of the infinite seas.

Progress—development! Yes, we believe in progress and development. First the natural and then the spiritual is the divine order. "We catch the voice, we grasp the hand that seems to seek us from a higher sphere." But progress has been slow. The divine wisdom has been teaching the generations of our



race for a long, long time ; and the lessons have been very slowly and imperfectly learned. And yet is there not glorious meaning in this very slowness ? The great things are too great for ephemeral growth. The oak must grow three centuries to get up into an oakhood ; but then it lives on in its solid and sturdy maturity for three centuries more before it goes into hoary age and decline ; but "the grass groweth up in the morning, and in the evening it is cut down and withereth."

Progress has been made,—great progress and permanent, because it has been made through slow and weary ages. We, who have been brought into being, here and now, in the converging focus of all the past centuries, have better opportunities and greater advantages because of the progress made, and even for the slowness of such progress. New things and new dispensations have become old. The miracles of yesterday are the commonest facts of to-day. Telegraphic and telephonic instruments are among the toys and playthings of the children of this generation, and we play as harmlessly with the lightnings as with the fire-fly of a summer's evening. But achievements which indicate the progress already made have not come to us without their peril and cost. The prophets of the truth often become the world's martyrs. The world crucifies its Christs because they come with messages and revelations from the inner zones of light and truth. Progressive men must sometimes wait for many weary years before they get a respectful hearing. But they get that hearing by and by. And they can afford to be as reticent as Jesus was, if need be, until the thinking world gets forward into maturity enough to bear the advanced thought. A man with a new discovery of truth in his mind can afford to wait a thousand years. He cannot afford to let that truth be denied. Our little boys and girls, now, know more about the facts and truths for which Columbus talked and prayed, and are more orthodox in their views concerning them, than all the professors of Salamanca and all the ecclesiastics of that period.

There must be noble things in store for that race which the Son of God is teaching, and with which he is contented to have such patience. There are ages for the world to learn in, and an

eternity for the individual. How magnificent the prophecies to the human race in the fact of such an economy of Divine unfoldings—of such an economy of slowness on the part of man, and patience on the part of God. What, now, is the meaning of all mysteries; the mystery of law and order, of processes and methods—of events and facts—of science and religion? What is the meaning of the slowness of human progress? Why are the chariot wheels of the Lord in final triumph so long in coming? Why the epochs, and ages, and revolutions required to unfold all the creative and redemptive purposes of God? They must mean mind, soul, spirit, reason, character—manhood in man! The highest perfection—the highest culture of immortal souls! What, then, must be the destiny thus foregleamed in the large future before man? Measure all mysteries, all facts, all phenomena, all laws; all economies, mental, moral, physical, spiritual; and the infinitude of the universe of truth, of wisdom, power, goodness and love foretype the possibilities of a ransomed soul, and assure its progress through all futurities! The enthusiasts of the thirteenth century dreamed and talked of three great dispensations of life. May not the dispensations themselves be numberless, and reach upward in eternal successions? Why eternities and immortalities? Nothing less is commensurate with the knowledge which is to be poured out from the fountains of wisdom and truth. Have we not explanation and the ultimate reason itself, why there must be eternities for God, and immortalities for man? The infinitude of truth and the unfolding of that infinitude to the rational soul, demand the duration of the eternities, and, therefore, the eternities *are* and *must be*.

Beautifully Lessing apostrophizes our thought: "Go thine inscrutable way, Eternal Providence! Only let me not despair in thee because of this inscrutableness. Let me not despair in thee, even if thy steps appear to me to be going backward. It is not true that the shortest line is always straight. Thou hast so much to do! So much to carry on thine eternal way! So many aside steps to take! And what if it were as good as proved that the vast, slow wheel which brings mankind nearer



to perfection is only put in motion by smaller, swifter wheels, each of which contributes its own individual unit thereto."

Under the silent sunbeams of the divine wisdom and love we must get our highest inspiration and hear the voice which calls us to all possible advancement and completeness. In Christ, what he is to humanity, and what that humanity may be in him, we have infinite range of thought; room for the play of spiritual powers forever. What shall we know? What shall we be? "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear we shall be like him; for we shall see him as he is." Like "the angel in the sun," we may take our stand on the heights of redemption and see the radiations of all truth from this central source. All materialism, which is but the ultimation of God's thoughts in these forms, invites our investigations from the altitudes of Calvary. All intellectualism, with its provinces, functions, capacities, facts, principles and laws, opens up to the Christian mind, with a grander import in the light which flashes down from the cross of Christ. All spiritualism, with its mysterious interlacings of two worlds, its profound affinities and wonderful relationships, stands before us in sharper outlines and more definite life and beauty, as the doctrine of the Saviour's resurrection unlocks the mysteries of being to a soul longing for immortality. All celestialism begins here to open its gates of pearl and to reveal its shining domes of gold and emerald, in the radiance which flames from the ascending chariot of the Lord of glory. And what of the ecclesiasticisms of the world, amid the unfolding light which the "New Jerusalem from above," sheds on the history of the Church? Our models of churchism must be taken from beyond the stars; and as they are constructed amid the ages and changes, the agencies and powers, that are plastic to the touch of the hand which guides the planets in their stately march, shall these not improve, enlarge and beautify with the advancing evolutions of Christianity until the generousities and affinities of the Church on earth shall mirror the heavenly, as the stars mirror themselves in silvery lakes in the quiet and beauty of sweet summer evenings? Not in the past is the "golden age." It is coming, and to come." "In every age

the triumph of life extends its train ; the circle of light widens ; the kingdom of heaven grows. It may be hard to trace it amid the confusions of time ; we see it through the apocalypse amid the serenities of eternity."

"Thus star by star declines,  
Till all are passed away ;  
As morning high and higher shines  
To pure and perfect day ;—  
Nor sink those stars in empty night,  
But hide themselves in heaven's own light."

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## ARTICLE II.

### DEACONESSES.

By REV. A. CORDES, Chaplain of the Deaconess Institute, Philadelphia, Pa.

When this world is described as a "vale of tears," the term is unhappily not a mere exaggeration of the pessimist, nor a jest,—but the simple truth. While you, dear reader, comfortably seated in your easy chair, peruse these pages, the sighs of unnumbered beings rise heavenward, like the poisoned exhalations from swampy ground. And the higher the development of these beings, the more varied their suffering ; the more advanced our civilization, the more uncompromising the struggle for existence. If we glance at the daily papers, does not every paragraph deal, directly or indirectly, with sorrow and tears? Could the existence of all who live in the same community with us, be revealed to us,—truly we would see enough to turn our brain, Men who have sunk, step by step, into utter degradation ; orphans, buffeted about by heartless strangers ; fathers of families, overwhelmed with debt ; young men, whose reckless living has brought them to the brink of an early grave ; girls who have sacrificed their honor, and received nothing in exchange, save disgust and horror ; ruined business-men, threatened with beggary ; mothers who, like Rachel, weep for their lost darlings, and will not be comforted ; widows, bowed down with sorrow and sickness, and yet forced to hard work, to keep themselves from starving ; men who go about like St. Peter of old, weep-



ing bitterly, because they have denied their Saviour before the world; Thomas-natures, who mourn the loss of their childhood's faith; Judas-souls, whose only remedy against despair is self-murder,—each one of these types of misery personified a thousand fold. Truly the name, “a vale of tears,” is no idle figure of speech.

But thanks be to God, this is only one side of the truth. This same earth may also be termed a *garden of the Lord*. Those, who are under the curse, have also inherited the blessing. The observant eye sees not only the misery—it sees the struggle against it; and it is God himself in the person of this only Son, who is waging this warfare. From pole to pole the blessed message rings: “Come unto me, all ye that labor and are heavy laden, and I will give you rest.” The cross upon Calvary draws to itself, and destroys the curse; in return pouring forth blessings, sufficient for all. Love, merciful, self-denying love, becomes alive in Jesus Christ, and is stronger, than human suffering. It is only necessary, to carry this love into the haunts, where misery has made itself a home; and this is the difficult yet blessed duty of those who bear the name of Christ. Love is the new birth, which he imparted to his disciples, together with the strength, with which he promised to supply them continually. Christianity is the religion of love,—a truth too often lost sight of. The judge will one day test our Christianity by the measure of love we have exercised toward the least of his brethren.

Thank God, there is much true Christianity,—far more than is evident to the superficial observer; for love hates publicity. Each day witnesses deeds of heroism, performed in all simplicity by faithful Christians; and we would experience a joyful surprise, could we see gathered together all those, who for Christ's sake have exercised mercy,—a mighty host, following our divine leader.

Yet there remains a great number, who selfishly stay at home when God calls us to take part in the holy war of love; and how much false mercy is there, having the “form,” but denying the power thereof.” The fact that the spiritual, moral and physical destitution has in our day assumed such fearful pro-

portions, casts a heavy blame upon Christianity, which has either buried in a napkin the talent entrusted to it, or consumed its strength in dogmatic and personal disputes, instead of humbly ministering to the lowly brethren of its Master.

In the face of this sin of omission among Christian people, *men and women have arisen, who, constrained by the love of Christ, have stepped into the breach; and, to cover, as far as possible, the inactivity of so many, they have given their whole time and strength to the service of mercy, making its exercise their exclusive vocation.* Therefore the Diaconate of the present may be regarded as the outcome of the uncharitableness, so often encountered among Christians, and at the same time, the accuser of their lukewarmness. The circumstance, that so many officially called servants of mercy are needed, is an eloquent testimony to the absence of that voluntary exercise of mercy, which has been enjoined upon every Christian by the Saviour himself.

It would, however, be a mistake, to suppose that, even though each individual Christian exercised mercy to the best of his ability, the diaconate would be superfluous. It was called into being at a time when Christianity was in the fervor of its first love, as we read in the Acts of the Apostles, and in the Epistle of St. Paul. Even the most faithful Christian, who has a special calling, can exercise mercy only occasionally and incidentally. Business men, or mothers of a families, however well-meaning, cannot regularly and continuously devote themselves to nursing the sick. Many a labor of love demands undivided devotion. At the same time, a certain degree of skill is often needed, which can only be acquired by special training, and constant practice. *Thus the existence of deacons and deaconesses is not merely a makeshift, but a necessity.*

From the above, it will be seen that deaconesses—it is of them alone we shall speak—are fully entitled to recognition and active support. *The deaconess work is a matter which concerns us all, as a wholesome spur to our consciences, and as a necessary complement to our own charitable endeavors.* It is the object of this paper to induce a nearer acquaintance with the matter.



*What is a deaconess?* Her principal characteristics have already been indicated. The deaconess is a Christian—neither more nor less—who makes the universal duties of a Christian her life's vocation. Her activity appears in its clearest light, as contrasted with similar callings,—for instance, that of the trained nurse, and of the Romish Sister of Mercy. It differs from that of the trained nurse in its motive, its aim and its scope. The *motive* from which springs the deaconess' work, is a religious one; its incentive and its strength is faith, active through love. A trained nurse may be personally an excellent Christian, but her calling does not demand it. The deaconess, on the other hand, stands or falls, according to her position toward the Christian faith. If one is therefore to be pronounced fit for the office of deaconess, the chief question is: How is it with your faith? Equally dissimilar are the *aims* of both, that of the deaconess being in the first place, to exercise mercy,—that of the trained nurse, to gain her own livelihood. And finally, the *scope* of the deaconess' work is a different one. The conception of a deaconess, as a sick-nurse only, is a false one. The female diaconate teacher far beyond the limits of the hospital. Every need, to the relief of which a woman's powers are adapted, is within her province. Sisters are busy in the homes of the poor; in the education of young girls; in asylums, orphanages and reformatories; they are engaged in the various efforts for the care and training of young women; in schools and prisons, and in parish work, as assistants of the pastor. Of course, each individual deaconess is not fitted for all these numerous branches; but each deaconess house seeks to do its part toward remedying the evils of our time.

Still further distinctions may be mentioned. The underlying significance of the sister's religious training, *closely connects the diaconate with the Church*; whether the Church itself takes the deaconess work in hand, and the deaconesses become officials of the Church in a manner similar to the pastor; or whether it is merely that the churchly spirit governs the deaconess institution, and churchly ordinances form the rule of the institutional life. Furthermore, the diaconate, in its exercise of Christian mercy, regards not only the bodily welfare of

the needy, for "*The soul of charity is charity to the soul.*" While all attempts at proselyting or even of assuming the care of souls are unbecoming a deaconess, yet she will not consider her work as finished, when she has helped an ailing body to recover its health, procured work for a hungry family, or restored a degraded person to a useful position in society. Her joy is complete, only when by the service of self-denying love, she has gained a soul for God.

Finally, the spirit of the diaconate, which is mercy, *excludes all possibility of money-getting.* The sister labors among the poor, entirely without remuneration, so that the lack of means debars none from the benefits of her activity. Even from her well-to-do patients she takes no pay, whatever she receives from them being handed over to the treasury of the deaconess house. From it she receives the necessaries of life, and care in time of sickness and in her old age. Her position is better and more secure, than that of other women dependent upon the work of their hands. She has all that she needs, and no more; so that she cannot be made to contribute to the support of others; nor is she in a position to lay up treasures.

Equally great is the difference between the deaconess and the *Romish Sister of Mercy, or the nun.* "I serve neither for thanks nor for hire, but out of love and gratitude; my reward is, that I am permitted to serve," says the Protestant deaconess. The Romish sister, on the other hand, serves the Lord, that she may win heaven thereby. The deaconess does not hope for salvation through her works; she is already blessed in the doing. While the nun imagines herself and her actions to be more holy than ordinary Christians and their actions, the deaconess knows that she and her work are not raised above the level of average Christianity; bearing in mind the words of our Saviour: "When ye shall have done all these things, \* \* say: We are unprofitable servants: we have done that which was our duty to do."

Certain features in the life of the deaconess have a superficial resemblance to Roman Catholic methods, whence arises the frequent misapprehension, which confounds the deaconess with the nun. The *dress* of the deaconess, for instance, is a stumbling-



block to some. But while the Romish pride in her own works makes the nun regard her dress as an evidence of sanctity, the deaconess has no such thought, but wears her specified dress simply for its usefulness. It is a great protection to the sister in her work, guarding her against disrespect and impertinence. Without it, much of her most beneficent work must remain undone. I would only refer to her visits among the poor, when by day and by night, her duty calls her into remote and unsafe neighborhoods. A further advantage of the dress is its cheapness. Imagine the many sisters in a Mother-house, each clad according to her own taste; would not the allowance of pocket-money have to be largely increased, to meet the bills of their dress-makers? The expense is greatly lessened, where all are dressed in the same material, purchased in large quantities, and cut after the same pattern. Institutions which exist through the benevolence of others, and desire to exercise mercy, must indeed be concerned in reducing their expenses to a minimum.

Another objection is, that the sisters form a *community*, live together in a place called a *Mother-house*, and according to *fixed rules*. But if this savors of Romanism, we may say the same of all sensible enterprises that are doing good work for the welfare of humanity. "In union is strength," says the old adage. Women especially, as the weaker sex, need union and mutual support, if they are to accomplish great things without growing weary. And it is not a Romish practice, but a wise and imperative measure, that a community consisting of many members, should be governed by fixed rules. A deaconess Mother-house has the double purpose, of serving as a training-school for those who desire to become deaconesses, and of affording a home to those who are deaconesses, especially in times of sickness, and in old age. Finally, and most frequently, Romish leaven is suspected to lurk in the *vow* taken by the deaconess at her consecration. Dear reader, have you ever witnessed the ordination of a pastor? Did you not hear him take a solemn vow, before the holy office was conferred upon him? You surely did not regard this as an un-protestant proceeding. The vow taken by the deaconess at her consecration is of the same

nature. The office of the female diaconate was from its beginning—see Acts, 6—equally with the pastoral office, a churchly one; and the deaconess, at her consecration, promises no more than the clergyman at his ordination,—faithfully to administer the office conferred. By this vow the deaconess is no more bound, than the pastor is bound by his, to continue in her office for life. Both have at all times the liberty to relinquish their office. If she is needed at home, for the support or care of her parents, or if an opportunity offers, in a suitable and God-pleasing manner to enter into marriage, she may, with a good conscience, lay aside her deaconess-cap; and the Mother-house will dismiss her with its blessing.

We asked, What is a Deaconess? and the answer to our question was found in contrasting her with the trained nurse, and the Romish sister. In conclusion, I would add a few words regarding the recent development of the deaconess cause. As has been stated above, the female diaconate has a Scriptural foundation and is of apostolic origin. A deaconess—Phoebe—was the bearer of the Epistle to the Romans, and is warmly recommended by St. Paul to the congregation at Rome, Rom. 16 : 13. During the early centuries of the Christian Church, the female diaconate flourished. Later on, it was supplanted by those very orders of the Romish Church, with which it is now occasionally classed by ill-advised persons. It was the Reformation which prepared the way for the restoration of the evangelical diaconate. At that time, the re-establishment of the pure doctrine chiefly occupied the minds of men; then followed the destructive religious wars; and before their ravages were wholly repaired, our people were overwhelmed by the floods of unbelief, which in destroying the Christian faith, sapped the roots of all charitable endeavor. In our century, the faith of our fathers has again asserted itself; and upon the foundations laid by the reformers, a living organism of merciful activity has been reared. *In the year 1836, the Rev. Theodore Fliedner founded the first deaconess institution at Kaiserswerth on the Rhine—a small beginning, but with the power of the mustard-*



seed, to grow and expand. Now, after 55 years, there are 70 Mother-houses, with more than 8000 Protestant deaconesses.

In *America*, Rev. Dr. W. A. Passavant, of Pittsburg, endeavored in 1849, to introduce the diaconate; but this first effort did not meet with the success it deserved. In the year 1884, a new beginning was made, which, by the grace of God, promises a prosperous continuance. In that year, the Board of Managers of the German Hospital succeeded in obtaining for their institution, seven deaconesses from Germany;—and this was the beginning of *the first American Deaconess-house*. The president of the Board, Mr. John D. Lankenau, built with his own means a magnificent deaconess institution, adjoining the hospital; organized it after the pattern of European deaconess houses; placed it in connection with the Lutheran Church (General Council), and he himself defrays the expenses of the growing community. At the present time, the number of sisters is 40, some of whom are employed in the Mother-house, some in the German hospital, and others in outside stations. In rapid succession, one deaconess-house after another has been established in the United States,—Methodists, Unionists and Episcopalians vieing with Lutherans; and it almost seems as if the latter were to be left behind. It were a great wrong, were the Lutheran Church to permit this; for to her God has entrusted the leadership in this matter. Let her hold fast that which she hath, that no man take her crown. She dare not a second time in this country neglect a cause which bears the seal of divine approval, of apostolic origin, and of blessed success.

## ARTICLE III.

REV. AUGUSTUS HOFFMAN LOCHMAN, D. D.

By REV. A. STUMP, A. M., York, Pa.

The obituaries of a life often give us a very inadequate estimate of its character and work. The mere dates of the few principal events in a biography are soon told. But that is not history. Valuable it is, indeed, but is nevertheless only chronicle. Memoir is better. It notes the little things, the times and circumstances, and presents the personality in unconscious pose. The important thing is, not when or where, but what has happened, and of what sort was the doer.

Pursuing the usual way, the career of Dr. Lochman would comprise but a few pages.

He was born at Lebanon, Pa., where his father, Dr. George Lochman, was pastor. The record in the family register reads: "1802—Oct. 5—Augustus Hoffman—sponsors Conrad Hoffman and wife." This Mr. Hoffman was his maternal uncle. At 13 the boy removed with his parents to Harrisburg, Pa. Here he received his academic training. At 20 he was able to enter the Junior class of his father's *alma mater*, Pennsylvania University, at Philadelphia, Pa.

Of this period of his development we have an essay on the creation in which he already then manifested that thoughtful tenor of mind which ever afterwards characterized him. He graduated in 1823, and was licensed in 1824. Instead of immediately taking a settled pastorate he spent part of the following year as a missionary to the Lutheran Diaspora of central and western Pennsylvania. His companion on this journey was Rev. J. N. Stroh who, though ninety-five years of age, is yet living and resides at Mt. Morris, Ill.

In the year 1825 Dr. Lochman became pastor of the Lutheran churches in and about Mechanicsburg, Pa. In July of that year he was married to Miss Anna M. Partenheimer, of



Philadelphia, Pa. Here he labored with growing popularity for only two years, when, upon his father's death in 1826, he became on April 2, 1827 his successor, at Zion's, in Harrisburg, Pa. He here fulfilled his sacred calling during nine useful years. Having on Feb. 10, 1836 received a call from Christ Church at York, Pa., he so quickly made up his mind to leave that he resigned on the 17th, and, having been with family and goods transported in carriages and wagons, he became on April 17th, 1836, the successor of his uncle, Dr. George Schmucker. In his own account (Sermons, p. 13) he says, "I removed from Harrisburg to York on the 17th of April, 1836, and on the following Sunday preached my introductory sermon." There must be a mistake here. Inasmuch as April 17th, 1836 fell on a Sabbath, he certainly did not "flit" on that day. He preached his first sermon on that date.

He was thirty-four years of age when he came to York, where he was pastor during forty-four years. Here he found his principal life-work. Here he won his trophies. Here he gained his honors. Here he accomplished his mission and message.

When the General Synod met, in 1855, in Dayton, Ohio, he was chosen its seventeenth President. His own father had been the first. From the organization of our Church Extension and Home Mission Boards in 1869, he was for many years a member of both. For a long time also he was a director in our institutions at Gettysburg, both of the college and the Seminary. From the former came in 1856 the title Doctor of Theology. But he was also honored with directorship in undenominational institutions, such as the Orphans' Home and the York county Academy. He often expressed the wish that he might die in the harness, but the infirmities of age induced him to resign Christ Church in 1880. Three times was his resignation handed in before the vestry could be induced to accept it.

He then lived in tranquil retirement in the pleasant home of his widowed daughter, Mrs. Huber. In 1887 his congenial and faithful wife died. On the 29th day of December, 1891, he followed her. His age was 89 years, 2 months, and 24 days.

All this seems uneventful enough. But this brief record forms but the fencing around a most fruitful field, where seed-

times were faithfully employed and great harvests were, and will yet be gathered. The incidents of this useful life were uncountably many. But they were mostly too ordinary to cause a sensation and too modest to attract the public herald. The sum total forms the history of this man. The aggregate results eternity must reveal. All the details, except in heaven, are nowhere recorded. The books are not here. But, while their fruits remain, the plants themselves may be forgotten. Though the earth contains only his body, Dr. Lochman himself it will always retain. He not only yet speaks, he yet lives. The waves of activity into which he imparted his soul are moving on. His life yet throbs in the pulse-beats of humanity.

In forming our estimate of this man we must look back at him as he was when our grandparents listened to his sermons and met him in the social circle. We must also keep in view the environment of his times. His age had passed away before he himself went. He lived long enough to look back upon it and move about amidst the things which had their source in it. By modern criteria we dare not judge him. Methods change. They die with the accomplishment of their intention. Like the matrix for which the type has no further use, the modes of one period are cast away in the next. If not, then they decay on our hands and hinder our progress. God and his truth alone change not.

Dr. Lochman, in his zenith, as far as spiritual power and influence go, had, in a wide circle no superior. He was at one time the chief man in his city. He was considered a great preacher. His judgment was deemed as safe as a mariner's compass. Many were the councils into which he was invited. His education, both classical and Scriptural, was ranked with the highest of his times. As a pastor and friend he received from many disciples the fullest meed of hero-worship. By nothing was he more highly honored than by the bitter hatred of incorrigible sinners and traitors. To thousands, life in its vicissitudes from the cradle to the grave—had no meaning, except as it was in some way associated with this prophet of the Most High. No man ever was placed by personal affection upon a



higher throne. To many he was the very incarnation of the truth.

In a private note to the writer, Dr. J. G. Morris says of him: "The whole Church admired his blameless life and pastoral fidelity." It is on this ground alone that a more or less extended notice of him is desired. Ordinary men offer the best lessons for the race. Genius is not the rule of humanity, but, fortunately, its exception.

Judged by the consequences, one of the most useful parts of his life was the mission work of the year 1824. At the time of his death it was thought that the account of it was limited to oral tradition. But among his few papers there was unexpectedly found a minute record of that journey. A baptismal record fixes the date. There are two accounts, one the original, simply an itinerary, the other a fuller recital of incidents. The first part is silent about the return, the second part never was completed. Internal evidence shows the second part to have been written when he was pastor at Harrisburg. The first likely was jotted down *en route*. Strangely enough it is entitled a "Missionary Journal." He left his home at Harrisburg, Wednesday, Sept. 8, 1824, at 10 A. M., "after," as he says, "having with a warm heart taken an affectionate adieu of my friends." Rain showers soon drove him into the house of a Mr. Hochländer, where he took dinner. Let it be remembered that this long journey from Harrisburg to Lake Erie and back again was accomplished on horse-back at a time when the parts of the state which were intended to be traversed were as yet a virtual wilderness. "In crossing the mountain my mind was filled with particular sensations and various reflections. The rocks on the left hand and the height of the timber and the depths on the right created within me ideas of the sublime in scenery, whilst the gloom occasioned by the cloudiness of the weather, and increased by the branches which hung over the road, was calculated to depress my spirits. The time employed in ascending seemed to hang heavily upon me. Every turn of the way, every ray of light which darted through the trees, was welcomed as an indication of its top. At last I reached the summit and with a light heart I descended. And with joy did I view the

valley which lies at its base—Powell Valley.” By pre-arrangement he met his companion Mr. Stroh at Millersburg. Here they were detained because the village blacksmith, for want of “coals,” could not shoe Lochman’s horse. They were compelled to go about a mile into the country to have this done. “About two miles from Millersburg is the ferry where we were to cross the river, but the boat having just left this shore, and we not being willing to wait until it returned, plunged into the water at some distance below, near some fish baskets. My sensations were at this time really of a peculiar kind. At one time I blamed myself for venturing so far and was for turning back, but my companion being on before me, encouraged me and I followed. Again I put the case to myself and my thoughts were engaged in a silent conversation. One thought would say, Suppose you would plunge into a very deep hole and drown, what would be the feelings of your mother, when the sad tidings would be announced? Amidst these contending thoughts we reached a small island in safety and I laughed at my fear, but no sooner did we enter the river again, but I felt the same uneasiness. After we had nearly reached the shore on the other side we found a high bank and a fence, so that we could not get out of the river, but were obliged to ride a considerable distance in the water until we could get a place of landing.”

They were now on the west side of the Susquehanna and the next town they reached was Millerstown in Mifflin county. Here they fed their horses, and lodged further on at “a village called Mexico.” Next morning they went about a mile and breakfasted at a Mr. Heim’s, whom he calls “pastor.”

On one occasion his courage almost failed him. “My mind was filled with terrible ideas of the country, and I became almost sick of my missionary tour, and had it been my own pleasure, I think I should have returned home, but the cause was urging and I, not my own man, and so, in reliance on strength from above, I laid aside all unnecessary cares and disquietudes.”

Of their visit to Lewistown we have the following narrative: “No sooner arrived than we made preparation to announce our missionary tour. We stopped but for a moment at Mr. Mels-



heimer's, an apothecary, and asked the expediency of preaching in town. After some consultation he agreed to inform the inhabitants of the village. Upon his promise we relied and we proceeded to a Mr. Orth's (in the country) with whom Mr. Stroh was acquainted and who is a very active member of our denomination. Through his instrumentality a church is now building; but he is not only active in the form of Christianity, but I think he has also some experience of inward piety, of true and genuine religion. In the evening we went to town according to promise and preached in the Episcopalian Church to a considerable congregation."

Having been detained by rains they preached there a second time. After having made arrangements to do so, the account proceeds: "In the evening (Sat.) we again returned to our home in the country and entered into conversation about the practicability of forming a station in and about Lewistown. We found that, were a young man, who could speak in both languages, to go there, he might be the instrument in the hands of God of doing much good. His salary, it is true, would be rather limited for the first years, but in a few years he would do very well."

Of his visit to another important place we have the following entry. "I rode on and arrived at Huntingdon, about 10 o'clock. Rode up to Mr. Colstock and acquainted him with the object of my visit. He at first did not appear inclined to receive me, but after I had spoken to him about five minutes without alighting, he began to think my story credible and accordingly requested me to alight and invited me into the house. I mentioned that I would like to preach in the evening. He appeared to be pleased and began to make my intention known to the inhabitants of the town. In the evening I accordingly preached on the words, Heb. 2 : 3, to a very respectable audience."

But we reluctantly end our quotations from this old-time document with an excerpt on the Amish, through whose settlement he traveled. "They have no buttons on their clothes, nothing but hooks and eyes, wear beards, and in a great measure observe the duties of the Mosaic law. Yet they have no

offerings or sacrifices. I think they must be a branch of the old Pharisees."

Other places at which they touched or lingered awhile were Alexandria, Waterstreet, Spruce Creek Valley, Sinking Valley, Huntingdon Furnace, and, after crossing the Allegheny, Kyler's Settlement, Old Town, Curwinsville, Meadville, Conneaut Lake, and Erie. Their horses were foundered by new corn. They secured new ones. During the month of October they began the return.

But at this point we take up a few more facts from a letter written under date of Jan. 20, 1892, by Father Stroh, Dr. Lochman's old comrade.

"We received our commission from the Evangelical Lutheran Synod of Pa., to spend three or more months, designating a number of points in the north and north-western parts, in the following counties of Pa.,—Huntingdon, Centre, Clearfield. From Clearfield we had to pass through a number of counties, such as Jefferson, Venango, to Crawford. In Crawford there were different points designated—Meadville, Conneaut Lake, French Creek. At French Creek we remained some weeks collecting a class for religious instruction—preaching at night and instructing our class during the day."

"Each of us was allowed one hundred dollars, but we had to bear our own expenses, and whatever was given as free-will offerings was to be returned to the treasurer of Synod."

"We returned in company as far as Waterstreet, Huntingdon Co., where I had left my horse."

"I think, if Dr. Lochman were yet in our midst, he and myself would be of one mind—we never enjoyed ourselves better. Though our missionary tour may not have been profitable in dollars and cents, in experience we were amply compensated."

During his pastorate of forty-four years in York, he did a great work. For the first dozen years he had Quickel's (a country church organized in 1765) in connection with Christ. But we can do no better than by simply quoting from his fortieth anniversary or Memorial Sermon. "Soon after my taking charge, a number of the congregation formed another and purely English congregation, called St. Paul's, and chose the Rev. J.



Oswald as pastor, which by the blessing of God, has become a large and flourishing church.

"In the course of time, the younger members not understanding the German language, it was thought advisable to build a church for their accommodation. In accordance with a resolution of the vestry, the consent of the congregation having been obtained, preparations were made and the corner-stone of a building 51 x 70 was laid on the 25th of August, 1850, and in due time it was completed and dedicated. This congregation now under the pastoral care of Rev. A. W. Lilly, has also prospered, and is now one of the prominent congregations in York.

"The next event of importance was the refitting of the church (*finished in 1814*), as it stood in great need of it. In 1852 this was resolved upon. A new, more commodious pulpit (*instead of the wine glass one*) was put in, with a larger altar railing, six additional pews, new roof, carpets, gas, and the whole church with the steeple was painted.

"Next the Union Lutheran church over the bridge was built to accommodate our members and persons living in that part of the town. And a few years ago, an exclusively German congregation (*Missouri*) was organized principally by members of our church. This congregation has built a very fine church. In addition to these, three congregations have been organized within our bounds in the country, and have erected commodious houses of worship. With all these changes our congregation appears as strong as ever. God has through these forty years taken care of us, and we commit her interests to him for the future."

Then follows an account of the remodeling of the church, in 1875, at a cost of \$20,000. But of the thousands he baptized, of the thousands he instructed and confirmed, he says nothing. So he also is silent about the thousands of times he preached. He never took much delight in figures. Nor have we leisure to gather them from the musty records of the past, where his ministerial acts are registered, but in which he at least in several instances failed to write his own name. There are now nine Lutheran churches in York where was only one when he came thither fifty-six years ago.

The fact that he remained so long in the same pastorate is worthy of emphasis. It is extraordinary. For these days of discontent and frequent changes it is a reproof. This pastor never lowered himself down to unmanly candidating. He always gave Providence some chance to guide his affairs. He did receive calls from other churches, but never held them over the heads of his people to lash them into giving a larger salary. Least of all did he seek newspaper glory from such honors. To him the ministry was not a profession as a means of livelihood, nor a means of social distinction, but a work, a mission. Hence he toiled on in one locality for nearly half a century, never itching for a higher place. In these days of actual itineracy, and shameful applications and wire pullings, of easy ruptures with the pastor on the part of the people, and too ready resignations for trifling reasons on the part of the ministry, let us think of the example that shines so brightly from the life of this father in Israel.

The cuts of Dr. Lochman in his Sermons and Lutheran Biographies are caricatures. In personal appearance everything was in his favor. He was above the medium height and, except in old age, as straight as an Indian. His features, though prominent, were well proportioned. He usually was fleshy, never obese. His brown eyes had in them a sparkling kindness which was to the highest degree winsome. His lips were very mobile and his entire facial expression a reflex of his soul. His forehead was high and narrow. Up to his seventieth year his face was beardless. His hair was very heavy. He never became bald. But when, as he himself expressed it, "there had fallen on his head those snows which no summer's sun could melt," he was, in mien and stature, as impressive a figure as ever stood in a pulpit.

But to all this was added the charm of self-unconsciousness. Though he always appeared in public well dressed, one never would notice the raiment. The man attracted all the attention.

To those who knew him in his manhood only, it may be a surprise to learn that he was a weakly youth. He was thought to be consumptive. So a German medical friend gave his father the following advice. "George, don't give August any more



medicine. Buy him a saw and a buck. Then put plenty of wood into the cellar and set him to work. He will gradually make all your wood fine, and get well."

This counsel was followed. A set of carpenter tools was next secured and the first product of the young craftsman was a sulky of which he fashioned all the wood work, except the hubs, which some one turned for him. It was thus that the frail constitution was built up into robustness. His once weak lungs, though afterwards for many years incessantly exercised, never wore out. His baritone voice, down to the last words he ever uttered, possessed a pleasing resonance and wonderful fulness. During his long life he never experienced any but temporary and infrequent ailments. He did not die of disease. The secret of this remarkable vitality lay in his temperate habits. No man ever sinned less against his body. He was a moderate eater and a good sleeper. Such is the history of a physical constitution which under the burdens and strains of a long and arduous life never gave way and which formed the basis of a strong personality.

Dr. Lochman had a good mind. His intellectual endowments were of a fine order. He must have been a studious youth or he could not at twenty have entered the Junior class of the University. He possessed a genius for sermonic invention. During twenty-four years he produced weekly two sermons and two expository lectures, and he did it easily. This argues a fertile brain. His analysis was natural, logical, clear as crystal. His imagination was not fanciful or notably luxuriant, but it could paint in pretty vivid colors. His synthesis was equal to his analysis—a rare combination. He possessed the power of philosophical thinking, but his aims were too practical to allow its indulgence. He always thought with a purpose. His sensibilities were strong. His emotions could flow in ripples of tears or roar with the swell of the sea. His will was regnant, its choices not to be repented of, its rejections resolute. His conscience was most tender, his affections warm. He never was guilty of a single eccentricity. His soul was well poised. Science he did not ignore but made ample illustrative use of it. Poetry he loved, but did not quote much.

Though in disposition harmless as a dove, in prudence he was wise as a serpent. He never yielded a principle that had become a conviction. Though he hated controversy, he could, and in spite of a sweet irenic temperament, he did, fight for what he considered to be the right.

But the finest quality of the man was his sincere piety. He revered God, loved Christ, and adored the Holy Ghost. As far as it was humanly possible to do so, he consecrated himself day by day to the blessed Trinity. He was a genuine Pietist, and that without guile. At leisure he often indulged in playful humor, but his accustomed mood was serious, though not morose. He carried his religion into every detail of conduct. At the fiftieth anniversary of his wedded life, when the congratulatory speech had been made and a purse of gold had been handed him, instead of making an address, he arose to pray. But his piety was natural, like breathing or sleeping. There was nothing factitious or professional about it. He often said that a minister, on account of so many official duties, was in greater danger, than other Christians, of becoming a mere formalist. It may have been because he thus forewarned himself that in ten thousand ministerial acts he never lost the spirit of devotion. His conversation usually was grave. Some can never forget how, at parting, he would lay his hands upon them saying, "My son, the Lord be with you." Yet he was not sanctimonious. He could smile. He declared the bowstring must sometimes be relaxed, else it would break, but, said he, "Habt Plaisir, mit Manier." (Have pleasure, in measure). Though he carried about him a sacred atmosphere, his piety was of that sunny kind which does not chill but exhilarates the heart. He walked with God. He was a good man and full of the Holy Spirit. Much of his character he inherited as a blessed parental heirloom, but he ascribed all to grace. What an astonishment it was to his hero worshipers to hear this man ask for the pardon of his sins!

How great was his humility! To the writer he, on being besought for them, decidedly refused the materials of his biography. He said his life and services did not deserve recognition. Dr. Anstadt had to plead for the sermons which were published.



Like a spring violet hidden under the black leaves of the woods, he was willing that all the world should enjoy, without praising, the fragrance of his life.

Dr. Lochman limited himself to the pulpit and pastoral work. He did not aim at authorship. Yet he edited and published his father's sermons and translated the following books in the "Fatherland Series": "Rosa of Lindenwald Castle," "The Emerald," "Swiss Boy," "Basket of Flowers." His addresses at the Inaugurations of Dr. Brown, Dr. Hay, and Dr. Valentine, professors at the Gettysburg Seminary, as well as articles on the Lord's Supper, the Sabbath, and Exposition of Matthew 11 : 12, were published in the *Evangelical Review* (vols. VIII., X., XI., XVI. and XVIII.) After retiring he was induced to publish a few of his sermons, which are really only skeletons.

His preparation for the work of his life was for those times extraordinary. He graduated from the best classical school in the State. He studied divinity under his father, who perfected a very respectable system of theology. His missionary tour gave him the topping out of experience. The long journey on horse-back with a congenial comrade, the visitations among the frontier log huts, the studies by the light of a pine-knot stuck in the chimney walls, barricading doors to keep the wolves out, killing snakes, fording rivers, scaling mountains, viewing beautiful scenery, getting lost in the forests, conducting worship at back-wood firesides, praying with the sick, seeking doors to enter with the Gospel—all these things brought the young recluse into touch with humanity and made him a man among men.

As a preacher, judged by the effects of his discourses, he was, in his prime, a host. Perhaps his best triumphs were secured in the German tongue, in which, without using the most classic style, he was very fluent. He frequently attained the very summits of eloquence. He always preached from notes. His divisions usually were textual, sometimes topical. Occasionally while speaking he would refer to the original, but only slightly so. His introductions quickly and easily led to the subject, and his pointed applications always completed it. But his discourses were not architecture, but organisms, like Christ's.

But in Dr. Lochman's case the great thing was not the ser-

mon, but the preacher. It was worth a journey to attend one of his services. A youthful visitor, in an impressible mood, comes to old Christ Church. The ancient bells in the town are sending out their silvery call. He enters, takes a seat on the gallery, which extends over three sides of the large auditorium. The great pulpit looms up against the east wall. The seats are full of anxious-faced men and women in all stages of life. What a sea of countenances! The giant organ becomes tremulous with an awe-inspiring bass. The bells cease ringing. A hush steals over the pews. The man of God is entering. Venerable form! White hairs, a crown of glory! With silk hat in hand he walks with quick but reverent steps to the altar, gently opens the railing door, enters and, facing the east, stands a few moments in silence. Solemn quiet reigns in the temple. He takes off his outer coat, puts on his glasses, walks over to a chair in the altar railing, sits down and scans the large concourse of human beings. His gaze is searching, his mien kindly serious. The prelude of the organ ends. He, rising, lifts up his hands. The people rise for the invocation. Never did man more solemnly and powerfully invoke the Lord of Hosts. The appeal for the divine blessing is so sincerely earnest, the words flow on in such an ascending emphasis, there is such a manifestation of spiritual unctiousness, that the echoes, rolling through the spaces of the great church, resound forever in the deepest caverns of the soul. The hymn is spoken, not read, then sung. The scripture lesson is talked, not stiffly read. The prayer is a cry unto God. After the announcement of a second hymn, he ascends the pulpit steps and, opening the Bible, lays down his notes. When the volume of song ceases, the text is read.

The very appearance of the preacher now rivets the attention. His voice, never reaching loud tones nor gutturalizing, has a charming timbre among the minor tones. The gestures are frequent, but not extravagant or diverting. The preacher sometimes moves about. The theme grows. It takes fire. The whole man throbs with the warm power of truth. The eyes sparkle, the face becomes animated with spiritual fire, the tears roll down over the cheeks. Instruction, illustration, warning, appeal, hands lifted up, finger pointing, the flow of speech



arrested, an awful pause—it all forms a complete whole which is more than a mere sermon. It cannot be printed. It is an incarnation. The hearer never asks, “Is this oratory?” He is carried away by the stream which carries the pilot himself. He cannot inquire after rules. He is lifted out of himself. The soul may eventually resist, but the truth has, for the hour at least, made a profound impression. When, like a patriarchal blessing, the benediction is pronounced, the visitor either has or is longing for peace. Whether or not the learned saw so much in the preacher, is no care to the writer. Thus he appeared to the common people who, now-a-days, by so many seem to be forgotten.

At times he was as bold as a lion. During the civil war, he took a decided stand on the side of the Union. His sermons were white-hot philippics against slavery and rebellion. He drove the southern sympathizers into foaming rage. They sent him threatening anonymous letters. One of these declared that if on a certain day he again would dare to preach on the war, he should be shot in his pulpit. At the time designated he read the letter to the large congregation and hurled new bolts at his enemies. No violence was offered.

Thousands in the day of judgment will bear testimony to the faithfulness of this watchman who stood so long upon the walls of Zion. He delivered his message without the fear of man. But he spoke the truth in love. There were tears in his voice even when it thundered.

But Dr. Lochman also was a pastor. The qualities of mind and heart which won respect in public, won affection in the home. He was no gossip monger. But he knew the art of conversation, not about religion, but about Christ. The word in season never failed to come. But he was more a friend than a counselor. When he comforted or advised, sympathy flowed with his words. His courtesy was a living lesson to the young. His bow to the poorest lady was a thing of beauty and grace. His smile was a benediction. He bore burdens in his own heart, but he never saddened others with them. His personal interest in each soul was a pastoral example. On one occasion as he

and the writer were on the street, they met a young man who showed signs of dissipation. "Good afternoon, George," said the pastor in sad tones. When we had passed along, "That boy grieves me," continued he. "I buried his mother, and he promised her on her deathbed that he would change his bad habits, but he continues to live in his sins." The writer felt appalled at the depravity that refused to reward such solicitude.

As a catechist Dr. Lochman was a model. He would ask questions in such a way as to excite intense interest. He explained and illustrated the lesson with anecdotes and examples which were inscribed on the memory as on marble. His melting prayer could not be forgotten. Before confirmation he would individually inquire of each one concerning their hope and faith in Christ. This always was an affecting scene. It turned the class into a company of sobbing penitents. Now-a-days we try to save men by masses and organization. The old way of personal approach was better.

When this fatherly pastor left the world a large number of ministerial sons mourned his demise. The reason for his success in this direction is not hard to find. He so magnified his office that his boys easily conceived the idea that the ministry was the highest calling in life. They never heard their pastor cracking jokes on store-boxes. They never saw him do a mean thing. They never saw him compromise his dignity. But here also he did personal work in a wise way. "Will you, please, next time lead the class in prayer? And I want you and Mr. Stine to study for the ministry." With these words he once startled the writer in whom this purpose had already become a conviction. How much he was concerned for the honor and usefulness of his boys! How painfully a few disappointed him! But in most of them he had continual joy. Of these Dr. A. C. Wedekind, now retired, was his first. There were in all perhaps twenty-five. Of the deep and abiding interest he had in them the following quotations from a letter is proof:

*"Dear Brother and Son,*       \*       \*       *Though so far away we often think of you, and I assure you I often pray for you and your work. Though so far distant, distance cannot chill the affection of kindred minds nor tarnish the golden chain of love.*



We long to hear from you, to know the state of your health and that of your family. How many children have you? How is the state of your wife's health? Don't labor too hard so as to unfit you for the Lord's work. You know the proverb, *Sana mens in corpore sano*. The body must have care as well as the soul. Writing goes hard with me and I have to whip up the old horse. I am now in my eighty-fifth year. I go to church once on Sunday morning, but I can't go out at night. \* \*

God bless you and your family and fit us all for the better land on high. Write soon a long letter. I shall wait for one with patience, or rather with impatience.

Your friend and father in Christ,

AUG. H. LOCHMAN."

Doctrinally Dr. Lochman was a sound Lutheran. His deep pietism had its roots in the precious doctrines of our Church. A dessicated Lutheranism was to him no Lutheranism at all. He was too honest a man to sign the Augsburg Confession with one hand and then turn to destroy it with the other. He did not suppose that he had entered the Church of his fathers on the Definite Platform. That ill-omened child of traitorous compromise, which some now-a-days are ready to dig out of its dishonored grave to show what they suppose to be its pleasing features, was born in 1855. In 1857 Dr. Lochman wrote (*Evang. Review*, vol. VIII., p. 438): "In the Lord's Supper, Christ crucified is not only set forth, but imparted and received." "He gives himself with all he is and has," (p. 439). True, he is here writing on *The Lord's Supper Practically Considered*, for such was the tendency of his mind, but it shows that to him the dictum, life without dogma, was nonsense.

So in *Sermons* (p. 275-6) he says to the communicants: "Brethren, we can't believe that there is nothing here but a symbolical representation. Will the Lord not really and truly give what he symbolically represents? Will he mock us by exciting hopes, and then disappoint us? Will he hold the cup to our lips, and then when we are about to drink, dash it from us? Never! never! no, never!"

But it is not necessary to quote more. He was no hater of other denominations, but with him Christianity and Lutheran-

ism were one. He never manifested bigotry. If he was a partisan he never showed it. If he did have grievances he certainly never aired them in the church papers. He never stood in the pulpit crying, "Rome, Rome, we are all going to Rome." He never used a long liturgy, but he never judged those who did. He never laughed at the gown just because he chose not to wear it. Though an earnest advocate of experimental piety, he fought against the New Measure movement. The "mourner's bench," which made such sad havoc in some of our churches, never received from him any countenance. He stood like a rock for Lutheran modes. The way of the fathers was good enough for him and safer than any other. Prayer-meetings received his warmest commendation, as well as unflagging attention. The Sunday-school was dear to him. Yet he always insisted that the regular services of God's house were paramount.

Dr. Lochman was a loyal friend of the General Synod. The founding of a new Theological Seminary in Philadelphia grieved him, because, as he said, (*Ev. Rev.* xvi, p. 551) "It will foment dissensions." When the cleavage that had been going on for years finally came to a crisis, it was impossible not to catch some of the fire of the heated controversy. At the time when Drs. Hay and Valentine were inaugurated, the split had taken place, the General Council had been formed. As President of the Board, Dr. Lochman delivered the charge to the professors. His fears at that time were great. Said he, "Influences are at work to establish an extreme high churchism, with its formalism, ritualism, and symbolism, in place of an enlightened, sanctified, active, progressive church-life and church feeling. These influences have at last culminated. The gauntlet has been thrown down and we are compelled for the glory of God, the cause of vital piety, the prosperity of our Church and the salvation of souls, to buckle on the whole armor of God, and take it up, and battle manfully for the faith once delivered to the saints, and craven is he, who, in this day of our trial, wavers or falters in this conflict," (*Ev. Rev.* vol. xviii. p. 3).

Further on he gives way to the most gloomy feelings. "I tremble, and look with fearful apprehension to the future; nor would I wonder if attempts were made to forbid the people to



read the Bible, except with their appended glossaries, or to deny them the right of private interpretation thereof," (idem).

But in spite of these dark forebodings, he was the firmest advocate of true Lutheranism. "We would, however, by no means have you ignore the confessions of the Church. Let them be carefully studied, that they may be duly honored. They distinctly and clearly set forth the essential doctrines of our holy religion, and whilst they are properly regarded, the Church will be secure against heresy. They were a witness for the truth in the darkest times," (idem p. 4.)

Two years earlier, at the inauguration of Dr. Brown, he warned against formalism and also fanaticism. But again he found his hope in our conservative faith. On that occasion he said: "We need not fear the hue and cry of formalism and neology as necessarily connected with, and flowing from, a proper regard and due estimate of the Confession of the Church. Facts prove the very reverse. Was Luther a formalist, or Spener, or Muhlenberg, or Helmuth, or Schmidt? And yet these men held them in their highest esteem," (*Ev. Rev.* xvi. p. 556).

It is but fair to say that not his fears but his faith was fulfilled. There is not a single instance where Lutheran confessionism has led to Rome or dead formalism. Nor dare any enemy of the General Synod stultify himself by saying that Dr. Lochman's position is not that of the vast majority of our ministers. It is doubtful whether any other body can boast of greater doctrinal unanimity. On the other hand the leaven of Rationalism, which Dr. Lochman so heartily deprecated, but which is still simmering here and there, needs to be watched. It dare not leaven the whole lump.

But we must conclude this inadequate sketch. Had Dr. Lochman died forty years ago, he would have had an abler pen to do him honor. In this respect the last leaf has a disadvantage, but one which gave our subject not the least concern. If any reader expected any reference in this paper to limitations and faults, he must be disappointed. Dr. Lochman baptized the writer's paternal grandfather, his father, himself, and, as the last ministerial act of his life, his infant daughter. To him the pastor of four generations must be only great and good. Let those

Temanitish critics, who expect wisdom to die with themselves, take pleasure in "buts." Satan ends all his praises of virtue in that way. But here let us only bless God for the life, mission and message of a man whose type the world cannot spare.

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#### ARTICLE IV.

##### THE FUNCTIONS OF THE PREACHER'S PERSONALITY IN PROCLAIMING THE TRUTH.

By REV. W. E. HULL, A. M., Cobleskill, N. Y.

"All human knowledge begins in experience." We, therefore, come into the world without knowledge, devoid of the first rudiments of speech, and absolutely dependent upon others. Fact and fallacy, truth and error yet necessarily exist in the objective phenomenal, while personality takes its origin in incipient being.

We begin our intellectual activity through sense perceptions. A spontaneous intelligence takes its origin in childhood by absorbing chiefly in our experience the empyric facts of existence. Many remain through life essentially in this primitive state.

Through the process of education latent energies are aroused into activity, and the inquiring mind seeks for the foundation principles of fact upon which to build the abiding superstructure of the truth. It is "line upon line, precept upon precept, here a little, and there a little." The origins ever are simple, the growth gradual.

By degrees the higher faculties of mind become unfolded. The attention passes on from the phenomenal to the observation of the mind itself in its own subjective operations. The effort is made to understand the successions of source and event, cause and effect, action and reaction, and to find the key which unlocks the mysteries of the universe.

##### I. THE CORRELATION OF TRUTH AND PERSONALITY.

It does not come within the scope of this discussion to enter into a metaphysical explanation of mind manifestations in the



intellect, susceptibility or will in liberty. It is sufficient for us to comprehend that the complexity of individual existence from mere vital force up to rational being has in man a complete organic unity, whereby the human life is lifted into the sphere of *personality* and endowed with the prerogative of action in liberty and moral responsibility.

Coleridge defines personality as "individuality existing in itself but with a nature as a ground."

Nature therefore has much to do with personality. Nature in its broadest sense, both individual and universal, conditions personality. While on the other hand personality has the prerogative and is able to rise above the conditioning currents of nature, and with the bending oar of Will in Liberty can move against the tide. The life of Diogenes presents a well known example of these two tendencies. From being an extravagant debauchee, floating upon the tide of custom and inclination, he plunged into asceticism—the other extreme. This principle is clearly manifest in our observations of mind and matter in the human economy. We observe physical derangement in some, producing an unbalanced and abnormal condition of the mental states, while on the other hand the individual personality in others remains impervious to assailing conditions of disease, and the mental states are preserved in equanimity. Indeed at times the *spirit personality* rises to lofty heights of excellency even in the midst of unpropitious environments.

No less true does this principle appear, when applied to the objective facts of existence. Many float along upon the current of circumstance and custom, doing but little thinking for themselves, having but little judgment of their own, caring little whether they are progressing in the truth, according to the higher behests of reason and the demands of the ultimate rule of right, or according to ignorance with its attendant error. On the other hand we find those who seek for the truth and the demands of life's highest behests, who war their way through the opposing ranks of custom, circumstance and error to reach the heights—of the most exalted being. Surely "*ignorance* is the curse of God, *knowledge* the wing wherewith we fly to heaven."

Before the advance of *the truth*—error and superstition give

way and take up their retrogressive march. The entrance of the truth gives light, and therefore brings in a better personality. The personality of the individual is continually modified by these external elements. With Owen Meredith we can agree, as he says

"Who can sit down and say—  
What I will be, I will ?  
Who can stand up and affirm—  
What I was, I am still ?"

## II. WHAT IS TRUTH ?

Now since the personality is so greatly modified by apprehensions of *fact* and *fallacy*, *truth* and *error*, it is of utmost importance that we ascertain, *what is truth*.

Truth is conformity to fact or reality, or that which is true and certain concerning any matter or subject. Error is therefore the *contra*—a wandering from the true and right, a misapprehension of established law. On account of mental inequality the truth is often misapprehended and error usurps her seat. Horace Mann says: "Ignorance breeds monsters to fill up all the vacancies of the soul that are unoccupied by the verities of knowledge." Some of the grossest errors have come into the common consciousness at times under the garb of truth. Lord Byron says: "Truth is a gem that is found at a great depth, whilst on the surface of this world all things are weighed by the false scale of custom."

There are varieties of truth, as we well know ; truth moral, intellectual, physical : truth, which man can know and discover for himself, and truth, which he has only attained through a divine revelation. On any clearly defined subject there cannot be two opposite opinions, which are true : and therefore, before we can be valiant, we must have in our own minds clear and distinct views of what the truth really is for which we are going to stand.

## III. THE PREACHER MUST FIRST OF ALL BE GROUNDED IN THE TRUTH.

His must be an educated personality. Long and patiently must he toil and labor ere his feet press the very threshold of the great temple of knowledge. Not only must he peer through



the partially opened door, but he must pass within, so that he may acquaint himself with the mysteries of fact and truth.

Individual personality in its physical appetites, its mental faculties, and soul obligations, must engage his most searching inquiry. Because as a teacher of the profoundest facts which relate to personality and being in life temporal and eternal he must be able to correctly direct the disciple into the ways of all truth. "If the blind lead the blind both shall fall into the ditch."

Transcendental truth concerning life and the way of life, and the behests of the Eternal Final Cause of all things in heaven and in earth has been transmitted to us mortals by the manifestation of a *divine personality* to earth in the person of Jesus Christ, our Lord and Master—our prophet, priest and king. The ancient Greeks had one sentence, which they believed, though without foundation, to have descended from heaven, and to evince their gratitude and veneration for this gift, they caused it to be engraved in letters of gold upon their most sacred and magnificent temple. We, more favored, have not only one sentence, but a volume which really descended from heaven. While on earth in presenting truth, our Divine Master said to those about him: "I am the way, *the truth* and the life." He clearly stated that he came not to do his own will, but the will of the Father, who had sent him. Even the words that he spoke he spoke not of himself. They were the words of the Father speaking through him. It was therefore in accordance with this declaration that he continually referred his hearers to the word of God with a "Thus saith the Scriptures." Furthermore he added that he came not to destroy previous revelation, but to supplement and fulfill.

If then he was the fulfillment of all truth, and a manifestation of truth, the preacher ought certainly to be engrafted in that truth.

#### IV. HOW PROCLAIM THE TRUTH.

1. *Style.* The study of elocution and oratory was pursued to a very high degree by the ancients, and is therefore an old study.

When we recall how that Demosthenes devoted years of

study and practice for the attainment of a mastery in vocal expression; when we see Cicero sitting at the feet of eminent masters of the art, year after year, applying himself with untiring assiduity to this particular branch of study; when we behold Chatham with infirm physical constitution practicing before a mirror, hour after hour, in order to acquire a more graceful carriage and gesticulation; when to obtain a proper power of expression we learn of Brougham's self-incarceration for three weeks, night and day, within his room acquiring the proper style for presenting the truth in a single oration—when we see all this effort put forth to gain the powers of eloquence to be employed for worldly ends, should not the ambassador of Christ be diligent in cultivating the same art in order that he may become more efficient in presenting the *eternal truth* of God's revelation to men? We must not be content with rudiments. We must have growth and maturity through cultivation. This is no less true in regard to elocution and oratory than any other function of personality.

*Again.* We dress up to meet a company. Why not clothe the personality with the best garments of expression? Not that we should put on tinsel and trumpery, but that we should lay aside soiled and thread-bare coverings of habit, which have been superinduced upon the natural.

All true study and practice of the principles of style in expression will unhorse many an incubus and put in the saddle a better equipment. The preacher should be temperate in speech, as the speech of Christ must have been to fit his words. Someone has said, "Intemperance of speech is cured with difficulty." All true oratory should spring from nature, but as all nature needs cultivation for the production of the best fruits for the use of man, even so cultivation is essential to return a full measure of fruitage in the preacher's exercise of his function of persuasion.

2. *Logic.* The preacher must apprehend correct methods of valid reasoning.

He must be able to detect fallacies in himself as well as others. The nearer he comes to the pure reasoning of Christ in his exemplifications of truth the less fallacious will be his tendencies.



Human figures may, perhaps, be frail and weak, analogies may be lame and need a crutch, sentiments may be effervescent—but the eternal words of truth, and the logic, which confounded Pharisees and Scribes, must prevail. Dr. McCosh in his treatise on logic says: “By a logical training the mind is led to look keenly into the meaning of terms—and the relation of terms—one to another, to place the case fairly before it, to sift the proof which may be proffered, and to determine how far it is fitted to support the conclusion. How useful, too, to know what are the common forms of invalid reasoning, to be aware of the places where error lurks, that so we may be on our guard against its insidious attacks, or ready if need be to seek it out, and expose it to view and hunt it to death. By such a discipline the mind may acquire a habit, which will lead it spontaneously to reason accurately, and gender a spirit of penetration, scrutiny and caution, which will save it from being carried along by impulse, by plausible statement and clap-trap oratory.”

Indeed as proclaimers of the truth, without correct methods of thinking and reasoning, we will be as much adrift upon the sea of facts, as a landsman upon the deck of an ocean craft with chart and compass, yet without the nautical knowledge to use them.

3. *Doctrine.* As no system called a religion exists without two elements, religious ideas and religious acts, it is of importance for the preacher to apprehend the infallible ideas enveloped in the truth. The prevalent systems of doctrine are like the spokes in a wheel,—the nearer they approach what St. Paul called, “the doctrine that is according to godliness,” the nearer will they come toward the hub—to Christ the great vital centre. The farther they diverge in system, human tradition and custom the farther will they diverge from divinity.

(a) *Most of all must he preach what is knowable.*

St. Paul could say, “I know and am persuaded by the Lord Jesus Christ.” How many go amiss by undertaking to explain what God in his infinite providence has seen fit to veil from our eyes. How often have ecclesiastical mathematicians figured out from the book of Revelation the exact period in time for the exit of things terrestrial, yet how signally have they failed. Presump-

tuous man will at times portray the minutiae of the eternal world—yet how little is really known. There are mysteries in grace as well as in nature. Let us rather in faith take the statement of Christ concerning revelations which are insoluble with finite understandings, than to attempts to go beyond impassable bounds.

(b) *He must not undertake to preach more than he knows even in the realm of the knowable.*

Silence is an emblem of wisdom. Into one of the studios of the old world entered a prince clothed in velvet and gold. Two lads, who ground the paints in oil and rendered other services to the artist viewed the stranger with awe and veneration. The artist displayed his work. The prince undertook to become critic. At length the artist became disgusted with the presumption of the prince and said: "Sir prince, see the boys who looked upon you with such profound respect when you came in, now behind yon picture laughing at you, because you are talking about what you know so little. They have discovered your ignorance and their veneration and awe have disappeared." The analogy is obvious. Better had we keep silence than be ridiculed for a display of ignorance.

(c) *The preacher must not be given to overstatement.*

Hyperbole is a strong method of expression. It is a common figure of speech in ordinary conversation. It sometimes stretches the truth. It is often carried to undue lengths in discourse for the purpose of making a strong impression. Not only does the gospel become distorted by overstatement, but the very effect sought by it, becomes weakened. Rugged honesty at all times in the expression of the truth will be the most effective.

(d) *The preacher must not lay down his individual conscience—in the realm that has been left to conscience—for an infallible common consciousness.*

This tendency leads to fanaticism and bigotry. It leads to selfishness and intolerance. The Pharisees indulged in it, and our Lord denounced them as "hypocrites" and "whited sepulchres." Our pilgrim fathers landed upon our rock-bound New England coasts that they might find freedom to worship God



according to conscience, yet they fell into the very error from which they had fled from the old world. This tendency which is so commonly manifest at the present day should be carefully avoided.

4. *Method.* There are two methods of presenting the truth with all their intermediate gradations. *First*, beginning with the subjective functions of personality and reaching out through the sense into objectivity, and, *secondly*, beginning with the objective facts of the phenomenal and seeking the reflexive reactions upon the subjective personality. Just this! Illustrating the first tendency, keep the fountain pure and the stream will be pure. This is ever laying the foundations upon the rock—the eternal truth. Out of the abundance of the heart the mouth speaks, the personality acts. This was largely the method of Christ and St. Paul in their preaching. The second tendency seems to be this. Keep the stream pure from contamination and the fountain will be pure. This is a fallacy which has been vigorously set forth by Edward Bellamy in his book “Looking Backward.” Some proclaimers of the truth seem to be characterized somewhat by this same tendency in their preaching. It is a tendency to be avoided. It lacks the rocky foundation. It builds upon sand. “Ye must be born again,” said our Saviour to Nicodemus. The preacher must demand not simply a corrected life—the Pharisees had that—but a regenerated heart.

Two other tendencies may be noted upon which I will not dwell at length,—only a passing reference. The *first*, the disposition to reach the heart through the emotions, the *second*, through the intellect. Paul was sent to convert the Gentiles. He was first “to open their eyes,” and then to turn them from “darkness unto the light.”

The desire on the part of the people of to-day is largely for objective and emotional preaching—a sort of panoramic truth. I well remember the kind words of warning against such a tendency at my ordination to the Gospel ministry. They have been a beacon of light upon the headland, revealing the dangerous shoals and reefs. The words came from the lips of Rev. Dr. J. B. Reimensnyder of New York City, who preached the

ordination sermon at Syracuse, before the New York and New Jersey synod. As we look about us, we behold many catering to this false demand of the multitude. Objectivity reaches downward toward phenomena. "The stream rises no higher than its source." Subjectivity ever reaches up to God the Eternal Source of all things. Paul was a great preacher. He goes much deeper than most people desire—or, indeed, many are able to follow, as he leads us into the philosophic principles of being with reference to terrestrial and celestial existence. After all, Paul only drank at the fountain of living waters which Christ had prepared. Christ should be our model. And Paul has commended us to let the mind that was in Christ Jesus dwell in us.

#### V. THE PREACHER MUST HAVE CHARACTER.

Character is ever individual. The preacher *must* practice what he preaches. Actions sometimes speak louder than words. At times preachers with lesser endowments and greater religious character and consecration will accomplish more in their proclamation of the truth, than many of larger gifts, because of their true and genuine moral and religious character. Nothing so hurts the cause of Christ as ministerial hypocrites, libertines, dead-beats, spend-thrifts and horse-jockies. Without a worthy and exalted character a preacher becomes almost valueless.

Rev. Dr. C. A. Stork, late Professor of Theology at Gettysburg, once said: "The most potent training the pastor will ever carry on, will be through what *he is*, rather than through what he does. When I look back upon my life it seems to me that I owe more to two men, with whom I came in contact in my youth than to any other educating influence. Dr. Miller, of Hartwick, I do not think ever spoke ten sentences to me of direct instruction or exhortation in religious things: but I lived in his house for two years, saw his life, and the impress he made on my moral character was the deepest I ever received. Dr. Hopkins, of Williams College, trained in me whatever habits of thought and mental activity I have. But I hardly remember any one principle of his philosophy. It was of a pure and lofty piety in the one: of a large and truthful mode of thought in



the other that became the best influence that ever touched my life."

Of piety the distinguished Sydney Smith says: "It is not true that the world hates piety. That modest and unobtrusive piety, which fills the heart with all human charities and makes a man gentle to others, and severe to himself, is an object of universal love and veneration. But mankind hate the lust of power, when it is veiled under the garb of piety: they hate canting and hypocrisy—they love to tear folly and imprudence from that altar which should only be a sanctuary for the wretched and the good."

Christ's words to his disciples were: "As the Father hath sent me, even so send I you." He, therefore, expects us to exemplify in our lives the characteristics which he has transmitted to us in his life.

"There is a kind of character in thy life,  
That to the observer doth thy history  
Fully unfold; thyself and thy belongings  
Are not thine own so proper, as to waste  
Thyself upon thy virtues, they on thee.  
Heaven doth with us, as we with torches do,  
Not light them for themselves; for if our virtues  
Did not go forth of us, 'twere all alike  
As if we had them not."

#### VI. THE PREACHER MUST PARTAKE OF THE LIFE OF CHRIST.

Christ said: "I came not to do mine own will but the will of him that sent me." Even so preachers of the Gospel are to do the will of the Master, who has commissioned them to be the heralds of salvation. They must endeavor to make their will subservient to that of Christ. Not preach self, or cast the true personality of Christ in shadow by their own individuality made prominent, but seek to lose their personality behind that of Christ's, as they hold him aloft as "the way, the truth, the life." Then will the people apprehend less of the preacher's personality and become more of the mind of Christ. Then will the people be impressed that the preacher is a true ambassador of Christ. Then will the people and pastor both become more and more assimilated in life to the object of their worship. The preacher like the Master; the people like the priest

## ARTICLE V.

## CHURCH UNITY.

By S. A. ORT, D. D., President of Wittenberg College, Springfield, Ohio.

A SWEET SPIRIT is abroad to-day, the spirit of Christian Union. It speaks loving words to the peoples of Christendom. It would win them from their divided external state to an organic oneness, while it deploras the rivalries and jealousies of the different members of Christ's body. This spirit voices a universal desire. Everywhere, among all Christian communities, the wish is fostered, that the several divisions of the New Testament faith may draw closer to each other, coöperate more heartily, exhibit an intenser fraternal regard, and even form but one organization. The wish, the hope, the prayer is that all may be in union. Lutheran and Reformed, Presbyterian and Congregationalist, Baptist and Methodist, Episcopalian and Papist, each repeats the intercessory petition, that "they all may be one, as thou Father art in me and I in thee." But each has his own idea, how the unity of the Church can be realized. One judges doctrine to be the essential bond; another fixes upon a mode of government; while a third combines both creed and polity, and offers these in conjunction as the basis on which may be formed the reunion of Christendom.

Agitation for Church Union is not a movement of recent date. Three hundred years ago George Calixtus, the first theologian of his age in Germany, put forth his utmost efforts to remove the sharp distinctions between Lutheran and Reformed, and between them and the Romish Church. In 1838 a fraternal appeal was laid before the Protestant world by Dr. S. S. Schmucker of Gettysburg, Pa., and afterward proposed before the Evangelical Alliance as a plan of union among all Christian bodies. Similar proposals have been suggested and even advocated during the past three centuries by both Churchmen and Puritans. Indeed, within this period each generation has had its advocates of a common creed and one universal polity.



The last overture is from the House of American Bishops, an overture for unity which comprehends the several ecclesiastical divisions of the Christian world.

An examination of this overture leads us to a discussion of the true unity of the Church of Jesus Christ; in what it consists, on what it depends, and how best promoted. Attention is of necessity first directed to that which is beyond the seen, namely, the unseen; to that which is behind the external, namely, the internal. Form is not chiefest, but that which underlies and produces form. The true unity of the Church is not in its fundamental principle phenomenal, but substantial, not fleeting but permanent, perduring through all periods of time, and abiding when the formal heavens and earth shall have passed away. Moreover this unity is not natural, but supernatural; not the product of nature, but the creation of grace. It is a real, living unity, which finds its original realization in him whose Person is the union of God and Man. This unity is, hence, not an historical development. It manifests itself in history amid different types of doctrine and diverse modes of ecclesiastical polity, but for its existence is independent of both the formal statement of divine truth and governmental administration. This unity is an ever present fact, constituting true believers, "scattered among all nations, in all ages, in all conditions and positions one spiritual, mystical body." It always witnesses for itself, and makes itself to be known to the world, and thus it is that it appears an historical reality. And now the question may be raised, what is essential for the true unity of the Christian Church? For one thing it may be answered, that the true unity of the Church is not secured by putting away denominationalism in any of its forms.

Beyond question differences in the Christian world to-day exist, both doctrinal and governmental. Lines of sharp distinction are drawn between evangelical bodies, and separate one from the other in creed and polity. Each does its work independent of the other, and strives to excel. Sometimes controversies rage, fierce warfare of dogmas goes on, unkind words are spoken, and the weakness of depraved human nature, the ambition of

the natural man, are spectacles which mortify the devoutly pious Christian soul, and amuse a godless world. But these are not descriptive chiefly of modern Christianity. Protestantism with its divisions has done a great work. It has promoted the intelligence of the people. It has improved the condition of society. It has developed the useful arts and stimulated the progress of science. It has moulded the governments of men, and modified their administration. It has been the presiding genius in the production of the noblest civilization the world has ever seen, and to-day stands on the high eminence of the nineteenth century and beckons the peoples of the earth to still grander achievements. Protestantism with its divisions has been an angel of light, a messenger of peace and good will. It has opened to all men God's precious book, in which are the treasures of wisdom and knowledge, the words of salvation and life. It has preached the Gospel of the Cross at home and abroad, on the isles of the seas, and to the uttermost parts of the earth. It has pointed millions out of the depths of sin to the Rock that is higher than man, and has persuaded thousands and thousands to look to the Crucified One for peace and joy. It has gathered along its different lines a great company out of every kindred and tribe, of every station and grade, and has marshaled in its several divisions a vast army that holds in one hand the shield of faith, and with the other grasps the sword of the Spirit, wears the breast-plate of righteousness, and moves forward against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places, under the banner of King Immanuel.

Denominational distinctions are neither accidental, nor peculiar to Protestantism. These have existed in divers forms through 1800 years. In the Apostolic Church diversity is manifest. The "One Spirit revealed himself in many gifts, and the one Christ, by the apostles was represented in various aspects." Different tendencies of development in germinal form are already active. Peter, Paul and John are theologically representatives of distinct movements, which in later times exhibit "so many progressive stages in the education of Christendom and its advance toward perfection." After the days of the apostles, di-



visions became more marked. Various schools were established, namely, that of Asia Minor, of Alexandria, of North Africa, and of Antioch. One of these, that of Asia Minor, was "studiously Biblical in its teaching;" another, that of Alexandria, was "idealistic in its thought, being influenced greatly by Neoplatonism," a third, that of North Africa, was "realistic and practical in its tendency," while a fourth, that of Antioch, in its study of the sacred Scriptures, was critical.

Gradually more striking differences began to show themselves among the various elements of the Church. Different shades of doctrine by one party and another were emphasized. Debates and controversies arose. Bitter strifes prevailed. Fights between Christian teachers and between bishops of the Church disturbed the quiet of those early times and are familiar facts of that ancient history, culminating at last in the rending asunder of Christendom, which separation exists to-day in the disunion of Greek and Roman Churches. Now it is a form of doctrine, then a feature of governmental policy; each had its powerful contestants, and both took up large space in the history of the ancient Church. Within the compass of the papacy a similar state of things is to be observed. Here also divisions exist, subordinate, it is true, to one authority, still clearly distinct in caste, and distinguishable by lines which, in the present day, separate denominations. Differences of doctrinal view characterize some of the leading orders, as for example, the Dominicans the Franciscans, the Jansenists and the Jesuits. These have constituted in the Romish Church, sects and parties, "contending not less for religious and doctrinal principles, than for policies." As Bishop Bedell well says, "Jesuits, Dominicans and Franciscans, warring with fiercest denominational rancor, within an organization that is falsely proclaimed to be one and undivided."

Has Protestantism its divisions clearly marked? So had the early Church, likewise the papal Church. Protestant Christianity is not the originator of denominationalism. Through eighteen hundred years it can be traced. With the ancient Church it appears on the historical stage, performs its several acts of rise, progress and decline, then reappears in the Romish theatre, and

in spite of papal rule, enacts the drama of jealous sects, of fighting orders, of contending mystics and schoolmen, wounds on the body of Christ, and lastly, in Protestant times, reveals itself without restraint.

Whence then these denominational distinctions? Bishop Bell gives the answer: "They are the offspring of differences in nervous temperaments, in mental constitutions and in physical build."

No doubt in connection with them evils have existed and do exist. But these cannot be suppressed by blotting out denominationalism. Neither on the other hand can they be removed by holding in abeyance denominational distinctions by means of any form of church polity. The evils attendant on denominationalism were abroad in early Christian times, they existed in the mediaeval Church as well as prevail in the Protestant age, and, so long as sinful human nature remains on this earth, they will show themselves, despite the wisest, strongest ecclesiastical government. No mechanical or political unity can cure them. No outward authority can eradicate them. No will of man can exterminate them.

Put down denominations; these evils still exist. They are not grounded in ecclesiastical distinctions; for even in each denomination they have been present in all their fierceness. They have broken up the peace of every communion, they have produced alienations, strifes, and divisions in every household of faith. They have been in every division of Protestantism even more than between the denominations. These are the wounds on the body of Christ, and not the denominational differences. And hence we deem it proper to maintain that the unity of the Church is not secured by putting away or pushing far into the back-ground ecclesiastical distinctions.

#### THE CREED.

Again, it must be observed that the true unity of the Church is not secured by the adoption of any creed.

It is sometimes said that all true Christian unity must arise out of a common faith. By this is meant a creed. What is a creed? Simply the formal statement of how the Christian mind apprehends divine truth. This outer development of doctrine,



however, is consequent on an inner growth of apprehension. The Christian Church did not begin her career with a well-formed statement of doctrine. At her beginning she had no creed. More than three centuries passed until she laid before the world in definite statement her belief; and yet from the commencement she was the one, holy, catholic Church. There was always manifest and active the true unity, which alone made possible the imperishable dogmatic structure of the Christian fathers, and gave to Christendom that immortal symbol, the Nicene Creed. But even were symbolic unity the only kind in question, the Nicene Creed would not be a sufficient statement of the Christian faith for the Church in the nineteenth century.

The evangelical Church has always accepted this symbol as an exhibition of the true doctrine contained in the sacred Scriptures but not as a final statement of the fundamental truths of the divine word. Creeds are fallible; while they contain a divine element, still they are a human expression. Distinction must always be made between form and content. The one, in the present case, is the production of the understanding, the other is the revelation of God. The Gospel is an exhibition of "divine realities, of divine acts in the work of redemption,—of laws of life and movements of spirit." Creeds are the expression of these truths under the forms of human thought. The first is the perfect; the second is the imperfect, and, hence, susceptible of improvement. Of the œcumenical symbols it can be said that they are "the fundamental types of all church confessions, both scriptural and eternally true," but at the same time it must be maintained that they are not the final statement, the best possible exhibition, of what the revelation of Jesus Christ contains. The Gospel has its own independent reality. This is the same for all minds and for every age. It is the unchanging and unchangeable verity. But in the scientific construction given to it by the human intellect, it will always be subject to the variable element of a growing Christian consciousness and the influence of philosophy. It must be remembered that, apart from some system or systems of philosophic thought, no symbol of the Church has ever been framed. The masters in the Nicene Council were schooled in the philosophies

of their time, and especially in those great systems of ancient fame the Platonic and Aristotelian.

Without knowledge of these, those vital and profound distinctions pertaining to the essential relations in the Godhead never could have been drawn.

In the framing of this ancient symbol of doctrine, the Christian mind laid under contribution both the knowledge of faith and the products of natural thought, and thereby formulated the great confession of the early Church. The same is true for every creed-making period since that time, and always will be true. Whatever formal statements of doctrine will be attempted in our day, will proceed under the best light of reason and Christian experience, and will exhibit divine truth in the forms of expression according to which the nineteenth century intellect is accustomed to embody its thought. It is plain that formulated statement of doctrine is subject to a process of development. Dr. Shedd well says: "The body of dogmas was by no means fully apprehended by the ecclesiastical mind in the outset. Its scientific and systematic comprehension is a gradual process; the fuller creed bursts out of the more narrow, the expanded treatise swells forth growth-like from the more slender; the work of each generation of the Church joins upon that of the preceding." In the construction of the first Confession of Protestantism, the Nicene Creed was incorporated without change. For this age, however, this œcumenical symbol was not in itself sufficient. Other questions of first importance than those which claimed the decision of the Council of Nice were at hand to be determined.

In the early Church conflicting views concerning the being of God and modes of his existence, together with the person of Christ, arose and agitated the Christian world. The use of mere scripture phraseology could no longer answer. Definite and critical statement must be given, in order that it might be known what conception of God the Church approved and what conception she condemned, who taught the true doctrine and who the false. Salvation by faith through a crucified Jesus had been taught and preached in early times as well as later. But, under the dominance and high pretensions of the Romish hier-



archy, the truth of forgiveness solely through trust in Christ, was grossly perverted, mutilated and in effect annulled. The principle of justifying faith was distorted and falsified, and a new theory of salvation enforced, all of which carried with it an erroneous view of the Church, together with a wrong conception of God. It became, therefore, necessary for the living Church to formulate the true doctrine concerning justification, sin and grace and the body of Christ. These are not secondary matters in the Christian scheme. They involve the very substance of the Gospel. The Augsburg Confession, hence, together with all the consequent confessions is not a superfluous construction, an unnecessary introduction into the symbolic realm of the Church, an intruder into the region of dogmatic faith. It came according to an invariable law and is here by a necessity as certain as that which called forth the Creed of Nice.

A creed for all Christendom, which would be silent on the fundamental doctrines of sin and grace, is not a sufficient creed for the modern Church. Such a creed would ignore the growth of Christian consciousness, the law of religious development and the plain historic facts of a thousand years. The Augsburg Confession together with its attendant symbols, is not a temporary circumstance, a document which deals with questions of minor import, or based on mistaken knowledge of facts; and in truth not needed; not if what Paul said be true, that "the Gospel of Christ is the power of God unto salvation to every one who believes," and that "the just shall live by faith." The Augsburg Confession and its attendant symbols is not a statement which treats of questions long since settled, about which there is no longer dispute and whose agitation has been entombed with the sixteenth century. They are living questions, and fundamental in the scheme of salvation. No more settled and finished than the great questions on which the Nicene Council deliberated and framed its apprehension, and which formulated statement the Church has found it necessary to confess in every age since that day.

The creed for all Christendom has not yet been written; but when it is composed, it will no more pass by and ignore the creeds of Protestantism than do the confessions of the sixteenth

century the symbols of the ancient Church. And, like all the great confessions of ancient and modern times, it will come forth as the production of the living unity of the Christian Church. We deem it proper, hence, to maintain that the true unity of the Church is not secured by any creed, but that this unity is ground and source for the common symbol.

#### THE HISTORIC EPISCOPATE.

Again, it must be observed that the true unity of the Church is not secured by any special form of government. The idea of a complete unity, according to the view of some, is that of one political organization. Acceptance of the sacred Scriptures as the revealed word of God and the only rule of religious faith and practice, together with a common creed, is not enough. The full realization of union finds its climax only in organic oneness, in a specific mode of government. This according to the latest overture is the historic episcopate.

Historic Episcopate is an ambiguous phrase. In the minds of some it means merely superintendency, or ruling eldership, bishop and elder, in the New Testament language, being one and the same official. In the minds of others it is the Apostolate, perpetuated from the time of the Apostles down to the present day, in which case the term bishop designates an official of superior rank, God-appointed and divinely ordained. What sense is intended to be held is not defined. In the proposed organic union of which historic episcopacy is the culmination, each division will be allowed to hold its own interpretation. A definite sense is not required. This view, however, involves two antagonistic conceptions of the Christian Church. The one is, that with the death of the last apostle inspiration ceased, and the apostolate ended. The other is, that the apostolate continues in the living successors of the apostles, in bishops, councils and finally pope, who are the representatives and possessors of continual apostolic inspiration. These conceptions have fundamentally divided the polity of the Christian Church. They describe two divine tendencies in the historic development of the body of Christ, and strike the difference between Greek



and Roman and Anglo-Catholic Churches, and the evangelical bodies of Protestantism.

Let us more closely observe the distinction. Dr. Boyd Vincent, Assistant Bishop of Ohio, says "that the historic episcopate was deliberately chosen as declaring not a doctrine, but a fact." The bald fact, here mentioned and insisted on, is that the episcopacy has existed from earliest times down to the present. It is on this fact, Bishop Vincent further says, "that the strictest and freest constructionists, Romanist and Protestant, may unite, if they will only stop here." To this it must be said that episcopacy if it is fact at all, must be fact in some way, and further that there are only two ways possible according to which it can exist. This means that a fact and the principle of a fact, which makes it be what it is, are inseparable. In the present case episcopacy and that which determines it to be as it is, go together. The dead body is not the man, neither is a fact abstract from its principle a true reality. The actual world in which man lives and makes history, is the concrete state of existence, not the abstract. Abstract episcopacy is empty rulership; concrete episcopacy is ecclesiastical rulership as it has existed and exists to-day in the Christian world.

What is the record? Neander the great historian in substance says: "In the third century the doctrine gradually gained currency, that bishops are by divine right, the head of the Church, and invested with the government of the same; that they are the successors of the apostles and by this succession inherit apostolical authority; "that they are the medium through which, in consequence of that ordination which they have received, merely in an outward manner, the Holy Ghost, in all time to come, must be transmitted to the Church."

This claim of the Oriental Church pushed itself constantly forward until the episcopate was regarded as the infallible repository of Christian truth, with divine authority in doctrine. As Dr. Dorner says: "The right of expounding the Holy Scriptures passed over more and more to the bishops, and it became a received axiom that although individual bishops or even provincial synods might err, still the utterances of an œcumenical synod are infallible. In the Greek Church, while it still possessed the

ascendency, the historic episcopate appears in the form of a doctrinal regency with pretendedly divine authority over doctrine. In the Western Church there is a new application of the hierarchical principle. The central point is the idea of the one Church as the race of men governed by the Christian law of life." Dr. Dorner again says, "This law in order to cope with the wants and questions which are ever afresh coming to the surface required a continuous legislative activity and legal administration. The organ for both is found in the hierarchy. Everything, even the Gospel, is now viewed from the standpoint of law.

Is the question asked, why the doctrine of the Church is to be believed? The answer is, because the Church is the pillar and the ground of truth. Is proof demanded for such an authority on the part of the Church, that is, the clergy culminating in the episcopate? The last answer is, the Church must be believed because it ascribes infallibility to itself. Since individual bishops may err and synods are not at hand to give a new answer to the new question of every age—the question is, Where is the infallible Church that one may find and listen to it? The answer is, It must be recognizable and visible; it must have a fixed seat upon earth, not a merely momentary one, like the assemblies of the bishops. Therefore, the Church of Rome with the successor of St Peter, the Prince of the Apostles, is appointed the visible seat and citadel of the truth. Here the true Church enjoys an imperishable visibility; from this chair the Holy Spirit never departs; he, who abides by obedience in connection with it, can not fall from the truth." In the Romish Church the historic episcopacy finally appears in the form of an infallible hierarchy the determiner of what is true and what is false, and in the exercise of divine authority bestrides the nations of the earth.

The episcopacy as it stands on historic fact in the Greek and Roman Churches fundamentally involves a peculiar conception of the Apostolate, namely, that it has been continued not in the preachers and teachers of the Church, but in those who are by apostolic ordination the exact successors of the apostles; successors to the apostles by virtue of their apostolic consecration, and not by the necessary succession of time. But the Aposto-



late was inspired, therefore, whenever and wherever found, whether in the persons of the original apostolic company or their legitimate successors, it possesses that highest endowment of the Holy Spirit, inspiration. The Apostolate is continued in the episcopate. As Bishop Martensen says: "The Spirit accompanies his Church in the form of the episcopate, and through it establishes the unity of the Church, raising it above all the changes of time and making it indestructible. This unity comes into view in the councils, the spiritual body of the episcopate. But now the unity of the body must become visible in one supreme head. The episcopate must be centralized in the primacy.

The council is a person only as having a moral character; it only represents, signifies the unity of the Church, but *is* not that unity itself, for all bishops cannot be present at the council; moreover controversies may arise among the representatives, and then the inspiration is only with the majority. But in the Pope, as the supreme head of the Church, the unity of the Church is embodied, not in a mere so-called moral person, not in a mere majority, but in a real individual person: in him is collected the whole fulness of the divine power and intelligence of the episcopate; in him the spirit of inspiration has found its personal focus." In the Church of England there has been present essentially this same idea of the episcopate, not only, as Dorner says, "by finding their form of government prescribed in Scripture, but also by referring the interpretation of the Bible and the right to decide upon orthodoxy of doctrines, to the clergy and especially bishops, and finally, by requiring from clergymen such obedience to their bishops as is rendered to the secular authority in its department or as is based by the Church of Rome upon her doctrine of ordination." Especially is this the fact with regard to the High Church Party or Puseyites. With them apostolical succession is essential to the idea of the Church. Doctrine is determined by the episcopate, and that while it may err now, it never did err before the separation of Greek and Western Churches in the eleventh century.

Such is the historic episcopate as it exists to-day in the Greek and Roman Churches and as it is esteemed by Puseyism. With

it there goes inseparably a peculiar conception of the Church of Jesus Christ, without which conception Greek and Roman Church history would have had a far different development.

The other view of the episcopate regards it not of Apostolic origin, but, as Dr. Jacob says, "gradually introduced and extended throughout the Church." This view carries with it that conception of the Church which considers the Apostolate as existing, since the death of the last apostle, in the sacred Scriptures and that to the Church, and not to any order or office in the Church, Christ has given all authority of administration. But the proposition is that the Episcopal principle be taken, without these antagonistic conceptions. Is this in any way possible? No theory, no opinion, no conception about the principle itself or the ground of its authority. Is there any government like that in heaven or earth? How could Romanist and Presbyterian and Methodist and Lutheran, as such, be harmoniously in one ecclesiastical organization?

But suppose that all this were possible, and that abstract rulership could sit supreme over the divisions of Christendom, and bind them into one body, would this be the true unity of the Church, that living unity which makes heaven and earth one family? No. It would at best be only a mechanical, formal union, devised by the wit of man, and not that vital union which is the unity of the Spirit. How then is the true unity of the Church secured? I answer by the principle of justifying faith, which is the great principle of Protestantism, the energizing principle of the early Church, the living principle of the Gospel. By this is meant not that faith which is purely intellectual, but the faith which receives and appropriates Christ, the trust of the heart. This is the faith which brings the sinner into peaceful communion with God, is the means of personal assurance of salvation and unites the soul most truly and really with Christ. Between him and the believing sinner there is true oneness. And as the soul is united with him by faith, so all sincere believers are joined together. He is the only unifier between heaven and earth. In him alone can all the families of mankind be one. Justifying faith, this is the principle which unites in one vast and eternal brotherhood and in delightful fellowship,



the goodly company of patriarchs, prophets, apostles, martyrs, saints and heroes of the Church in all ages; believers in the Jewish Church, Greek Church, Roman Church, Anglican Church, Episcopal and Protestant Catholicism, an innumerable multitude, having one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in them all. And this true unity of the Church is realized in love. Love is the bond of the moral universe.

This is the great principle of the trinitarian existence. The Father loves the Son, and the Son the Father, and these find the reciprocal of their love in a loving and most lovable Spirit, and thus love binds the three together in one eternal and even blessed life, and is the unity of the Godhead. In this divine principle is also realized the unity of all the members of Christ's body. In this divine principle and this alone is fulfilled the prayer of our Saviour, "that they all may be one, I in them and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." He is the highest possible unity, "I in them and thou in me, that they all may be made perfect in one." This is indeed God-likeness. All other unities are but temporary, but the unity of love is eternal. When the present scenes shall have vanished, when the world shall have run its course, when the new heavens and the new earth shall have come forth in their glory, far on in the ages, love will hold the people of God in sweet fellowship, and still be the communion of saints. The unity of love through faith in Christ, this is the unity which proves the unfailing source of the church's life; which clothes the Church with a power that is irresistible and irrepressible.

This is the unity which makes her "fair as the moon, clear as the sun and terrible as an army with banners." In the strength of this unity, she triumphed over ancient heathendom. In the power of this unity she has struggled with naturalism, rationalism, deism, and infidelity, and won the day. In the vigor of this unity she is here now, and will go forward through the ages future, winning fresh triumphs over the powers of moral night, until he shall come whose right it is to rule. In the devotion of

this unity of love through faith the Church in all ages gathers around the cross of Calvary, worships and adores him who loves her and gave himself for her, "that she might be to him a glorious Church, without spot or wrinkle or any such thing, holy and without blemish ;" and then sings, "Rock of ages! cleft for me, let me hide myself in thee."

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## ARTICLE VI.

JOHN HUS.\*

By REV. PROF. G. F. BEHRINGER, New York City.

This day commemorates a double anniversary, a significant coincidence. First, the public delivery, in the august presence of emperor and princes, civil and ecclesiastical representatives of the German Empire, on the 25th of June, 1530, of the "Magna Charta" of Protestantism, the first and foremost of all the confessions of the Reformation, the Augsburg Confession, original and unaltered—for there is but one righteously entitled to that name. Concerning this confession, the noted Döllinger once said, that, honestly accepted, *i. e.* without Pharisaic jugglery and Jesuitic mental reservation, it was well qualified to become the doctrinal basis of the universal Christian Church, Greek and Roman, Reformed and Lutheran.

Secondly, on the 25th of June, 1580, the publication of the Book of Concord, consisting of the completed confessional system of the Evangelical Lutheran Church, viz.: the three Œcumenical Creeds; the Augsburg Confession; its Scriptural vindication, the Apology of the Augsburg Confession; the two Catechisms of Luther, incomparable manuals of Christian doctrine for clergy and laity; the Smalcald Articles, more positive and aggressive against Rome than the preceding; and the Formula of Concord, a further doctrinal development of the Augsburg Confession against heretics and errorists;—all together forming a compact and harmonious body of doctrine, drawn from the

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\*A lecture delivered at the Commencement exercises of Hartwick Seminary, N. Y., June 25th, 1890, by appointment of the Board of Trustees.



Holy Scriptures, yet subordinate to them, and in perfect accord with the pure Christian faith of the true Catholic Church of all ages.

It is this view which our church confessions, individually and collectively, emphasize, presenting no new doctrine or cultus, but contending "earnestly for the faith which was once for all delivered unto the saints" (Jude 3), the Holy Scriptures being the only infallible rule, and agreeing with the formula of Vincentius Lerinus, (about 450 A. D.): "quod ubique, quod semper, quod ab omnibus creditum est," and firmly maintaining the existence of an apostolic line of succession of God's witnesses to the Truth in all ages. Indeed, no other position is tenable, no other can be successfully defended. Protestantism stands condemned as a schism and as a sect, unless in doctrine and cultus, in faith and practice, it is in harmony with the Scriptures as testified unto by God's witnesses from the days of apostles and martyrs to the present time.

The intensely interesting record of such a witness, of heroic devotion in life, and transcendent sacrifice in death, is to pass in review before us on this significant anniversary day.

John Hus\* (incorrectly spelled and pronounced Huss), the Bohemian reformer, was born in the year 1369, in the town of Hussinetz, Bohemia (near the Bavarian frontier), of humble parentage in comfortable circumstances. Comparatively little is known of his youth and training. Some allege that, "in early life, he was inured to labor and privation, and that he thus laid a foundation for the fortitude and firmness which afterward so highly distinguished him." He obtained his preparatory education in his native village and in the neighboring town of Prachaticz.

He attended the Bohemian university of Prague, applying himself diligently to studies in theology and philosophy. In 1393 he obtained his first degree, B. A.; in 1394, B. D.; in 1396, M. A.; and in 1398, he began to deliver philosophical lectures. He was respected by the students, and honored by his col-

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\*Lechler claims that he wrote his name "*Johannes Hussinetz*" up to the year 1396, when he abbreviated the surname to simple "*Hus*" (pronounce *u* like *oo* in food). (Vide; Herzog, 2d Edition, Vol. VI, p. 384).

leagues, who bestowed upon him the following official appointments: university "Examiner" in 1398; Dean of the philosophical faculty, 1401; and Rector of the university, from October 1402 to April 1403.

After he had received holy orders he became chaplain to Queen Sophia, consort of King Wenceslas (Wenzel) of Bohemia. From earliest youth John Hus manifested a steadfast love for truth in sincerity, ever ready to give up preconceived notions when riper information afforded him more accurate and comprehensive knowledge.

In the year 1382, King Richard II. of England married Anne of Bohemia, sister of King Wenzel, and daughter of the late Emperor Charles IV. "This produced a certain intercourse between the two countries, and that at the very time when Wiclif and his doctrines were making a great sensation in the ecclesiastical world. His writings were well known at Prague."

Then, as now, it was the custom of students and scholars to attend foreign universities. Jerome of Prague, a steadfast friend of John Hus, visited Oxford university, became acquainted with Wiclif's teachings, and, returning to Bohemia, in 1402 he secretly promulgated the views of the English Reformer. Jerome, becoming more confident, boldly demanded reforms in the Church, and, in 1408, he openly identified himself with the cause of Hus, dying at the stake in 1416.

"Wiclif maintained that the authority of the crown was supreme over all persons and property in England. He was opposed to the whole framework of the hierarchy as a device of clerical ambition, and to episcopacy and endowments, and held, that the clergy should be supported by alms, and should require only livelihood and clothing. He retained the ordinance of baptism, but without regarding it as essential to salvation, and the sacrament of the mass, but without the doctrine of transubstantiation, maintaining, however, a *real presence* of Christ's body and blood. He denied any intrinsic beneficial influence from the Roman Catholic sacraments of confirmation, penance, holy orders, and extreme unction, and declared them all fraught with delusion. He believed in the existence of an intermediate state, but held that masses for the dead were a piece of clerical



machinery, adjusted with a view to gain. He taught that men are neither the better nor worse for church censures, but that the destiny of each is determined according to his own spiritual condition as a responsible creature.”\*

The several university positions which John Hus occupied enlarged the sphere of his operations and afforded him the needed opportunity for further development. The lectures, disputations and examinations doubtless led him to examine Wiclif's writings, since these were often referred to. Indeed, there is good reason to maintain that the first philosophical lectures of Hus were based upon the views of Wiclif, as contained in the latter's work, the *“Reality of General Ideas.”* There is, however, no good evidence to believe that Hus either knew or taught Wiclif's *theological*, or *doctrinal*, views, previous to the year 1402. That year marks an important point in the career of Bohemia's Reformer.

In all that beautiful city of Prague, with its glorious cathedral and many ecclesiastical edifices, prior to the year 1391, there was no church or chapel where the Gospel was regularly preached in the language of the common people. To meet this want, Councillor John of Mühlheim and Merchant Kreutz of Prague founded Bethlehem chapel. “To this chapel, thus founded, John Hus was appointed rector and preacher in the year 1402; and his zeal and eloquence soon testified to the wisdom of the appointment. His glowing and evangelical discourses gathered around him a crowd of admirers, many of whom became his warm and steadfast friends; while his familiar intercourse with the poorer classes of the people opened out to him such an amount of ignorance and vice, the accumulation of long years of priestly apathy and neglect, that his reforming tendencies were quickened to more active life, and his rebukes to his clerical brethen pointed with a sharper edge.”

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\*“The Council of Constance, on the 4th of May 1415, after condemning 45 articles, which Wiclif had maintained, ordered his bones to be taken from consecrated ground and cast upon a dung-hill. But this was not done till the anti-pope, Clement VIII., in 1428, commanded the sentence to be strictly executed, when his remains were burned, and the ashes cast into the Swift, a branch of the Avon.”

From 1402 until 1408 Hus labored in harmony with his ecclesiastical superiors, hoping to secure the much-needed reforms with their aid. He enjoyed the full confidence of his archbishop, Dr. Sbynko (Sbynjek), who appointed him "synodical preacher" and also member of a commission of three to investigate an alleged miracle at Wilsnack. In a crevice of a stone altar of a church in ruins, three wafers covered with a red deposit (said to be the blood of Christ), were discovered. So it was claimed. Pilgrims streamed thither from all parts of Europe and many miraculous cures were reported. The commission investigated the wonder and pronounced it to be a pious fraud. The guilty monks were covered with disgrace, the sham was abolished, and further pilgrimages forbidden. Hus thereupon wrote a treatise, entitled: "*That all the Blood of Christ is glorified*," expressing therein the Reformation thought, that a Christian need not seek for signs and wonders, but should be constantly guided by the Scriptures.

"Thus far Hus and the prelate got along famously; but their ways soon began to diverge. As long as the Reformer confined himself to the sins of the laity, he was universally lauded; but as soon as he attacked the pope and the clergy, bringing to light their pride, avarice, simony, and other vices, and showing that they ought not to have any possessions, the whole priesthood was arrayed against him, as one possessed of the devil and an arch-heretic."

When Archbishop Sbynjek complained to king Wenzel about John Hus, the king replied: "As long as Hus preached against us laymen, you rejoiced; now, your turn has come; take what you get and be satisfied!" In 1408, the clergy of the diocese complained that Hus was preaching against them. Thereupon the archbishop removed him from his position as "synodical preacher," and, at the close of the year, suspended him from the exercise of all *priestly* functions in his diocese. But his position as *preacher* in Bethlehem Chapel enabled him to continue his reformatory work.

In the meanwhile another ecclesiastical complication had arisen. Two infallible popes were ruling Christ's heritage on earth: Gregory XII. the Italian, and Benedict XIII. the French



pope! Weary of the destructive conflict between them, the cardinals of both agreed to call a General Council, which met in Pisa, in 1409, and which sought to allay the strife by electing a third infallible pope, Alexander V.! But the former two, refusing to yield to the third, it was now "confusion worse confounded."

King Wenzel sought to maintain Bohemia's neutrality in this papal controversy. All depended upon the action of the university council whose influence in the kingdom was all-powerful. By an ancient custom, a law in fact, each "nation" of students (Saxon, Bavarian, Polish, and Bohemian) had one vote in the council. The Bohemians sided with their king; the others were opposed to neutrality. The cry went forth: Bohemia for the Bohemians! The king was equal to the emergency; a *coup d'état* seemed necessary; he struck the blow! By royal ordinance of January 18th, 1409, a change was decreed in the university constitution, viz.: three votes were assigned to the Bohemian nation and one vote to the other three nations combined. The Germans protested, but in vain. As one result, it is said that more than 5000 German, or foreign, students left the university. Prague became in fact, as well as in name, the national high-school of Bohemia. Leipzig was founded, 1409, as a new university around which the Saxon and Bavarian students gathered. In the same year, 1409, John Hus was reëlected Rector of the university and touched the zenith of his power and influence. "He now stood at the head of the theologians of Prague, and as a preacher exerted a wonderful influence on the people. The churches of the city were well nigh empty, but Bethlehem chapel could not hold one-half of the throng that flocked to hear him." Something must be done to stem the current of reform, which, once impelled by a national enthusiasm would sweep away the dam of a foreign hierarchy.

The envious priests stirred up the archbishop to enter a formal complaint against John Hus at the papal court. Pope Alexander V. issued a bull authorizing the appointment of a commission to examine Wiclif's writings, also closing all *private* chapels. But the people rallied around their preacher and would

not allow Bethlehem chapel to be closed. Hus appealed from the pope badly informed to the pope better informed.

On the 16th of July 1410, the archbishop had a little bon-fire in his courtyard; more than 200 of Wiclif's writings, having been examined by the commission, were condemned to be burned, amid the ringing of the cathedral chimes and the chanting of the "*Te Deum Laudamus*." The university protested. Hus himself said: "I call book-burning a poor business. Such burning never yet removed a single sin from the hearts of men, but has only destroyed many truths, many beautiful and delicately written thoughts, and multiplied among the people disturbances, enmities, slanders, hatreds, and murders."

An intense popular excitement was aroused by the burning of Wiclif's books; riotous proceedings ensued. Disorderly crowds paraded the streets singing songs of derision in contempt of the archbishop, and exclaiming: "The archbishop should learn his A, B, C's; he burns books without knowing their contents!" The church services were disturbed and the priests were threatened with violence. The king was obliged to interpose, forbidding the lampooning of the archbishop under penalty of death; and, on the other hand, compelling the archbishop to make good the value of the writings destroyed, under penalty of withholding the payment of clerical salaries.

Hus and his friends now assumed the offensive, not only protesting against the archbishop's actions, but publicly defending Wiclif's teachings. Hus himself continued to preach more boldly than ever. Immense congregations endorsed and even applauded his sentiments. Fire answered fire! On Sunday, March 15th, 1411, the archbishop ordered the ban of excommunication against Hus to be proclaimed in all the churches of Prague, and laid an interdict upon the city. Chinese tactics: noise and threats, not truth and reason.

But ban and interdict were ignored; king and people stood by Hus; the archbishop was discomfited. He now sought to compromise. But death intervened. The archbishop was summoned before a higher tribunal. The conflict subsided for a little while.

Another actor then appeared on the scene. Pope Alexander



V. was succeeded by the notorious and infamous Pope John XXIII.; notorious as at one time the daring pirate Baldassare Cossa, then student, priest, cardinal, and legate at Bologna; and infamous as the alleged poisoner and suspected murderer of Pope Alexander V. Nevertheless, the infallible vicar of Christ on earth! Or, at least, one of three: for Benedict XIII. and Gregory XII. remained in the field, equally infallible! To the buccaneer pope, John Hus appealed, and so weighty were his arguments, that the papal commission of learned doctors condemned the late archbishop's action as irregular. In his appeal Hus declared: "I avow it to be my purpose to defend the truth of God's Scripture even unto death." And this noble resolution he faithfully kept to the end of his life.

In the fall of 1411, Pope John XXIII. proclaimed a crusade against Ladislaus, King of Naples, the latter being the main support of his rival, Pope Gregory XII., and seeking, moreover, the control of all Italy.

Pope John hurled the most fearful anathemas against the king of Naples and his followers; and, at the same time, he issued a bull granting full indulgence and pardon of all sins to every one that would take part in the crusade, and an equal pardon to all who would furnish the money to carry on the holy war!

In May, 1412, the Papal Legate appeared in Prague with bull and indulgence. The king, the new archbishop, his sycophant clergy—all bowed the knee. The bull was delivered and the crusade proclaimed. The money boxes were set up in the churches and the sale of indulgences conducted with great pomp.

Filled with righteous indignation, John Hus denounced the traffic, not sparing the pope. The crucial moment had arrived. Many of his former friends, even his beloved teachers, Stanislaus and Paletz, deserted him, and became his bitterest enemies. It was the beginning of the end—an end of malice to them, an end of life to him. Nothing daunted, Hus and his friends entered upon a public university disputation concerning the proclaimed crusade and the sale of indulgences. "Put up thy sword," said Christ to Peter. "No pope or bishop," said

Hus, "in the name of the Church, was ever justified in drawing the sword. Pray for your enemies, bless them that curse you you." Concerning indulgences, he declared, that "forgiveness of sins can never be bought with money, but may be secured by sorrow and repentance. That the pope can not err, is not only false, but even blasphemous. And should the pope's bulls contradict Christ's law, the faithful disciple must withstand the pope and stand with Christ."

Noble truths, firmly yet modestly spoken by John Hus. His friend and associate, Jerome of Prague, with fiery eloquence, aroused the students to such a pitch of enthusiasm that they could hardly be controlled. Tumultuous throngs paraded the streets. The papal bull was burnt in the market place. Again the king interposed, commanding the magistrates to punish with immediate death any one insulting the pope, or resisting the execution of his ecclesiastical business. Three young men, daring to interrupt the preaching of indulgences and denouncing the same as a lie, suffered instant death and were buried as martyrs in Bethlehem chapel.

Nor could the chief offender escape the vengeance of his enemies. The city clergy accused him at the papal court. The cardinal legate proceeded with vigor and haste, proclaiming the papal excommunication against John Hus in all the city churches, and threatening him with the final anathema if he did not repent and recant within twenty days. At the same time an interdict was placed upon the city of Prague. No masses were said, no sacraments administered, no burials with priestly service, no religion, no Christ and no God! This had its effect. The old cry: "Crucify him!" was heard again. The vacillating populace moved the king to interpose and to request Hus to leave the city. The latter complied, and in December 1412 went into voluntary exile for one year and seven months, taking refuge in castles opened to him by sympathizing noblemen. Before his departure he published a protest in which he appealed from the unrighteous papal court to Christ the righteous Judge!

In the meanwhile Hus was not idle. He preached to multitudes that thronged to hear him in the adjacent suburban towns and villages, and thus spread his doctrines among the people.



He corresponded with his friends and adherents in the city, strengthening and developing them in their support of his cause. He also devoted himself to literary labors, and is said "to have done for the Bohemian language what Luther did for the German." During this exile, he composed his most extensive work, "*De Ecclesia*." In this he adopts some of Wiclif's views, beginning with the proposition, that "the Church is a mystical body of the elect," *i. e.*, of those who either have never sinned, or have ceased to sin; also, that the papacy began in the time of Constantine, and that its usurpations secularized and destroyed the Gospel.

In another work, entitled the "*Six Errors*," Hus denies: 1. that the priests can create the body of Christ in the mass, and thus become the creator of their own Creator; 2. that men are bound to believe in Virgin, pope or saints, but in God only; 3. that priests can remit the guilt and penalty of sin to whom they please; 4. that subordinates must obey their superiors, lawfully or unlawfully; 5. that every excommunication, just or unjust, binds the excommunicated; 6. he denounces simony as a heresy, and maintains that the greater part of the clergy are guilty of this sin.

To put an end to the scandal of three infallible popes, to carry out measures for the reformation of the Church in its head and members, to stop the spread of the alleged errors of Wyclif and Hus, to avoid a threatened schism in Bohemia, Emperor Sigismund, during the year 1413, arranged with Pope John for a general church council. This council finally convened on the 5th of November 1414, in the free imperial city of Constance, on a lake of the same name, in Switzerland, adjoining Canton Schaffhausen, but now an integral part of the Grand-Duchy of Baden. "The Council of Constance was the most brilliant and imposing of the ecclesiastical assemblies of the Middle Ages. Of ecclesiastics there were present: Pope John, 25 Cardinals, 4 Patriarchs, 19 Archbishops, 300 Bishops, 100 Prelates, and 180 Priests. Of Laymen: Emperor Sigismund, 2 Electors, 5 Princes, 23 Dukes, and not less than 50,000 people otherwise are said to have flowed into the city of Constance to witness the doings of the Council."

Hus expressed his readiness to attend this assembly, to defend himself publicly, to confess Christ, and if need be to die for Christ's truth, soliciting for himself a "safe conduct" from the Emperor Sigismund, both to go and to return, without molestation from church and state. He seems to have had a presentiment of his direful fate, for he arranged all his worldly affairs before leaving Prague, and bade his friends farewell in a letter of true piety and Christian firmness. On his way to the council he was everywhere received with welcome enthusiasm. Two Bohemian noblemen and several learned friends accompanied him. On November 3d 1414, he reached Constance, and was fraternally greeted by Pope John, who relieved him of the ban of excommunication. For four weeks nothing was officially said or done about Hus. After that, false rumors were circulated by his enemies, that he intended to flee from the city. In violation of his letter of "safe conduct," which he had received on reaching Constance, the cardinals present ordered him to be arrested and imprisoned as a heretic, November 28, 1414.

In vain did his princely and churchly friends, in vain did the nobles of Bohemia protest and intercede with cardinals and emperor on behalf of John Hus. The former were bent on his ruin; the latter, although at first indignant, violated his word and honor, from motives of fear and state policy, and allowed him to remain in chains in a loathsome dungeon. For weary months he languished, failing in body but growing in soul. "His private letters were opened, others were forged and presented to the council. Spies visited him, and, under pretense of friendship, sought to entrap him. The assistance of counsel was denied him; his treatment was a disgrace to Christendom. An accusation in eight articles was drawn up by his arch-enemy, Michael de Caussis, and a committee of three bishops was appointed by the pope to visit him in prison, question him, and report his answers to the council.

On the 4th of May 1415, the council condemned the person, the writings, and the teachings of Wiclif, declaring the 45 articles, alleged to have been drawn from Wiclif's writings, to be false, heretical and revolutionary. This was but a prelude in the proceedings against Hus, who was regarded as a disciple



and representative of the English Reformer. "For had he not largely quoted from the works of Wyclif, asserting that they contained all truth? Had he not frequently exclaimed, while preaching, that when he died, he wanted to go where the soul of Wyclif was, for he was sure that Wyclif was a good and holy man, and worthy of heaven?" This was enough to condemn Hus. Yet he must have a "fair trial," for thus the emperor Sigismund assured the friends of the accused.

On the 5th of June 1414, John Hus was called before the assembled council. Nineteen alleged heretical articles had been drawn from his book "de Ecclesia." When the first article was read, he was asked, if he acknowledged that to be his opinion. He answered in the affirmative and proceeded to prove it from Scripture, when he was interrupted by such a storm of outcries that the session broke up in confusion. Hus stood calm amid the tumult, remarking at the close: "I had thought there were more decorum, piety, and order in this council." On June 7th, the trial was resumed, the Emperor Sigismund being present, good order was now maintained. Hus was asked concerning Wyclif's doctrine of the Lord's Supper; whether sinful popes and priests could baptize and consecrate; whether he had urged the people to violence, and other questions. Some of the charges he denied, others he admitted.

On the following day he appeared for the third time for trial. The number of charges had been increased; 39 articles, or errors, had now been extracted from his work "de Ecclesia," concerning the Church, the sacraments, the power of the clergy, the treatment of heretics, &c. In reply to the demand for him to retract, he declared, that he *could not* retract what he had *never said*, and that he *would not* retract what he *had said*, unless it were proven to be erroneous. Every attempt by friend and foe was made to persuade or to compel him to recant, even though it were with subterfuge and mental reservation. From that weak and worn out body, nay rather from that strong and heroic soul, came the final, firm reply: "I call God to witness, that from my heart I am ready, whenever the council teaches me better than Holy Scripture, to change my opinion at

once—till then I am as immovable as a rock.” Brave words, nobly spoken!

This is the heroic greatness of John Hus, that, in all modesty and simplicity, he refused to be overawed by the unanimity of a great church council, that he chose rather the reproach of an obstinate heretic, to suffer a martyr’s death, than to defile his conscience in sacrificing the truth by denial or recantation.

The mock trial was soon ended. The final catastrophe was near at hand. On the 24th of June, the council condemned the writings of Hus and ordered them to be burned. On the 6th of July 1415, his 46th birthday anniversary, after repeated and fruitless efforts made by council and emperor to induce him to recant, he was summoned to hear his sentence pronounced. The place of assembly was densely crowded. The emperor and all the princes of the realm were in attendance. A fierce and sanguinary discourse was delivered by the Bishop of Lodi, from the text: “that the body of sin might be destroyed” (Rom. 6 : 6). How much of the spirit of Christ it contained may be inferred from the peroration. Turning to the emperor, the bishop addressed him in these words: “Destroy in your dominion errors and heresies; and,” pointing to Hus, “above all, this obstinate heretic.” The 39 articles were then read, together with the decree which condemned his writings to the flames; also the sentence by which he was to be degraded from the priesthood and delivered to the secular power to be punished.

Hus appealed from this sentence, but not to the council nor to the emperor; his appeal was to a higher court. With hands uplifted to heaven, he cried with a loud voice: “Behold, O blessed Christ, how this council condemns both thy teachings and thy works! I appeal once more to thee, who didst deliver up thy cause into the hands of God, thy Father, leaving us thy example, that we, when ill-treated by thine enemies, might ourselves have recourse to the judgment of God, the most righteous Judge!” And again he said: “I came here of my own free will, to appear before this council, relying upon the ‘safe-conduct’ and solemn pledge of the emperor here present.” As he uttered these words, with his eyes looking steadfastly on that prince, we are not surprised to learn, that a burning blush of



shame suffused the imperial countenance. This faithless conduct of Sigismund was not lost as a lesson to one of his successors, Charles V., who, a century later, being urged to have Luther arrested at Worms, notwithstanding the "safe-conduct" that had been given him, replied: "No, I should not like to blush like Sigismund."

The ceremony of degradation was first to be performed. Hus was dressed in full priestly costume, a paten in one hand and a chalice in the other, as if he were about to celebrate mass. Thus arrayed, the officiating bishops again exhorted him to recant. Refusing to do so, one by one the vestments were taken from him. When the chalice was snatched from his hands they declared: "Accursed Judas, we take from thee this cup, filled with the blood of Jesus Christ!" "But," replied the martyr, "I trust in God the Father and my Lord Jesus Christ, for whose name I bear all this, that he will not take from me the cup of salvation; and I have a good hope that I shall drink of it to-day in his kingdom." A pyramidal shaped hat, painted over with frightful figures of demons and bearing the inscription: "arch-heretic," was set on his head. The prelates now devoted his soul to the devil with the words: "*animam tuam diabolis condemnamus.*" But Hus replied: "And I commend my soul to the blessed Lord Jesus Christ."

By order of the emperor, John Hus, now in the hands of the secular power, was given over to the Chief Magistrate of Constance, who at once delivered him to the executioners. As he passed by the open square of the cathedral he saw his writings burning in the flames. Just outside of the city's gate, the place of martyrdom, near the hour of noon, he knelt and prayed for grace and strength. Not a wavering word escaped him. Again, and for the last time, he was asked to recant and save his earthly life. "God is my witness," said he, "that I never taught that of which I have been falsely accused. In the truth of the Gospel, which I have written and preached, I am ready to-day to die with joy." Thereupon he was chained to the stake and the fagots piled around him. As the smoke ascended and the flames leaped about his devoted body, his heroic soul was heard to sing with a loud voice: "Christ, thou Son of the living God,

have mercy upon me!" And after his voice was silent in death, his lips were seen to move, as if in prayer. His ashes were cast into the Rhine—his soul abides with God forever.

The execution of John Hus was a judicial murder. No amount of Jesuitic casuistry can either justify or palliate the crime. The letter of safe-conduct "guaranteed him permission freely to make the journey, stop, stay, and return" (*ut ei transire, stare, morari, redire libere permittatis*).

The prophetic remark, attributed to Hus, on his way to the stake, a playful allusion to the Latin version of his name, viz.: "to-day you are roasting a goose, but in a hundred years from now a swan will appear, whom you will let alone"—though a fact in fulfillment, rests upon no historic foundation as to its utterance.

Concerning Luther's alleged dependence on Hus, which Roman Catholic authors are prone to emphasize, this much is fact and truth: that it was not until *after* the Leipzig disputation, July 16th 1519, that Luther received a copy of Hus' "de Ecclesia." And when, thereafter, he studied the book, he was surprised beyond measure to discover how many of his own views agreed with those of his martyred predecessor.

The fundamental reformatory thoughts of John Hus revolve about the two centres: the law of Christ, *i. e.*, the Holy Scriptures, and the true Church. The former is the infallible and unconditional authority; the latter consists of the elect of God. Christ is the ground as well as the sole head of the Church. All ecclesiastical authority is relative and conditional, never absolute and infallible.

In the matter of the Lord's Supper, Hus never adopted Wiclif's views, but retained transubstantiation with a spiritual meaning. And it was not until the Council of Constance (June 15th, 1415) had enacted the law prohibiting the cup to the laity, that he boldly advocated the teaching and practice of Christ: "drink ye all of it." He adhered to many Romish teachings, and customs, but spiritualized them.

John Hus was neither an original, creative spirit, nor a speculative systematic thinker. He was not a star of the *first* magnitude as were Wiclif and Luther. He contended for a reform



of life more than of doctrine. Nor was he an aggressive, steel-hardened personality. His was a composite character, a combination of soul tenderness, moral firmness, pure unselfishness, heartfelt sincerity, child-like reverence, and an all-controlling conscientiousness. As one of Christ's martyrs, God's chosen witnesses for the truth, the memory of his righteous life and of his sublime death abides as an inspiration forever.

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## ARTICLE VII.

### IMPORTANCE OF DIVINE TRUTH IN ITS INTEGRITY AND PURITY.

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A spirit of indifference to divine truth in some of its aspects and relations to Christian character and interests, is eminently characteristic of the present age. By far too low an estimate is placed upon the doctrines of the Christian system in its integrity and purity, and distinctions unwarranted and prejudicial to the best interests of man are made amongst them. Many, in the yearning of their hearts for union amongst professed Christians, and in their wrong conceptions of the conditions upon which alone a true and profitable union can be established and permanently maintained, and in their unwise efforts to secure it, have been unwittingly betrayed into grave mistakes. Some would have us eliminate every doctrinal feature from the creeds of the different reputedly orthodox churches, save those which express their views of the grand cardinal doctrines of our holy religion, upon which they are all supposed to agree. Others go still further in their latitudinarianism, and maintain that it matters but little, if at all, what one believes, provided only he is honest in his belief, and his heart is right. With these religion is a mere sentiment, or emotion, of which a right heart is the expression, and not the outgrowth, or result of sound doctrine.

Strictly in accordance with this looseness in doctrine, and as its logical sequence, is the sentiment extensively prevalent, that *one can be just as good a Christian and just as certain of heaven*

*with its highest happiness, in one reputedly orthodox church as another.* This sentiment obtains to some extent even in the Lutheran Church, so justly distinguished throughout her whole history, wherever she has existed in her purity, for her orthodoxy and uncompromising devotion to principle.

We need not wonder at this latitudinarianism, or indeed at any departure, however great, from sound doctrine. It is but the repetition, or rather the continuance of a state of affairs which began in the Apostolic Church and has ever since existed. Perhaps it only prevails now to a greater extent than formerly. It is a significant and an alarming sign of the tendency and degeneracy of the times. It is the fulfillment of a prophecy of a great defection from sound doctrine in the last times. "In the last days," predicts an inspired apostle, "perilous times shall come." "For the time will come when they will *not endure sound doctrine*: but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall *turn away their ears from the truth, and shall be turned unto fables.*"

We know that he, who has the temerity or the moral courage to assail the sentiment in question, is regarded by its devotees as an ignorant, illiberal sectarian bigot, worthy of the pity, if not contempt of all evangelical Christians, fully abreast with the progress of the Church in this highly vaunted, advanced and enlightened age of the world. But still, loyalty to divine truth constrains us to oppose it.

There is, as we concede, a distinction in the *relative importance* of the different articles of divine truth, clearly recognized in the word of God and by the Church. Some articles of faith are fundamental; others non-fundamental. The former, as their designation implies, lie at the very foundation of the remedial system, and without their cordial, practical reception there is, where the light of the gospel is enjoyed, no certain assurance of well-founded hope of salvation. The latter are called non-fundamental, because there can be, within proper limits, salvation without their reception. But still they are important, as we shall attempt to show in the progress of this discussion.

But before we enter fully on this part of our subject, we will



briefly set forth our principal objections to the sentiment in question.

We maintain that this sentiment is in principle and practice, in its tendency and legitimate results, derogatory to the character of God, and in conflict with his manner of dealing with his creatures in the economy of grace as well as of nature; in direct conflict with the express teachings and general tenor of the Holy Scriptures;—destructive of the faith of the gospel in its integrity and purity, and mischievous in its practical influence and results.

The sentiment assumes, that there is no essential practical difference between non-fundamental truth and error; because we may, according to it, with impunity, embrace either, or reject both. This is a matter of supreme indifference. But both the word of God and sound reason alike teach otherwise.

It is unquestionably otherwise in all our material interests. All truth and all error in any wise connected with human welfare, is important to man. Practically embraced, the one always conduces to his welfare; the other to his detriment. Nor does his ignorance, or disregard of this law, either suspend its operations or change its usual results.

So far as our spiritual interests are concerned, it is unreasonable and morally wrong to affirm, even in the absence of a solitary utterance of inspiration upon the subject, that *any* doctrine or requirement of God's word is unimportant, and may be dispensed with, without injury, at the option of the creature. It is blasphemous, because it charges God with trifling with man in his dearest interests, and that too in the face of his most solemn asseverations to the contrary. It charges him too with folly. It is an impeachment of his wisdom, or his goodness, or both; for the revelation of an unimportant doctrine, or an unimportant requirement, could result only from the want of wisdom, or of goodness, or the want of both on the part of their author. But God is infinite in these as well as in all other attributes of his nature. Omniscience makes no mistakes; infinite goodness imposes no unimportant or oppressive burdens. Neither in the dispensations of his providence, nor of his grace, does God omit anything important, or do anything superfluous

for the accomplishment of his purposes. In the revelations and requirements of his revealed will, which contemplates only the salvation of sinners, there is no deficiency or redundancy; no place for retrenchments or additions; no blemishes or room for alterations or improvements in any respect whatever. The plan of salvation, like all his other works, bears the impress of infinite wisdom and goodness. It is absolutely perfect. "The law of the Lord *is perfect*, converting the soul: the testimony of the Lord is sure, making wise the simple."

Hence the sentiment which is based on principles and justifies practices utterly inconsistent with all this, must be radically wrong.

We object further to the sentiment in question because it practically ignores all distinctive doctrines in the various creeds of orthodox Christendom. It assumes that the reception or rejection of them, does not, in any respect, or to any extent affect the salvation of the soul. This can be true only on the ground that they are in whole or in part, either not at all taught in God's word, or at least not taught with sufficient clearness to make their rejection inexcusable. In this view of the case they are at best merely matters of speculation, and as such are not entitled to a place in the creeds of the Church, and should be relegated to the domain of philosophy, where they properly belong. Evidently they cannot all be scriptural and true, for they are essentially different, and often contradictory; but truth is a unit and always consistent with itself as a whole and in all its separate parts. But still some of them may be scriptural, and if so they challenge our belief, and demand recognition in the creed of the Church. If scriptural no one can with impunity, knowingly, voluntarily and deliberately reject them. Hence the sentiment which like that under review justifies, and if self-consistent even demands this, cannot be sound and safe.

With the view which we have presented of the importance of divine truth, and our duty and interest in regard to it, do all the abstract representations of God's word fully harmonize. It teaches and urges us to "buy the truth and sell it not;" to "hold fast to the form of sound words;" to "take heed to the doctrine and continue in it;" to "hold fast the profession of our



faith without wavering," and to "contend earnestly for the faith once delivered to the saints." It teaches us, that so far at least as the light of the Gospel extends, it is the truth alone embodied in God's word, that makes us free, begets a new life of holiness in the soul, regenerates, and sanctifies it, and makes it meet for heaven. It teaches us, in a word, that the law of the Lord converts the soul. Paul accordingly imprecates the most dire maledictions of heaven upon any one, even an angel from heaven, that should preach any other gospel than that which he had preached; and the Apocalyptic angel, in closing the book of Revelation, denounces the most terrible punishment upon him that shall add to or take from this book; and it is fair to infer that a similar punishment awaits all who shall in like manner tamper with any part of God's Revelation.

Finally, we oppose the sentiment in controversy, because it *begets and fosters a spirit of indolence and carelessness* in its devotees, in their search for divine truth, causes unjustifiable laxity and justifies improper motives in forming and changing ecclesiastical relations, and if pushed to the full extent of its logical sequences, would sap the very foundations of our holy religion.

If no importance attaches to the distinctive doctrines of the various reputedly orthodox churches, we need give ourselves no concern about them. They are matters of supreme indifference. It is clearly a useless and foolish expenditure of time and labor of which no wise and considerate man ought to be guilty. There is too much important in life, for us to trouble ourselves about that which is worthless.

Again, if the sentiment in controversy be true, then in forming or changing ecclesiastical relations, no regard need be paid to doctrines beyond such as are accounted fundamental; and taking these steps, wholly unimportant according to the view under consideration, is a matter in which, within the limits of fundamentals, mere taste, convenience, family connections, social position, or the accomplishment of some sinister end, needs be consulted. It is no wonder, that under the influence of such a principle, the unworthy, sordid motives suggested should determine the course of many in their ecclesiastical relations. It

is wholly a matter of supreme regard to one's material and temporal interests. Joining or leaving a church is a mere matter of expediency. This is the principal reason why changes in church relations are so frequent, and generally from a small, poor and unpopular church, to one large and wealthy, fashionable and popular.

Once more, the sentiment in question, would, if fully carried out in all its legitimate and logical sequences, *sap the very foundations of Christianity*. For if we have a right to pronounce unimportant and reject one doctrine of the Christian system, we have an equally good right to pursue the same course in regard to another, and still another, and so on, till all are frittered away and the whole fabric crumbles into ruin. All stand on the same footing and are sustained by the same authority. Thus we begin with the mutilation of the system in what we consider a small and an unimportant part, and end in its complete overthrow. We do not say that this has actually been the result in every instance, where lax views of doctrine have prevailed; but we do say, that it may occur in strict accordance with the principle involved, and actually has occurred in some instances in whole communities, as well as with many individual members. "A little leaven leaveneth the whole lump." A small leak, if not stopped betimes, will ultimately sink the huge vessel. Beware of "the little foxes."

The whole modern scheme of union, based on principles involved in the sentiment in controversy, is radically wrong, and reflects discredibly upon its advocates. It does not fairly meet the real difficulty in the way of promoting unity in the faith, but ignores it. It does not even attempt to untie "the Gordian knot," but unceremoniously cuts it. If the principles are sound, none of the different denominations have a right to a separate independent existence. They are not properly churches at all, but sects. They rend the body of Christ without sufficient cause, and that too according to their own admissions, if they endorse the sentiment in question. It is only upon the ground, that its distinctive doctrines are Scriptural and important, that any denomination can justly claim the right of existence as such.



The sentiment, moreover, if consistently and fully carried out, would utterly overthrow all existing denominations, or sects, and demand the reconstruction of the Church in one grand body, upon a basis sufficiently broad to embrace them all. It would be a glorious consummation, if effected on right principles, for which the Christian heart has long yearned, and earnestly labored and devoutly prayed. But unfortunately the Church is not yet ready for it. Some still cling to their distinctive doctrines, and preëminently amongst them the Lutheran Church because they believe that they are scriptural and therefore important. They desire union, but not at the sacrifice, or compromise of principle.

We now proceed to a more practical discussion and application of the subject in hand.

Whilst all the doctrines of God's word are important, some of them are *relatively* more important than others. They are accordingly divided by dogmaticians into fundamental and non-fundamental doctrines, as already stated and defined.

Paul clearly recognizes this distinction. "For other foundation can no man lay than that is laid, which is Christ Jesus. Now if any man build on this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved: yet so as by fire," 1 Cor. 3 : 11-15.

We assume, without stopping to assign our reasons, that by the builders are represented all believers in Christ; and by the gold, silver, precious stones, used by him who receives a reward, is meant divine truth in its integrity and purity; and by the wood, hay stubble, used by him who suffers loss, is meant unscriptural doctrines and practices, or divine truth in a mutilated or corrupt form. This interpretation is sustained by many learned and distinguished commentators and theologians.

Paul teaches in the passage quoted, that every one who fully accepts the grand fundamental doctrine of the Christian religion,

and of course other doctrines clearly implied in it and inseparably connected with it, shall be saved. Upon this point there can be no question. "Now if any man build upon this foundation," whatever blunders he may make in other respects, and losses sustain therefor, "*he himself shall be saved.*"

The questions then naturally arise: Are doctrines not absolutely essential to salvation important? If important, in *what sense* and to *what extent* are they important? Is it right to incorporate them in our creeds and to contend for them?

To one answering the first and last of these questions negatively, it seems that all that is important and desirable, is simply to reach heaven, as it is evident all shall, who build on Christ, the only true and all-sufficient foundation; and that they who embrace more than this and its cognate doctrines in their creeds, and contend for them, and at the same time admit the fundamental principle just stated, are strangely inconsistent and guilty of a great wrong.

It will be our object to answer the questions propounded and reconcile the seeming inconsistency suggested. Strictly in accord with the general principles stated and defended in the preceding part of this discussion, we maintain, that there are doctrines not essential to salvation, but clearly taught in God's word, that are important to salvation in its highest degree; and for this reason, they should be retained in our creeds and defended.

We have already sufficiently discussed the importance of all divine truth in the abstract, and need not here repeat.

While Paul clearly teaches the salvation of all who truly believe on Christ, he teaches with equal clearness, that there will be a *distinction in the condition* of the saved. Some, in addition to simple salvation, will receive *a reward*; whilst others, although saved, shall *suffer loss*. "*If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved.*" In other words, he teaches, as will be more fully shown as we proceed, that there will be a difference in the condition or degrees in the happiness of the saved.

He further teaches us the *reason* of this difference in the conditions of the saved. It will not be because the parties build



upon different foundations, for they both build on the same foundation; but it will be because of *the different kinds of materials* with which they build. The one builds of gold, silver, precious stones,—materials intrinsically valuable and indestructible, by the fiery ordeal by which they shall be tested, and fit emblems of the excellency and imperishableness of truth; the other builds of wood, hay, stubble,—materials comparatively worthless, and incapable of withstanding fire,—fit emblems of the worthlessness and destructibility of error. The work of the former shall survive the ordeal of fire, and he shall receive a reward, the superstructure of the latter shall be consumed by the flames, and he shall suffer loss.

It is however not taught by the apostle, that everyone who builds on the true foundation will either on the one hand, use the precious materials indicated exclusively, or on the other hand use nothing but worthless material. The characters represented in the transaction are the two extremes. There doubtless are intermediate classes, using to a greater or less extent a mixture of the materials designated; and in every instance will the reward or loss be in exact proportion to the quality and quantity of the material used. This accords fully with the principles by which God is governed in the dispensation of retributive justice. He will reward or punish every man according to his works.

As then there will be distinctions in the conditions of the saved, some receiving a reward and others suffering loss, the questions arise; in what will this reward and loss consist? and what is the cause of this difference? They deeply concern everyone who is sincerely striving for heaven; for if there are special rewards or losses for those who alike reach heaven, it is important for us to know in what they will consist, and how the one may be gained and the other avoided.

The reward of the one who builds of the precious materials cannot consist in the simple fact that he is saved; nor the loss of the other who builds of the worthless material in missing heaven. For both are saved. His loss must consist in a failure to receive, or at least to enjoy to as great an extent, a something that the other receives and enjoys to its full extent. We can

conceive of nothing else in which it can possibly consist. One will enjoy a higher degree of happiness than another. If this shall consist in some special honor conferred upon some, which is not accorded to others, or anything else, it could not in any proper sense of the term be a reward to the former, nor a loss to the latter, unless it brings to its recipient a degree of happiness which is not realized by the other. Nothing can be a reward which does not bring to its subject happiness which could not be enjoyed without it; nothing can be a loss which does not lessen the happiness of him who sustains it, or which he might enjoy but for the loss.

The difference in the degrees of happiness in the saved will be because of a *greater capacity* for happiness in some than in others. Each one will enjoy all the happiness of which he is capable. His cup will be full. The happiness will be in every instance commensurate with the capacity of the subject for its enjoyment. This is but the result of a law of our being, universal in its extent and invariable in its operations. Under precisely the same external circumstances different persons enjoy different degrees of pleasure. Two men of different degrees of mental culture may gaze upon the same work of art; the soul of a connoisseur will be thrilled with pleasure, whilst the other of less cultivated mind will see much less in it to admire and excite in him pleasurable emotions, albeit they may be mutually unconscious of this difference in their pleasure.

The difference in the capabilities of the human soul for happiness will depend upon the *different degrees attained in the development of its moral powers*; and this development will depend upon the extent to which, and the degree of faithfulness with which the means appointed for and adapted to this end, are enjoyed and improved. The same great law that prevails in the development of men's physical and intellectual powers, obtains equally in this process.

As to the means best adapted to the development and proper discipline of men's physical and intellectual powers, we may be mistaken, for they must be ascertained by observation and experience. in the best exercise of unaided human reason. But we need not be mistaken as to the means perfectly adapted, in



all respect, to the development and discipline of our moral powers, for they are not only God's own appointments, but are subjects of special divine revelation. They are *divine truth*—the truth of God's word, in the various forms in which it is brought to bear upon the human soul. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction for instruction in righteousness : that the man of God may be perfect, thoroughly furnished unto all good works."

The Saviour's mission did not simply contemplate the deliverance of man from the penalty of sin, but his complete recovery from the ruins of apostacy,—his restoration to the moral image of God in righteousness and true holiness. This is not an instantaneous work, but rather a growth, conformed to the law of gradual development and progress, characteristic of all God's creations and operations, save his original creation. According to the text last quoted, and the uniform representations of God's word, the object of all divine truth is the creation and development of a new moral man—a perfect man of God. The process embraces the conception, the birth and the growth of the man to maturity. All is effected by the word of God, as the instrument of the Holy Spirit, the efficient agent. "Of his own will," says James, "begat he us by the word of truth." We are "born again, not of corruptible seed, but incorruptible by the word of God, which liveth and abideth forever," is the testimony of Peter. "*Sanctify* them through thy truth, thy word is truth," was the prayer of Jesus for his disciples. Peter exhorts us to "desire the sincere milk of the word, that we may grow thereby."

But without divine truth in all its *fulness* and *purity* there cannot be created and developed a symmetrical and *perfect* man of God. Paul clearly affirms the importance of every doctrine of the Christian system to the accomplishment of its end. He not only affirms that "*all* Scripture is given by inspiration of God," but also that it "*is profitable*." He clearly states wherein and for what purpose it is profitable. It "*is profitable for doctrine, for reproof, for correction, for instruction in righteousness,*" to the end, that "the man of God," begotten, born and sanctified through its instrumentality, may be perfect, thoroughly furnished unto all good works,"—that this man of God

may be a Christian of the highest type and greatest capabilities attainable,—may be in his moral character all that God intended man to be, may do all that he requires him to do, and enjoy all that he in his infinite goodness has prepared for him.

The teaching of the word of God is, we repeat, that there are distinctions in its doctrines. Some are absolutely essential to salvation; others, while not absolutely essential to salvation, are still important. Hence we may hold the doctrines of God's word, considered in its entirety, in a mutilated, and some of them even in a corrupt form, and still be saved, provided we at the same time evangelically accept its grand fundamental doctrines in their fulness and purity, and do not knowingly, voluntarily and deliberately reject or corrupt any of its doctrines. But he who thus stands is a *defective Christian*; he is not fully and symmetrically developed in all his parts, nor fully fitted for all the duties of the perfect man of God, and for all his enjoyments in their highest degree. The omission or corruption of any divine truth or requirement in any form, or to any extent, to that extent prevents the development, or dwarfs the moral powers of the soul, unfits it for the performance of its duties and detracts from its happiness. Such an one as he who thus acts may attain heaven, but it will be with loss.

The view of the subject which we have presented harmonizes fully with the law which universally prevails in the creations and developments of the vegetable, animal and intellectual kingdoms. It is no less a law of grace than of nature. Indeed God proceeds in all his works and operations upon principles essentially the same. There is a striking and beautiful, as well as a highly instructive analogy in the operations of nature and of grace. A few practical illustrations will confirm the truth of our position and bring out our meaning more fully and clearly.

In the vegetable kingdom, take wheat for an illustration of the operations of this law. This cereal in its purity and perfection, is found, when chemically analyzed, to be composed of certain elementary principles, combined in definite proportions. To produce it in its perfection in all respects, certain conditions are absolutely essential. Amongst these there must be a perfect germ; it must be planted at the proper time and in a soil which



contains all the properties in just proportions and full extent, which the plant derives from this source; the climate must be perfectly adapted to it; it must have sufficient sunshine, rain and moisture, and a suitable temperature, and must receive proper cultivation. When all these and every other condition essential to the end are found, wheat is produced in perfection. It may indeed be produced in the partial existence of some or all of them, or perhaps even in the entire absence of some of them, but not in the highest degree of which it is capable, in either quantity or quality. It will be, in this event, defective precisely to the extent of the absence or defect of these conditions, and will fail to just the same extent to answer its purposes in the economy of nature.

The same course of reasoning holds equally good in the animal kingdom. Take man for example, considered simply in his animal nature. To produce a man physically perfect he must spring from stock free from any defect hereditary or acquired. He must receive the nutriment which contains all the properties in perfection and in just proportion which enter into the composition of the human body, and he must receive this at the right time, and in proper form and quantities. This must be attended by all other conditions necessary to secure the assimilation of the food to his body. He must take a sufficient amount of exercise, sleep and rest, breathe pure air, and be free from all influences prejudicial to the health and growth of his body. In the partial and even perhaps the entire absence of some of these conditions, a *physical man*, capable of *some* of the duties and of *some* of the enjoyments of life may be *produced*, but he will be a *defective*, or inferior man physically, incompetent to the full performance of all the duties and all the enjoyments of the physical man. In the presence, however, of all these conditions we have a man physically perfect. He is physically all that man is capable of being, and all that God intended him to be. He answers fully the purpose of his creation in this respect. He is able to perform all the duties and to enjoy all the pleasures of the physical man.

When we extend our researches into the intellectual world,

we still find the prevalence of the same law there. We need not enter into details, or dwell at length upon this point. All know that the different faculties of the human mind are at birth undeveloped and public, and that their developement, invigoration and discipline are largely conditioned upon the proper use of appropriate means; and it is well known by educators that some means are better adapted to this end than others; and that although we are ignorant of them, there are means perfectly adapted to this purpose. If these could be fully ascertained and faithfully used, we should have the human intellect symmetrically, harmoniously and perfectly developed, and fully prepared for the exercise of all its functions and for all its enjoyments. In the entire absence of some of these, or their presence to a limited extent, or in a failure to use them properly, or in the use of means less fitted to the end, the intellect cannot be symmetrically, harmoniously and perfectly developed; and to the extent of these defects and delinquencies, will it fail in the exercise of its functions and the realization of the pleasure it might otherwise have enjoyed.

Rising in the scale of being, we have briefly traced the operation of the grand principle in question in the vegetable, purely animal and intellectual kingdoms. We have found its prevalence in all these. It is a law of nature as universal in its extent and as invariable in its operations as the law of gravitation or any other law of nature or of grace. No mistake in our comprehension or application of it can make any difference in its operations and results.

Let us apply our reasoning to the subject in hand. The grand and only object contemplated in the whole remedial system, is the salvation of sinners, their recovery from the ruins of the fall. Every sinner saved is made "a new creature in Christ Jesus," and is called a "man of God." To accomplish this end the means of grace were instituted. They are not the device of finite wisdom, either human or angelic, and hence possibly defective and insufficient for the accomplishment of the end for which they were instituted; but they are the appointments of God, ordained in infinite wisdom and goodness, and therefore perfectly adapted to their purpose. These means are the sys-



tem of divine truth as revealed in God's word. This is, so far as we are informed and concerned, the only instrumentality which the Holy Spirit employs in the renewal of the human soul, in the incipency of this great work, and in every step of its progress to its consummation in the perfect holiness and bliss of heaven.

But the system of divine truth is not one which can be used with perfect success in detached portions. Any one or several of its means, to the exclusion of all others, will not fully answer its purpose. Equally ineffectual would they be in a mutilated or corrupt form. To answer its purposes fully the system of divine truth must be embraced and observed in its integrity and purity. To realize salvation in its highest degree, to be saved and receive a reward, we must "build of gold, silver, precious stones," without any mixture of "wood, hay, stubble."

One may according to the view we have taken, be saved, and hold the doctrines of the Christian system, considered as one grand whole, in a mutilated, and some of them even in corrupt form. He must however implicitly embrace its grand fundamental doctrines; and he dare not knowingly, deliberately and voluntarily reject, mutilate or corrupt any of its non-fundamental doctrines,—he must not thus tamper with any of God's arrangements for man's salvation. Such a course would utterly preclude all reasonable hope of heaven. But one thus saved is a defective Christian,—a man of God not symmetrically and fully developed in all his parts. He cannot fully perform all the functions and enjoy all the happiness of the "perfect man of God" in its highest degree. He will be saved, but it will be with loss. He will fail to realize fully all the happiness which God has prepared for the human soul, and of which it may be made capable by divine grace faithfully improved.

## ARTICLE VIII.

## THE LAW OF TRADITION.

By REV. J. C. F. RUPP, A. M., McKeesport, Pa.

There is a strong prejudice, in some minds, against a faith founded on tradition. For such traditionalism, as a scientific principle and as a rule of authority, idolizes the past and, always "looking backward," finds in the sanction of antiquity sufficient authority for present conditions and institutions. There is a law growing out of the use made of past customs and habits, which has wonderful vitality and force in the social customs of the people. From the mere force of habit in daily life custom becomes a law, which lays some restraint on communities as well as individuals, and is the foundation of the common principles of law and justice. Custom handed down from past generations is commonly called tradition. As a law, it jealously defends the prerogatives of kings, defines the powers of congress, and determines the principles and methods of our courts. In every department of human life and activity, there is a certain law of tradition which he would be a free-lance, indeed, to contradict in the most common-place events. The "time spirit," as Carlyle would say, or the Genius of the Age, has produced such great souls, like a Luther, a Savonarola, a Wesley; a Patrick Henry, a Lloyd Garrison, a Sumner, to combat the iniquities of of the age in which they lived, and become the reformers and leaders of new ideas and thought.

Such a law more or less fetters the freedom of society. It is often a wholesome restraint, as the general usage which requires the observance of the Sunday laws; but it may sometimes block the way to the proper enforcement of wholesome law, as indicated by the general apathy with respect to the publication of the Sunday newspapers; and it may obstruct all intellectual development and even chain a race in bonds of hopeless ignorance, as the Asiatic and African tribes have been caste-bound for ages.



As a counterpart of the social, civil, and intellectual principles, there is a religious principle which finds, in ancient traditions, the rule and material of faith. This tendency may be the same conservator of truth, or it may be diverted into the same abuse of privilege. The Jewish method of scripture interpretation was traditional; such a method is no less Jewish because it is the predominant system in portions of the Christian Church. Tradition is the germ from which is produced a similar development among Jews and Christians. In both cases we may expect from similar causes the same effects.

Christian tradition is said to be "that body of doctrine and discipline, or any article thereof, supposed to be put forth by Christ, or his apostles, and not committed to writing." By a change of words this definition would as aptly describe Jewish tradition. For the tendency of both Jews and Christians to magnify the importance of the oral tradition over against the written tradition illustrates an ecclesiastical principle to which pertain all the attributes of a law, which comes in contact with the very source of religious knowledge, and thus enters as an element into the interpretation of the divine word. St. Paul exhorted the Thessalonian Christians to "stand fast and hold the traditions, which ye have been taught, whether by word or epistle of ours." The *word* does not refer to the Old Testament Scriptures, which would have little weight with these Gentile Christians, but is the story of the Gospel handed down by word of mouth. This describes the relation of tradition to Christian faith in things of doctrine and practice. There was a great body of doctrine which consisted of the Lord's oral instruction, with which the apostles were well-acquainted, and the different parts of which existed in the mind of each in the same general order, but with variation enough to account for personal characteristics, thus giving rise to Johannean, Petrine, and Pauline types of the same doctrine. Oral tradition existed in the apostolic age in very much the same form in which at first the Homeric poems were handed down. It was the great work of the Apostolic Church to record the life and words of Jesus, and to preserve the traditions in the New Testament canon.

The gospels were compiled from the great mass of material

in the minds of the original witnesses and give fixed and permanent form to the oral traditions from which they are derived, of which, as St. John says, they pretend to be only small portions, fragments of the common fund and which in general outline and in minute particulars, through the preaching and conversation of the apostles, were known to all believers. Hence, in the apostolic age there were two sources of information and authority, the oral and the written, the oral being the older and of probably greater authority. As inspired speakers and writers, the apostles were the conservators of tradition, and the authors of the written records. But in succeeding generations, with no inspired guiding hand, practical effect was soon given to the question, Which of these forms of truth is the more important?

In the apocryphal writings we have an example of the abuse to which tradition is liable. The New Testament apocrypha is the record of such unauthorized development, just as the Targum is the expanded paraphrase of portions of the Old Testament into the spoken Aramaic dialect. Doubtless it is true in both cases that the Apocrypha and Targum rest on oral traditions many years, perhaps centuries, older than the written traditions we now possess.

The Old Testament canon was the product of similar influences which produced the New Testament books. The relation of the Pentateuch to its original sources, to the great mass of tradition existing either in previously written or oral form, is now a burning question in the Higher Criticism. But this tendency to emphasize the authority of oral tradition is really the root of the so-called higher criticism and is forcibly illustrated by the growth of the Talmud. The Talmud had some influence in the production of the Targum which is the paraphrase given in the spoken dialect, when the law was read in Hebrew to the people, after the return from captivity so as to give the sense, which Nehemiah mentions. The many additions and elucidations added by the translator and transcriber were supposed to give the meaning of Scripture according to pre-existing and accepted rules laid down in the Talmud.

It was the aim of the Talmud to preserve an oral tradition,



at first forbidden to be reduced to writing, and supposed to come from a very remote antiquity. The Rabbis pretended that it was an oral law, necessary from the very beginning for the proper understanding of the written law, and actually given Moses by Jehovah himself. This is supposed to be a body of law, consisting of oral explanations, not included in the Pentateuch, but intended to defend and explain it. Doubtless, much of this oral tradition is the fragments of the original sources from which Moses under inspiration gathered his material, or is the amplified forms of the first explanation of the law.

The Talmud, therefore, consists of two parts: the first, the *Mishna*, is the text of the supposed oral tradition, and the second, the *Gamara*, is its explanation. The traditional precepts recorded in the *Mishna* were current at an early day, but instead of securing an observance of the written Divine Law, which was no doubt their purpose, they superseded it; for men became more anxious to know what was the explanation of the law than what the law said. The *Mishna*, the mass of traditions ascribed to Moses, went on accumulating from age to age, until at last it did not satisfy the Jewish doctors, who formed the *Gamara*, to complement its doctrine, thus by an explanation of an explanation completely hedging in the Spirit of God's Word, and giving their traditional interpretation greater authority than either the oral or the written law.

In Isaiah's time the burden of human traditions was heavy. But completely developed traditionalism, in wholly petrified and fossil-like condition, is first seen in the doctrine of the Scribes and Pharisees in the day of our Lord. He accused them of making the word of God of none effect by their human traditions. He denounced them for the heavy burdens, and grievous to be borne, which they laid on men's shoulders; who themselves paid tithes, but omitted the weightier matters of the law, such as judgment, mercy, and truth.

Traditionalism among the Jews destroyed the living spirit of God's Word, or encased it in the shell of a petrified form, like a fossil entombed under the stratified debris accumulated from the wear and waste and detrition of ages.

So also, in the Christian Church, there was a time when tra-

dition was the first source of faith. During the apostolic age, the oral tradition, whose general events succeeded in chronological order and were everywhere current through the apostles' preaching, had more general authority than, for example, the Gospel of St. Matthew, which was written, according to its internal evidence, for Hebrew rather than Gentile Christians. Again, the residence of an apostle at one place for a number of years, as St. John at Ephesus, gave that place the distinction of being an apostolic seat. Hence, there grew up there a cluster or circle of traditions based on the personal recollections and gathered from the conversation and sermons of the resident apostle.

Hence, we find a distinction between oral and written traditions. The former is sufficient authority for the maintenance of usages, the latter is necessary to establish a doctrine. Originally, oral tradition had considerable influence and local authority in the particular church where it was developed, as at Ephesus and Alexandria. From the custom of the Alexandrian Church it appears that *Elder* and *Bishop* are synonymous terms, as viewed from different standpoints: one from the *character* of the *occupant*, the other from the *duty* of the *office*. But there was lack of agreement in different localities, among the traditions peculiar to the different schools, or centres of opinion. Irenaeus addressed the faithful of his time at Ephesus and Smyrna, in the East, and Rome, in the West, in order to find a consensus of opinion between the east and the west by which to settle the eastern controversy; he made the humiliating discovery that the apostolical traditions of these apostolic seats contradicted one another. Personal characteristics account for an original difference in manner and custom. This is seen in the different forms and order in which the same events are recorded in the Gospels, such as the uncertainty concerning the number of Passovers our Lord attended at Jerusalem, and consequently the length of his public ministry. Such differences, when perpetuated by word of mouth would soon be magnified to irreconcilable contradictions.

It is, therefore, perfectly natural that, during the apostolic age, tradition, in its oral form, should have great authority, and



that toward the close of the second century there should appear a manifest disposition to settle the question of the relative importance of oral and written tradition. Oral tradition soon ceased to be regarded as of doctrinal authority and was quoted simply to defend the customs and practices of the Church.

Clement, of Alexandria, considered oral tradition as the doctrine of the apostles and thought it fitting that the seeds of truth should be kept for the husbandmen of faith. Among such traditions were the authentication of the New Testament canon; certain "forms of sound words," which developed into liturgies; rules for celebrating the Lord's Supper, and administering baptism; the Christian Passover and the Lord's Day; the Jewish Sabbath; agapae and the observances of worship.

Justin Martyr declared that reason refused to follow tradition unless well established.

Tertullian called attention to the difference between *truths* and *customs*; the former as enjoined by *Scripture*, the latter as handed down by *tradition*.

Irenaeus appealed to the doctrine of the entire Scripture and the pure tradition of the whole Church to controvert the Gnostics, who by their secret tradition mutilated the integrity of Scripture.

In the Arian controversy this healthy tendency received a check. Both parties planted themselves on Biblical grounds. It was a purely exegetical contest in which to offset the superior heretical acumen the Trinitarians appealed to tradition. This was perfectly legitimate, but, as the illegitimate result, the decrees of duly organized councils were regarded as infallible. In another Nicene Council, 787, tradition was placed, in theory, on equal footing with Scripture, but, in the later Middle Age, the theologians and preachers, like the Scribes and Pharisees, argued exclusively from tradition, appealing to Scripture simply for confirmatory passages.

There were times, in the pre-Reformation period, when the supremacy of Scripture was upheld in the abortive attempts of Waldo, Wickliffe, and Huss. But it was only in the Reformation struggle that these two tendencies received official expression

and recognition. The Protestant principle recognizes the Bible as the sole authority and rule of faith; the Council of Trent decreed that Scripture (including the Apocrypha) and church tradition are the joint rules of faith.

The latter is a recognition and adoption of the Jewish principle. At first oral tradition assumed equal authority with the written word; then, later, oral tradition was regarded as the sayings of Christ and the apostles not contained in the Bible, until, finally, the whole body of tradition is regarded as the voice of the Church. The mark of a true tradition is "something believed *always, everywhere, and by all.*" But this is so modified by the Roman Catholic doctrine of the Church that the pope possesses in his person the prerogative to voice the faith of all.

On the other hand, these tendencies are entirely separated by the Protestant Churches; and Scripture apart from tradition is the supreme authority in matters of faith and doctrine. "We infer," as Gerhardt says, "from the perfection of Scripture that it needs not the aid of tradition in articles of faith necessary to salvation."

Whilst only a well-authenticated tradition has any claim to the recognition of the Church, and even then only in matters adiaphora and pertaining to human customs and usages, yet there is recognized in Lutheran usage the proper sphere of tradition. In the age of printing we can hardly use the term *oral* tradition, but by it we mean everything transmitted by human agency as distinct from the *written word* of God. In this way was developed the science of Biblical Hermeneutics. It is strictly in the sphere of tradition to settle the canon of the New Testament and the principles underlying its interpretation on its true, grammatical, and historical foundation. The same grammatical historical principle lies at the root of every Lutheran custom, liturgy, and practice, and everything worthy of the name must conform to the original trend. The word of God is the divine power in the dew and sunshine of grace, and Lutheran custom and tradition the soil, by which are produced, we believe, the best types and products of Christian life.

Therefore, proper allowance must be made for the conditions of a true tradition to settle churchly practices and customs. The



marks of antiquity and universality are characteristics which Protestants allow ; they preserve the conservative character of the Church. But along with these must be admitted the principle of scientific advance, or progression in church life and character. This the Jewish-Roman principle denies by attempting to embalm in dead languages and customs the dead hopes and aspirations of a past age.

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## ARTICLE IX.

### THE WORD OF GOD IN BAPTISM.

By REV. J. TOMLINSON, A. M., Du Bois, Pa.

Christianity begins in Baptism. Christ said to his apostles : "Go make disciples of all nations, baptizing them in the name of the Father, Son and Holy Ghost." Yet multitudes say there is nothing in Baptism. How is this? Perhaps a minister who has spent fully three decades and a half in the sacred office might venture to present in brief the teachings of the divine word on this subject, that Christian Baptism may be more exalted among all who call themselves Lutherans.

Baptism is the washing of water by the word, Eph. 5 : 26. Baptism is not mere water, but it is that water which the ordinance of God enjoins and which is connected with God's word, (Smaller Catechism). Baptism is simply the word of God in connection with the water, an institution of God, and therefore obligatory upon us, (Smalcald Articles).

The word and the water are not to be separated. For if the word is separated from the water, it is not different from that used for ordinary purposes and Baptism becomes a common ab-lution ; but when the word is connected with the water, as God has ordained, it is a sacrament, and is called Christian Baptism, (Larger Catechism). Thus, then, it effects the forgiveness of sins, deliverance from death and the devil, and confers everlasting salvation upon all who believe it, (Smaller Catechism). It is not, indeed, the water that has such an effect, but the word of God that is with and in the water, and faith trusting in this

word of God in the water. For without the word of God, the water is mere water, hence no baptism; but with the word of God, it constitutes a baptism; that is, a gracious water of life, and a washing of regeneration in the Holy Ghost, (Smaller Catechism).

Baptism is a very significant ordinance of the Christian Church. It contains:

1. The word of the institution (*verbum institutionis*), Matt. 28 : 19. Go teach all nations, baptizing them in the name of the Father, Son and Holy Ghost.

2. The word of the divine presence (*verbum praesentiae*)—the three persons in the Holy Trinity. For “Where my name is recorded (commemorated) there am I, saith the Lord,” Gen. 29 : 24.

3. The word of divine efficacy (*verbum efficaciae*). He that believeth and is baptized shall be saved, Mark 16 : 16. He (the Lord) hath purified his Church by the washing of water by the word, Eph. 5 : 26.

4. The word of the application and appropriation of the merit of Christ (*verbum applicationis meriti Christi*), Rom. 6 : 3. So many of us as were baptized into Jesus Christ were baptized into his death, that is have been made partakers of the fruit of his death; and as many as have been baptized into Christ have put on Christ, Gal. 3 : 27, *i. e.* are clothed in his righteousness.

5. The word of regeneration (*verbum regenerationis*), *i. e.* of spiritual regeneration and renewal of the Holy Ghost, John 3 : 5. Except a man be born of water and the Spirit, he cannot enter the kingdom of God.

6. The word of the divine covenant (*verbum foederis*), 1 Pet. 3 : 21. Baptism is the answer of a good conscience toward God by the resurrection of Jesus Christ. The answer intended is the affirmative answer to the question: Do you practically from your heart believe in God, the Father, Son and Holy Ghost?

7. The word of mortification and vivification (*verbum mortificationis et vivificationis*), Rom. 6 : 4. We are buried with Christ by baptism into his death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should



walk in newness of life. To sum up, baptism includes the *word* of the institution, the *word* of the gracious presence of the Holy Trinity, the *word* of divine efficacy and saving power, the *word* of Christ's precious merit, the *word* of regeneration, the *word* of the divine covenant and the *word* of the mortification of the flesh and the vivification of the Spirit, (John Arndt). Baptism is, therefore, no unmeaning ceremony from which the mind can derive no instruction and the heart no profit.

The COVENANT of baptism contains the word of God. God promises and also bestows upon the subject the forgiveness of sins, life and salvation. Peter said, on the day of Pentecost, "Repent, and be baptized every one of you in the name of the Lord Jesus for the remission of sins, and ye shall receive the gift of the Holy Ghost," Acts 2 . 38. And again in his first epistle, 3d chap. and 21st verse, he says: "Baptism doth also NOW *save us*," *i. e.* the answer of a good conscience toward God.

The subject of baptism also promises to renounce the devil and all his works and ways and believe in God, the Father, Son and Holy Ghost. Paul says: "So many of us as were baptized into Jesus Christ, were baptized into his death, that we might no longer live in sin," Rom. 6 : 2, 3 ; James 4 : 7 ; Hosea 2 : 19, 20 ; Rev. 2 : 10.

The BENEFITS of baptism are all also pointed out in the word of God. These are two-fold, viz.: *Bona Privativa et Bona Positiva*. The former denote the evil baptism removes, sin, death and the devil ; and the latter, the good it gives us. Benefits of the first class are the following, viz.: The forgiveness of sin, deliverance from death and the power of the devil. Ananias said to Paul, "Arise and be baptized, and wash away thy sins, calling on the name of the Lord," Acts 22 : 16. John baptized in the wilderness and preached the baptism of repentance for the remission of sins. Christ says: "Whosoever liveth and believeth on me shall never die," John 11 : 26, And St. Paul says: "Give thanks unto the Father who hath made us meet to be partakers of the inheritance of the saints in light, who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son," Col. 1 : 12, 13. Benefits of the second class are the following: Righteousness, *i. e.* the im-

putation of Christ's righteousness and the appropriation of his merit. (*Imputata justitia et applicatio meriti Christi*), regeneration, adoption, the Holy Spirit, reception into the covenant of grace and eternal salvation. St. Paul says: "As many as have been baptized into Christ have put on Christ," Gal. 3 : 27. They are clothed with the garments of salvation and covered with the robe of righteousness, Is. 61 : 10. Jesus said: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God," John 3 : 5. Paul says: According to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost," Titus 3 : 5. The apostle says to the Galatians: "Ye are all the children of God by faith," Gal. 3 : 26. Peter said to his audience on the day of Pentecost: "Repent and be baptized everyone of you in the name of Jesus Christ and ye shall receive the gift of the Holy Ghost," Acts 2 : 38. And Jesus said, Mark 16 : 16, "He that believeth and is baptized shall be saved—be made heirs according to the hope of eternal life," Tit. 3 : 7. These are some of the fruits of Christian baptism according to the word of God.

The signification of baptism is also clearly stated in the Holy Scriptures. The signification is two fold, viz.: *Mortificatio carnis et vivificatio Spiritus*, (the mortification of the flesh or old man, and the vivification of the Spirit, or new man). Paul says, Rom. 6 : 3, 4, "So many of us as were baptized into Jesus Christ, were baptized into his death. Therefore we are buried with Christ by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Baptism signifies the crucifying of the old man with his deeds and the resurrection of a new man in his stead. As the death of Christ is to work in us the crucifying and mortification of the flesh by baptism, so the resurrection of Christ is to work in us new spiritual life. Hence St. Paul says, Col. 3 : 1, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."

This death of the old man is effected by true repentance. The growth of the new man is effected by faith and the word of God. For St. Peter says, "As new-born babes desire the sincere



milk of the word, that you may grow thereby." Faith mixes with the *word* of God as food and blood do, *which* is carried through the whole body and thus promotes the growth of the new born child.

Those who have been christened are bound to avoid sin and live pious and godly lives. They are solemnly obligated to exterminate idolatry, blasphemy, contempt of God, anger, malice, revenge, enmity, unfaithfulness, murder, covetousness, falsehood, pride and licentiousness. These are all fruits of the flesh, or original sin. They are the works of Satan himself. These must all be eradicated. And the fruits of the Spirit must be diligently cultivated, viz.: Faith, love, hope, humility, patience, meekness, chastity, goodness, truth, righteousness, etc. There must be *decrease* in evil and *increase* in that which is good, until the latter crowds out the former altogether. This will be the grand and final consummation, if the covenant of baptism be fulfilled. Then and not till then will the subject of baptism experience the power of sanctification.

The Holy Scriptures *clearly* teach the necessity of baptism. Christ says in the *great commission*: "Go teach all nations, baptizing them in the name of the Father and the Son and the Holy Ghost," Matthew 28 : 19. And Jesus says: "Verily, verily I say unto thee, except a man be born again he cannot see the kingdom of God," John 3 : 3. It is the initiation into the visible Church of Christ. Hence, St. Peter says, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost," Acts 2 : 38. By baptism we are made partakers of spiritual blessings. For St. Paul says: "As many of you as have been baptized into Christ have put on Christ," Gal. 3 : 27. They do not simply bear his name, but wear his image—they are like him in purity and holiness.

By baptism we are *united* to Christ. Hence Paul speaks of sanctifying and cleansing the Church with the washing of water by the word, Gal. 5 : 26. And again he says: "By one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one Spirit," 1 Cor. 12 : 13. Holy baptism is *full* of

consolation according to God's word. Though the baptized sin through infirmity and incautiousness, the covenant of God is not thereby abrogated and made of no avail. Baptism is the answer of a good conscience toward God and assures us of the merit of Christ. The covenant of God is a covenant of grace founded on the grace of God and the merit of Christ, and not our own merit. Hence though we fall the covenant still stands fast, Is. 54 : 10. If we repent we shall be accepted. The Lord says: "I will make an everlasting covenant with you even the sure mercies of David," Is. 55 : 3. "And this shall be the covenant: I will forgive them their sins," Is. 31 : 33, 34. Therefore baptism need not be repeated; once baptized is often enough. What God promises once he keeps to all eternity. As it was with circumcision among the Israelites, so with baptism now. There must be no repetition. St. Augustine has well said: *Non baptismus, sed memoria baptismi iteranda* (not baptism, but the remembrance of baptism should be repeated).

N. B. There are good *biblical* reasons for Infant Baptism.

1. Because in Adam all sinned, (Rom. 5 : 12), and that which is born of the flesh is flesh (John 3 : 5), and by nature all are children of wrath (Eph. 2 : 3), hence children too must be born of water and the Spirit (John 3 : 5).
2. Because Christ commanded children to be brought to him (Mark 10 : 14). And as there is no other means by which they can be brought so near to him as by baptism, they should be baptized (Gal. 3 : 27).
3. Because the great promise connected with baptism, viz.: The promise of the forgiveness of sins and the gift of the Holy Ghost (Acts 2 : 38, 39), is made to the children of believers, they ought to be baptized.
4. Because in the Old Testament there was an emphatic command to circumcise children (Gen. 17 : 12, Lev. 12 : 3), and baptism in the New Testament takes the place of circumcision (Col. 2 : 11, 12). Therefore children should be baptized (Gen. 17 : 7, Gal. 3 : 28, 29). If children were to be excluded from the New Testament Church, Jesus would not have said: Forbid them not.
5. Because in the Acts of the Apostles, the apostles baptized whole families, viz.: That of Cornelius (10 : 1, 2, 47); that of Lydia (16 : 14, 15); that of the jailor (16 : 32, 33); that of Crispus,



(18 : 8); and that of Stephanus (1 Corinthians 1 : 16, and undoubtedly these families contained children. 6. Because the Holy Ghost works in the hearts of babes and sucklings (Ps. 8 : 3; Ps. 22 : 10; Luke 1 : 15; Matt. 18 : 6), and they do not resist the Holy Spirit, and he can, therefore, dwell in their hearts, hence they should be baptized. 7. Because Christ commanded his disciples to go and teach all nations baptizing them in the name of the Father, Son, and Holy Ghost. A nation consists of men, women and children. Christ does not except children and hence nobody else should. 8. Because *every* baptism is virtually an infant baptism, as the subject of baptism is required to have the spirit of a little child in order to enter the kingdom of God, (Matt. 18 : 2, 3).

A vital question arises just here. How are baptized children to know why they are baptized in the name of the Father, Son and Holy Ghost? answer, by catechisation. "This is the divine plan." Every *Lutheran* baptized child should be thoroughly catechised in the *five points* in Christian doctrine discussed in Luther's Smaller Catechism.

It is fair to assume that every baptized child is regenerated until the contrary shows itself, and it ought to be treated as a member of the Church.

Children are regenerated by baptism, (Tit. 3 : 5), by the washing of regeneration and renewing of the Holy Ghost. But God is not tied to means. Children that die before or soon after birth God can regenerate in an extraordinary manner. His power and grace must not be limited. Adults, however, who have broken the covenant of baptism and fallen from the grace of baptism, are regenerated by the *word* of God, but this must be heard and received into the heart, that it may become the seed of the new creature. By this means a man becomes not only *another* man, but a *new* man. James says: "Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures," (1 : 18). And the apostle Peter says: "Being born again, not of corruptible, but of incorruptible seed, by the word of God, which liveth and abideth forever," (1 Pet. 1 : 23). The new birth is a great mystery in

either child or adult. We cannot understand it. The Spirit of God blows on a man here and there and regenerates him and nobody sees it. Christ says: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth. So is every one that is born of the Spirit," (John 3 : 8).

To sum up: John Arndt says, in his *Compendium Universae Theologiae*, in his sermon on the twenty-ninth Psalm, by Christian baptism we are: 1. Called; 2. Baptized into one body; 3. Regenerated; 4. United to Christ; 5. Baptized into Christ; 6. Put on Christ; 7. Become his members; 8. Are anointed with his Spirit; 9. Are made partakers of his benefits; 10. Are called by his name; 11. Are received into his covenant; 12. Baptized to repentance and a holy life, *to be new creatures*; 13. Are espoused to Christ as a bride, and 14. Are purified by the washing of water by the word. Of all these blessings says the author of True Christianity, the Anabaptists deprive their children. But some one will say: How can baptism produce such effects? Answer, it is a sacrament: it is of divine appointment. If it were not of divine appointment, there would be nothing in it. So also of the Lord's Supper.

Three things are necessary to a sacrament, viz., 1. The promise of God's grace and the pardon of sin. 2. The emphatic command of God to observe it in the Church to the end. 3. A visible sign ordained of God by which the grace of God is appropriated. Baptism possesses these three marks of a sacrament and, hence, *instrumentally*, it causes the forgiveness of sin, delivers from death and the devil and gives everlasting salvation to believers as the word and promise of God declare, (Gal. 3 : 26; Rom. 6 : 3, 4).

It is not true that there is nothing in baptism. Baptism includes regeneration, conversion, repentance and faith. It puts the subject into the covenant and if he fall from the covenant, he can only get back into the covenant by conversion, (Luther). In baptism God apprehends the child until the child can apprehend him. The reader will say that is regeneration. I repeat that it is proper to assume that the baptized child is regenerated until the contrary shows itself. Born of God and the Holy



Ghost, the baptized child should live as a child of God—born of the word of God, it should live accordingly—born of faith it should do the works of faith. Baptism must become a real living power and bear the fruits of the Spirit. It must not be present only as an outward sign but also as an inward grace. Manifestly, all who faithfully perform the covenant of baptism, will receive the *bona gratiae* (Gnaden güter) in time, and the *bona gloriæ* (Ehren güter) in eternity.

Finally, the question is often asked: How admit to full communion. In answer to this question, it is to be observed, that the Lutheran methods are catechisation and confirmation. Other methods are sometimes used, but it is hoped the day will soon dawn on our beloved Lutheran Zion, when there shall be no difference of opinion as to methods. What we need is more light. It is a source of gratitude to know, too, that we are moving into the light.



## ARTICLE X.

### JESUS IN GETHSEMANE.

By J. W. SCHWARTZ, D. D., Worthington, Pa.

The purpose of this paper is to bring before the reader's mind the terrible ordeal through which Jesus passed in Gethsemane, just before his betrayal by Judas, and to seek an answer to the question: Why did he come here on this occasion?

The accounts given of this incident are found in Matthew's Mark's and Luke's Gospel, that in Luke giving us the clearest view of the intense agony he endured: and yet not one of these evangelists gives us even a hint of the purpose for which he came here; except that the first two say that when he came near the place, he left the greater number of the disciples behind, saying to them, "Sit ye here, while I go and pray yonder."

Inasmuch as he never, during his whole life, did anything without *some* purpose, there must have been some object in his coming here at this time more than merely to pray. It cannot

be doubted that he knew that this bitter struggle awaited him. He most certainly came that he might engage in it.

It may seem presumptuous in any one, since the Scriptures are silent on this point, to try to explain it; and yet, since the question "Why?" involuntary comes, as we read the story; and since attempts *have* been made to answer it; if we seek to penetrate this mystery with a reverent spirit, it will not, we trust, be thought out of place for us to seek light on the subject.

Not one of the different explanations given by commentators seems sufficiently clear to an inquiring mind. They may be given under these four heads:

1. *That his soul was filled with horror at the thought of his approaching death on the cross.*

It is most certainly true that there was enough in this prospect to appall the stoutest heart: for it was no ordinary death,—not even an ordinary death for a malefactor—he was to die. But the great objection to this explanation is: why does he feel this dread at this hour? Is it not more likely that he would have been thus overwhelmed, at the institution of the Supper, when he gave his disciples his broken body and his blood—or when Judas left the room on his treacherous errand.

2. *That he suffered the wrath of God in this hour.*

But of this there is not the least hint anywhere in either of the narratives. On the contrary, from the terms of affection, "My Father," which he uses more than once, and the trusting spirit he shows through the whole scene, we are justified in believing that he and the Father were drawn together, during all his agony, by bonds of intensest love. This view seems to be confirmed by the fact that, after he had drunk the bitter cup, "an angel appeared unto him from heaven, strengthening him." And besides this, *this* part of his suffering, viz., the wrath of God, he endured on the cross, when in deep anguish, he cried out, "My God, my God, why hast thou forsaken me?"

3. *That he was assaulted by Satan*,—that the temptation which he endured in the wilderness, in the beginning of his ministry, and which was interrupted "for a season," was renewed here.

But it is not clear how this could be. What form would this



temptation take? Certainly Satan would not seek to terrify him with the thought of the terrible sufferings he was about to endure on the cross. As has already been suggested, there seems to be no reason why this fear should have taken possession of him here. Certainly not the thought of his being betrayed by Judas, denied by Peter, and forsaken by all his disciples. All this he had foreseen already, and the bitterness of it all had passed. Certainly not the humiliation that awaited him in the mockery of a trial by the Jewish and Roman authorities. For all this he was abundantly prepared. No. Not any one, not all, of these incidents could move him for an instant. Surely, Satan would not come suggesting sinful thoughts to his mind. That he had tried in the wilderness; with what success, let the record speak. He would not try to persuade him that, after all, he was not able to accomplish the great work he had set out to do—the deliverance of the world from sin and hell. That were a foolish task on his part; for such a thought could never enter Jesus' mind. It cannot, hence, be conceived what purpose Satan could have in assaulting him, or why he should be permitted to make the attempt. No! No! This spot, at this hour, was holy ground; and his foot durst not pollute it. The scene was too solemn for his defiling presence.

4. *That, in this hour, his human soul was alone in this struggle, the fulness of the divine life having for the time withdrawn.*

For this explanation there is nowhere any ground at all. Through his whole life, from the moment of his conception in the womb of the virgin, the union of his divine and human natures was so complete, that *there never has been a moment since*, when this union was broken. Never! What, then, was the cause of this deep agony? There seems to be but one explanation that will answer this question fully. And that is, that *he felt the consciousness of the guilt of sin*. That is to say that he felt as *guilty* of sin, as though he had actually sinned himself.

Several commentators hint at this in trying to account for his intense suffering here. Thus Lange, (in Matthew,) says: "It was a *specific agony of itself*—not a dread of the agony of Cal-

vary: therefore he prays, according to Mark, that, if it were possible, the hour of *this* suffering might pass."

Van Oosterzee, the commentator on Luke, in the Lange Series, says: "We cannot be surprised that often the anguish of our Lord in Gethsemane has been considered as something entirely peculiar, and therefore it has been asserted that he by the cup, for the passing away of which he prayed, meant, not the whole suffering of death, but especially *this* anguish which, if it had not subsided would have hindered him from bearing the suffering of death worthily and courageously."

Matthew Henry says: "He was now bearing the iniquities which the Father laid upon him, and by his sorrow and amazement, he accommodated himself to his undertaking. The sufferings he was entering upon were for our sins; they were all to meet upon him, and he knew it. As we are obliged to be sorry for our particular sins, *so was he grieved for the sins of us all.*"

\* \* "He knew the malignity of the sins that were laid upon him, how provoking to God, how ruining to man; and these being all set in order before him, and charged upon him, he was sorrowful and very heavy." Thomas Scott says: "It is not indeed possible for us fully to understand or explain this subject: yet we may point out the light which the Scriptures afford us upon it. Christ sustained the character of our surety, who undertook to be answerable for our sins: accordingly, "our iniquities were laid upon him," and "he was made sin for us," and "suffered once for sins, the just for the unjust." From these Scriptures we may conclude \* \* that he had the most distinct and clear perception of the infinite evil of sin, and of the immensity of the guilt which he was to expiate: that he had the most awful view of the divine justice, and the vengeance deserved by the sins of men."

These quotations are, as has already been suggested, only hints of the meaning of this scene. But they help to give us clear ideas of it.

Now, it does not follow that this consciousness of the guilt of sin on Jesus' part is accompanied by a sense of the wrath of God, or of his being, in any way, forsaken by the Father. A sense of sin,—a feeling of guilt, would, of necessity, bring to



one so holy as he, unspeakable distress ; and the feeling of the guilt of the whole human race lying on him—who can wonder that this feeling should wring from him sweat “as it were great drops of blood falling down to the ground.”

It may be objected to this, that he, who had never *known* sin, could not *feel its guilt*. But it should not be forgotten that it was his lot to be “tempted in all points like as we are ;” and as it was laid on him to suffer the *punishment* due to our transgressions, it was also laid on him to feel that that punishment was *deserved*. But how could he feel thus in any way so well as by feeling conscious of guilt ? This seems to have been part of the “suffering” through which he was to become the “perfect” “captain of our salvation.”

As we look at this subject from this point of view, we can very easily understand why *this* prayer was wrung from him :—“*If it be possible, let this cup pass from me !*” and why he had to pray *thrice* for grace to drink it submissively.

Now, there was no other time in his life when there was any room for this experience. All through his life he had, in one way and another, felt other evil effects of sin. He was born and reared amid lowly surroundings : He was tempted by Satan, hated by men, and was to be betrayed, denied, forsaken, by his chosen followers : He was to be mocked, scourged, murdered, by his foes : He was to be forsaken by God : and was to die amid such anguish as would convulse nature ; but nowhere else did *this* iron enter his soul,—the consciousness of the guilt of sin—but here.

## ARTICLE XI.

## CRITICAL REVIEW OF CERTAIN PHASES OF MODERN RELIGIOUS THOUGHT.

By THEO. B. STORK, ESQ., Philadelphia, Pa.

From the time when Christianity was first preached in Judea, eighteen hundred years ago, it has passed through nearly all the stages which, humanly speaking, other religions have suffered.

At first, taught by its Divine Founder and receiving direct from his sacred lips the true spirit and fervor of a living faith, its disciples and believers felt it rather than intellectually knew it. It was with them a holy fire and not a dogmatic belief crystallized into the hard and definite clauses of a creed. Its mysteries—sin, the resurrection, the redemption—although recognized, were not explored or explained. Then its teachings were written down, and the first fervor of the new religion having passed, a cooler, more speculative, more intellectual stage was reached. The teachings that had once lived on the lips of Christ and his apostles were now reduced to the dead letter of a manuscript; and for the impassioned teaching with lip, eye, and gesture, by which the very spirit of the speaker was transfused into the hearer, there was substituted the cold critical process of reading.

At once there sprang up a desire to understand, and with it came interpretation, literal, figurative: the mind began to put itself in the place of the heart and set itself to explaining these great mysteries, and when explained, to tacking to each its explanatory label. From this it was but a step to insisting that the explanation was as essential as the thing itself.

For fifteen centuries this stage of interpretation went on di-

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[NOTE.—We have admitted this article in the expectation of having a reply to it in our July number. The author himself realizes that his views may not accord with accepted orthodoxy, although he thinks he is right. While the reader may not agree with the thought of the paper, he will recognize the excellent spirit it breathes throughout. We should like to have had the answer in this issue, but found it impossible.—ED.]



rected and fostered by the Romish Church, itself a creature of interpretation. One explanation was added to another, one deduction was drawn after another, until primitive Christianity was almost lost under its load of saints, fasts, feasts, hierarchies and indulgences. The intellect of man revolted from the catalogue of absurdities into which intellect had led it. With one sweep of his pen Martin Luther drew a line through the scholia with which the Romish Church had covered the sacred pages.

But the tendency to interpret Scripture, and with it the teachings of Christ, was not so easily destroyed as the interpretation. The desire of men to explain, to understand, was irrepressible, and new interpretations, new doctrines almost immediately sprang from the roots of the old. Calvin showed how the doctrine of election and free will was taught by Scripture. The Reformation meant not a denial of all interpretation but simply a wiping out of the old to make room for the new interpretation; the giving way of authoritative churchly interpretation to that of the individual. So that Queen Elizabeth could wittily express the whole drift of that time by her answer to the priest's question concerning transubstantiation,

"What Christ's word did make it  
That I believe and take it."

But individual interpretation having run its course for three centuries more, men in reviewing its results were no better satisfied than before. The mysteries of the redemption, of sin, of the resurrection, of faith were as incapable of explanation by the individual as by the Church. They remained as much mysteries to man's intellect as they had been when first their solution was attempted by the thunderous declarations of councils and popes.

Thereupon in this nineteenth century of Christianity a different mode of interpretation was adopted: instead of attempting to interpret the Christian mysteries it was boldly assumed that there were none, that Christ was not divine but only a humanly perfect man, that his life and death were not for the salvation of all men but simply for an example of self-sacrifice and love for

one's neighbors. All that was not plain and comprehensible to man's intellect was explained away. Abstract ideas, the coinage of men's minds, were substituted for divine realities set forth in Scripture. A tendency to righteousness was substituted for the love of Christ constraining men; the idea of eternal perdition so revolting to the minds of men was explained away. The whole rationalistic method of interpretation was adopted, reminding one—be it said with reverence—of the attempt of the ancients in their Neo-platonism to explain the old deities of Greece and Rome so as to reconcile them with later notions and to dress the poor old religion of Greece in a philosophical garb and thus revivify it.

So it was attempted to meet the assumed necessity of reconciling Christianity and its mysteries with the discoveries of science by abstracting from it all that savored of mystery, reducing it simply to a code of morality inculcated by earth's greatest teacher.

Such, however, is not the true character of Christianity, nor can it ever be saved as the salvation of the old religion of Greece was vainly attempted by the Neo-platonists. Christianity was never intended by its Divine Founder to be more to men than a practical guide for conduct through life, in order that men might be made capable of eternal happiness hereafter, and, the way being shown, the motive and impulse to right conduct were furnished at the same time by exhibiting Christ's love to men and affording them through it the power to fulfill his teachings.

The Bible was never intended to explain to man the plan of the universe and the scheme of God's entire government thereof; and all attempts to build up from it such plan or scheme must fail. It is, indeed, doubtful whether man with his limited capacity could comprehend such a scheme were it fully presented to him.

The teachings of Christ as well as all others contained in the Bible are directed to an entirely different end from that of presenting propositions to man's intellect. All those teachings are intensely practical, their object is not to instruct by stating facts concerning the creation of the world or concerning the plan of salvation but simply and solely to teach men how to live so as



to glorify their maker. Incidentally statements are made here and there as to the creation, the fall of man, but these are all allusions subordinate to the main purpose of the book.

The method of accomplishing its purpose sufficiently attests its divine origin; it deals not with set phrases, it lays down no code of morals, it has no maxims, it makes no attempt to manufacture a rule of conduct for every possible contingency of life. Having enunciated briefly in the ten commandments the few absolute rules that were capable of categorical expression, it proceeds to teach the great rules of right conduct fitted to every occasion of life by setting forth page after page, life after life, the history of the struggles of other men, not ideally good men, not perfect men, but ordinary, fallible, weak men struggling under God's teaching to live righteously: Moses in his distrust of God's over-ruling power, David in his passion for Bathsheba, Job in his afflictions.

The whole process of temptation, sin, punishment, repentance are set forth in every kind of man and under every kind of circumstance, so that the reader may learn the lessons of life and of right living as they only can be taught, by examples through which the feelings and the heart may be impressed with that unwritten spiritual law of God which is incapable of a reduction to the cold intellectual propositions of precise commands. These perhaps, by some technical quibble or play on words might be evaded, but the searching spiritual law reduced to no set expression can never be. It comes to man as the perfume from the flowers of the field, subtle, all pervading, penetrating, inevitable. It admits of no technical evasions, for it has no set terms. None can say the law has commanded this, therefore we may omit that. Like its Divine Giver, the law is spiritual, it concerns itself only with the spirit, and is to be obeyed spiritually.

And so when Christ came with his still more spiritual law of love; he laid down no formal propositions setting forth his teachings for such a thing was a physical impossibility; his law was, like the law of the Old Testament, a spiritual law. He taught devotion to God, not by commanding a man to render certain stated services, but by the story of the poor widow and her mite. He taught love of one's neighbor, not by setting forth

a catalogue of duties, but by the parable of the way-farer who fell among thieves. Love to God and to himself he sought to kindle in men not by explanations or by propositions of logic, but by the plain history of the lives and acts of those who truly lived him, the Mary Magdalene who washed his feet with her tears and wiped them with the hair of her head.

The object of all Christ's teaching dealing thus as it always did with spiritual states, with feelings, not with intellectual propositions or with exactly worded precepts, avoiding pointedly and distinctly all statements of doctrine, was to bring about in those who listened certain spiritual results, certain states of feeling toward God and toward men. His teaching endeavored to do this by giving instances of this state of feeling as it showed itself outwardly in various and widely different persons. Every class of persons is made to pass across the scriptural pages, noble, rich, poor, moral, wicked.

To reduce such teachings to set terms, to theological propositions, is as impossible as to imprison the sunlight. Christ's teachings are incapable of it. Indeed had such been the intention of Christ when he uttered them, doubtless he himself would have done this and not have left so important a work to his followers.

But it may be asked, what then are we to gather from his teachings, how are we to know that we follow him? Are there no outward signs or tests of what he taught, by which conduct in accordance with his teachings is to be distinguished from conduct that contravenes them? The answer is, that there are none; it is the spiritual state that determines a man's position with regard to Christ; often, nay almost always, this spiritual state may be indicated by the works it produces, by its effects; but since no man is required to judge of another's spiritual condition; since all that Christ requires, is that the individual should with fear and trembling make sure of his own spiritual condition, there arises no necessity for these outward tests, and consequently all these outward manifestations of that inward spiritual condition are vague and uncertain when regarded as tests or proofs of its existence.

Nothing shows more conclusively the vagueness and uncer-



tainty of all such tests than a glance at some of those celebrated ones that theologians have formulated. No two of them can agree upon the meaning of their own propositions. Who knows what the *real presence* really means: and does any reasonable man dare in this day of grace to say that unless a man can say *credo* to such a proposition which it is impossible for him to understand intellectually, that in consequence he is not a follower of Christ?

Again, who understands the doctrine of the Trinity as propounded by the theologians? Is it possible for man's mind, constituted as it is, to conceive intellectually that doctrine. How then can he believe it?

If it be said that it is not an intellectual belief that is required for such doctrines, then of course the whole contest is gone; if a spiritual belief is asked, then there were no need for enunciating propositions that in terms seem to require an intellectual belief. If the matter explained in the proposition be a mystery to the intellect, then there is no necessity for the proposition, since those who announce it, as well as those who receive it are unable to attach any intellectual, that is to say, any definite meaning to it.

To deny that Christ's teachings are capable of a reduction to the exactitude of logical or geometrical propositions, is to take nothing from their reality. It is a well acknowledged truth that feeling or states of feeling can never be translated exactly into words, and yet no one for that reason doubts that feelings exist; few things have an existence so real. Without them life would lose its significance for all of us. Human living is no more than a long procession of feelings, love, hate, joy, hope; surely no one can doubt the existence of these powerful factors in life. Nor would any one suggest because it is impossible to define them in exact words that they therefore are unreal.

By various indirections men are able to convey or to hint at these feelings so that others may guess at them, but so far no one, it is believed, has had the boldness to put them into formulas and to declare, unless you are so and so, you do not love, unless so and so you have not hope.

Just as men have conveyed to each other these feelings; so

Christ in his teachings has conveyed that spiritual state (which is a state of feeling) to men and there is no more of mystery or of unreality in the one than in the other. Every man knows (by an assurance that far surpasses mere knowledge of external things) when he loves, and every man knows in like manner when he has attained that spiritual state that Christ desires and inculcates. That a man should have this spiritual state is his individual concern, for ascertaining which he needs no outward tests, and therefore Christ has furnished none.

To those, therefore, who ask for demonstration of the truth of the Bible, the answer and the only answer is that a demonstration, such as is applied to other books or to facts of the outside world, is incompetent and impossible, because the Bible deals not with facts but with spiritual things, that is to say, with man's spiritual state. If all its statements of facts were untrue, that might be a small matter, a matter entirely immaterial, because its object is not the statement of facts; but the teaching of a spiritual law, the creation in man of a certain spiritual state. When a man has through its teachings attained that state, he will find in it the demonstration of the truth of the Bible. He will feel that the Bible is spiritually true; that it has enabled him to attain to happiness and content. This feeling must far surpass any cold intellectual knowledge of its truth. Such a demonstration by virtue of its very nature possesses a degree of certainty higher than any other; for, to put the matter metaphysically, the only absolute knowledge we have is that of our own mental states. It is only the contents of consciousness that prove themselves directly, and stand in need of no other proof. There is not a proposition of geometry so unconditionally true; for with it we must always admit the possibility of the existence of other minds or of different circumstances in which it may not be true; but no man can doubt the existence of the contents of his own consciousness, for such a doubt annihilates itself.

It may be suggested that the heathen fanatics feel quite as much assured of their superstitious religions, and that the happiness and content of their spiritual state is to them as firm an assurance of the truth of such religions as any Christian's are



to him. Granting this assumption which is a purely arbitrary one, for how can states of feeling be thus compared with anything that even approaches accuracy, the answer is obvious, that with this question we have no business to deal; the Bible never intended us to judge of the spiritual states of other men, but only each man with his own.

If we dared or had the right to presume to guess at God's plans and schemes for other men, we might suppose that these fanatics of what we call heathendom are serving God's purposes and glorifying him as much as we; and that until shown a better way of serving him, their superstitious ways are satisfactory to him.

But the Bible has refused to us all means of testing or discussing the spiritual state of other men. St. Paul the most learned and philosophical of the apostles, has distinctly referred to the difficulty, the impossibility of discussing spiritual matters as we discuss the things of this material tangible world. In the second chapter of First Corinthians which treats largely of this subject, he says: "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him, neither can he know them because they are spiritually discerned."

Going on then to say that in worldly things men are capable of dealing with them because their minds are fitted for such dealing, he repeats the same thought in a little different way: "For what man knoweth the things of a man save the spirit of man which is in you? Even so the things of God knoweth no man but the Spirit of God."

## ARTICLE XII.

## REVIEW OF RECENT LITERATURE.

T. AND T. CLARK, EDINBURGH.

Imported by Charles Scribner's Sons, New York.

*Canon and Text of the Old Testament.* By Dr. Francis Buhl, Ordinary Professor of Theology at Leipzig. Translated by Rev. John MacPherson, M. A. pp. 259. 8vo. \$3.00.

With the revived interest in the study of Hebrew and the burning question of the "Higher Criticism," a volume like this from competent hands will be generally welcomed by biblical scholars. The learned world has not suffered from a plethora of treatises on the Old Testament canon, and it must in all candor admit its general ignorance on this point.

Dr. Buhl is comparatively unknown to American theologians, but his rank among the Germans may be inferred by his call in 1890 to the University of Leipzig on the decease of Delitzsch to occupy the place of that distinguished scholar, and the work before us abounds in proofs of his learning, his mastery of a subject still involved in obscurity, his historic discrimination and candor, and—a rare gift in authors, his modesty. His investigations have evidently been prompted by the interests of truth, and not for the support of a tendency or a preconceived theory.

As the beginning of the construction of the canon properly so called the author takes the period when Ezra during the latter half of the fifth century B. C. introduced among the Jews "the Book of the Law," as "canonical Scripture." "The solution of the much contested, and as yet by no means solved, questions regarding the existence and enforcement of this law during the pre-exilian period, is a matter to be determined by the special science of Pentateuch criticism," a science of which the work steers clear. "Of other writings outside of the Book of the law there is on this occasion no mention," but "it is indeed certain enough that the prophetic writings had been eagerly and widely read before, during, and after the exile." "A complete collection of prophetic writings could not exist so long as the prophetic spirit was still active and called forth new writings." The canon of that day contained as yet nothing more than the Pentateuch.

Only after the Jews fully realized that they were without prophets were they impelled "to bring together in one complete whole the prophetic writings transmitted to them, when this collection was attached, as a second group of sacred and inspired writings, to the Law." Ben



Sirach mentions also an additional class of writings, which are called "the other writings," which third group corresponds generally with the Hagiographa, "but still the question remains as to whether the writings in the prologue of Sirach were precisely co-extensive" with the latter, "since the Book of Sirach itself expressly refers only to the Books of Chronicles, Ezra, Nehemiah, and the Psalms." Dr. Buhl concludes that these "other writings" had then not been severed from the religious literature of that present age "by the deep gulf of a canonical ordinance," but the canon of these was finally closed even before the time of Christ, "although we know nothing as to how or by whom this was accomplished."

Of peculiar interest to Lutherans, especially in the present crisis of biblical study, is the reminder given them that unlike the Reformed Confessions the Lutheran Symbols nowhere define the limits of the Canon, leaving a free range for investigation according to explicit Protestant principles. The breadth, freedom and independence of Luther are nowhere more conspicuous than in his treatment of the canon. He received nothing on authority, not even the Bible. Translating most of the Apocrypha, he not only directed "a remarkable criticism" against them, "but also against particular books of the Hagiographa, and treated not only the practice of the Church, but also the old Jewish decisions regarding the canon, with excessive freedom." Alongside of sharp expressions against several of the non-canonical writings, there are to be found "no less free denunciations of the Books of Esther, Ecclesiastes and Chronicles." He claimed that while the Book of Esther ought to have been excluded from the canon, the First Book of Maccabees deserved to have been included in it—the old criticism of the several Books of the Hagiographa met with among the ancient Jews, though Luther made it not under the influence of historical facts, but "under the impression which these writing made on his religiously sensitive nature."

Of Esther and the Second Book of Maccabees, Luther said he "wished they had not been extant, for they Judaize too much and have many heathenish improprieties." He also observed, "The Books of Kings go a hundred thousand steps beyond him who has written the Chronicles \* \* therefore the Books of Kings are more to be believed than the Books of Chronicles."

By much the larger portion of the volume is devoted to the history of the Old Testament text, the MSS., Variations, the Massorah, the old Translations Results of this history, etc., the whole making a valuable contribution to an important department of knowledge. E. J. W.

*The Expository Times.* Edited by the Rev. James Hastings, M. A. Volume the Second, Oct., 1890—September, 1891. pp. 284.

The handsomely bound volume of this bright, learned and solid monthly highly commends itself to scholars. For the study of the Scriptures we know of no periodical that is more helpful and stimulating. There is a large variety of subject matter uniformly treated with reverence, freshness and ability. Besides exegetical papers on single passages, there are reviews of commentaries, hints for the study of the different books of the Bible, brief expositions of the International Sunday School Lessons, notes of recent exposition, cursory surveys of recent literature in all departments of theological science, and notes of recent literature in sermons. No student who examines the contents of this volume will be content to dispense with it, for it offers the very assistance which is in our time found necessary in the scientific study of the sacred Scriptures.

It numbers among its contributors many of the foremost biblical scholars, in the churches of England and Scotland.

The price is but \$1.50 a year.

*The Lord's Supper and the Passover Ritual*, being a translation of the substance of Prof. Bickell's work termed "Messe und Pascha." By William J. Skene, D. C. L. With an Introduction by the translator on the Connection of the Early Christian Church with the Jewish Church. pp. 319. \$2.00.

No department of Christian theology offers a more inviting field or promises a richer harvest than the influence of Jewish ideas and usages in determining the form of Christian institutions. The present work is a clever contribution to the subject and yields some very interesting results from learned investigations in that domain. At the same time it furnishes illustrations of an explorer's capacity to announce discoveries, which remind one of the diamonds reported to be found in a certain region. The diamonds had reached their place of deposit through agencies interested in their discovery.

That Christianity grew out of Judaism and that Christian rites and even Christian ideas were evolved from the deposit of truth given to and preserved by God's ancient people, can disturb no one who has studied the mission of the holy nation or pondered the affirmation of Jesus that his coming meant the fulfillment of every jot and tittle of the law.

The Christian Church succeeded the Synagogue, was in a sense developed from it. Even the keys of the kingdom given to the apostles authorizing them to bind and loose, it is claimed, was but the granting to them a privilege heretofore enjoyed by the scribes as "the authorized interpreters of the oral and traditionary laws," a power "known to the Jews as that of binding and loosing." The Saviour's direction concern-



ing the treatment of an offending brother, Matt. 18 : 15-17 was anticipated by Jewish usage which required the reproof of a brother, if this failed he must be reproofed before witnesses ; "and if the offender hearkened not unto them, then they made proclamation concerning him in the synagogues for four Sabbaths." Again, it was believed among the Jews that unless ten men were present "their prayers in the synagogue were not heard by God." This belief Jesus corrects by vindicating the efficacy of common prayer without any condition as to numbers, saying "if two of you shall agree on earth as touching anything that they shall ask," etc. The rule of the Jews was that "forgiveness was only required three times." Peter meant to show a spirit of extraordinary charity when he suggested seven times. Jesus' answer "Seventy times seven forbids any limit to the exercise of love towards a brother."

The number of the disciples present when a meeting was held to appoint one in the room of Judas was according to Luke one hundred and twenty. "And his object in naming this number was, no doubt, to show \* \* that according to the ideas of the Jews it was a lawful assembly ; for they held that as Ezra's great synagogue consisted of one hundred and twenty elders, there could be no lawful council held in any city under that number."

From these observations in the Introduction by the translator, the aim of the author and the character of his work may be readily inferred. The Holy Supper was instituted in connection with the Passover and the ritual of the latter passed almost bodily into the celebration of the sacrament, which, according to the translator, "was destined to form the principal feature in the worship of the Christian Church." [?]

If the claims sought to be established by the author can stand the crucible of candid and exhaustive historic research, "it follows incontestably that the primitive Christian liturgy is closely conformed to the first Eucharist celebrated by Christ himself after the Passover Supper, and very soon after this first celebration must have been recorded by the Apostles." By the "primitive" liturgy is meant that of the *Apostolic Constitutions*, "shown by the strongest external, as well as internal, evidences to be substantially apostolic," and during the first three centuries used in the whole Church, and this is shown to be accordant with the Passover ritual.

In the face of the consensus of Protestant historians that the earliest Christian worship was simple and gradually became elaborate, we are asked here to believe that just the reverse is the case. And in fact St. Basil is credited with having "curtailed the length of the Liturgy, not because he thought there was anything superfluous, or that it contained too much, but that he might put an end to the laziness and slovenliness both of those who prayed and who listened ; and, moreover as much might be compressed into the same time, published a shorter form."

With all the learning and positiveness of the author, his conclusions

will hardly be accepted outside of the circle of those who are eager to believe them, and who do not care to be confronted by the whole truth. The translator, doubtless, belongs to that number. His lengthy introduction hardly attests the laborious, conscientious seeker after truth. Such unqualified statements as that Jesus openly announced himself as the long expected Messiah "at his first appearance at the temple in the first year of his ministry;" and that proselytes from the heathen were received into the Jewish Church, "not by circumcision, but by baptism," are not calculated to prepossess intelligent readers of the book with its historic value. The judgment passed by the author relative to the conclusions of Probst is applicable, we think, alike to himself and his somewhat slovenly translator: "His deductions rest upon so many not very provable presumptions, that we can hardly expect a recognition of them from a dogmatic opposing side."

E. J. W.

HARPER AND BROTHERS, FRANKLIN SQUARE, NEW YORK.

*The Franco-German War of 1870-71.* By Field Marshal Count Helmuth Von Moltke. Translated by Clara Bell and Henry W. Fischer, with a map. pp. 432.

This history from the pen of the great soldier is virtually an abridgment of the official history of the terrific conflict which in a few months laid the empire of France at the feet of the Hohenzollerns. Undertaken at the earnest request of friends as a popular history, it is practically from beginning to end the expression of a private opinion of the war from the Field Marshal himself. The general character of the narrative reflects the simple, stern, taciturn mind of Von Moltke, and in its direct, onward rush and sweep it is a striking mirror of that marvelous campaign, which notwithstanding the admitted valor and heroism of the French, consisted of an unbroken succession of victories for the Germans.

One simple purpose runs through the work, to tell briefly and accurately the horrible tale. There is no indulgence in rhetoric, no effort at glorification, no worship of heroes, no sentiment, no revenge, no philosophising, no adornment. Only a few sententious observations, such as "This magnificent sacrifice of the splendid French Cavalry could not change the fate of the day," "with the surrender of this army (at Sedan), Imperialism in France was extinct," and the closing words, "Strasburg and Metz, which had been alienated from Germany in a time of weakness, were reconquered, and the German Empire had risen anew," relieve somewhat the monotony of a purely military narrative.

That the writer himself had any part in the struggle, the preparation and organization for which emanated from his own silent brain, no reader would gather from these pages. So grandly successful had been the work of previous years, that for Germany's unparalleled triumph "it sufficed to carry out the plans pre-arranged and prepared."



While the volume may offer entertainment only to military minds, it will have a permanent value as an accurate and complete history of a war which has no parallel in modern ages, a war which in six months destroyed one empire and founded another, and the military results of which are summed up in the loss to the Germans of 6247 officers, 123,453 men, 1 flag and 6 guns; the loss to the French of 21,508 officers, 702,048 men, 107 flags and eagles, 1915 field guns and 5526 fort guns.

E. J. W.

THE YOUNG LUTHERAN COMPANY, UTICA, N. Y.

*Handbook of Lutheranism.* By J. D. Roth, Associate Editor of the Young Lutheran, &c. pp. 471.

The only unfavorable criticism likely to be passed on this work is the inability to lay it aside after one has begun reading. It would require a man's average leisure for a week to read it, but he feels unable to let go before he reaches the end, and even then he can hardly resist turning back and starting in afresh. The reviewer was surprised to find no table of contents, but the arrangement is so orderly that this ordinary feature of a modern book can be dispensed with, especially as there is a very complete index.

The work is a depository packed with truths and facts, the like of which is to be found nowhere else in such a compass: Lutheranism in Germany, in Scandinavia, in Russia, in England, Hungary, Transylvania, France, Switzerland, Holland, Australia, Africa, the United States, and the world over. The treatment is not so much in the form of history as by way of an exhibition of the present status, the strength and character of the Evangelical Lutheran Church in the various countries of the world. The work makes an admirable companion to a history of the Church.

The Chapter on Lutheranism and Learning, presenting the services of the Church in common and higher education, ought to be republished as a monograph and scattered broadcast. It would be an eye-opener to many who have blindly kept repeating the stereotyped claim that Calvinism and Puritanism are the sun and moon which God has set for lights in the firmament of heaven. Certainly if the books of a nation—not to speak of its universities and public schools—are a fair index of the measure of national intelligence, Lutheran Germany is far in advance of every other nation. And with all the charges of formalism, rationalism and deadness, which Americans are fond of repeating against the Fatherland, the fact that the latter publishes seven times the number of religious publications which appear annually in America, ought to make honest and truthful men revise somewhat their public utterances.

And the chapter on Foreign Missions prompts the reviewer to ask some liberal-minded reader to purchase a sufficient number of copies to

donate one to each of the M. E. Bishops, who in their ignorance of the true condition of some Lutheran countries, are appropriating large sums of their missionary fund to the evangelization of nations that are doing far more for heathen missions than the whole M. E. Communion.

The author has a bright, vigorous and readable style and his work is entitled to, as it is receiving a large circulation. Written from no narrow or partisan point of view, it is a book which all Lutherans will find pleasure in reading. As has been repeatedly said concerning the writer of a history of Lutherans, that no one could tell from his book to which of the Lutheran tribes he belongs, so from the contents and tone of this volume no one could identify the particular shading of this author's Lutheranism. We have been hearing so much about the sin of magnifying the differences which separate the various denominations, and the duty of minimizing the points of difference, that Lutheran writers have come to think this a good principle to apply to Lutheran differences. And that is the kind of literature that Lutheran readers are now eager to get hold of. Hence this *Handbook* has already reached the third edition.

E. J. W.

ANSON D. F. RANDOLPH AND COMPANY, NEW YORK.

*Ezra and Nehemiah: Their Lives and Times.* By George Rawlinson, M. A. Professor of Ancient History in the University of Oxford, etc., etc. pp. 182.

No student will question the preëminent fitness of Canon Rawlinson to write on the two great Reformers of Judaism after the exile. His erudition in the department of ancient history and in that of the Old Testament leave him almost without a rival. The present little work is, however, not meant to serve as a learned contribution, but is put in popular form, in a very readable and attractive style, and belongs to the kind of literature which ought to fill our Sunday-school and home libraries. It is one of the "Men of the Bible" series, a series whose interest and value for Christian readers cannot be too highly estimated.

Canon Rawlinson has not succumbed to the demands of modern criticism. Admitting that "the actual collector of the Sacred Books, their arranger and editor, could only be Ezra," he shows little sympathy with "the confident adoption of quite unproved and most improbable hypotheses with respect to the late origin of the Mosaic Law, and the promulgation of much of it by Ezra and Nehemiah 'for the first time.'"

E. J. W.

THOMAS WHITTAKER, NEW YORK.

*The Chalcedonian Decree or Historical Christianity, Misrepresented by Modern Theology, Confirmed by Modern Science, and Untouched by Modern Criticism.* By John Fulton, D. D., LL. D. pp. 213. \$1.50.

This is the first course of lectures given in the Charlotte Wood Slocum Lectureship on Christian Evidences, to be delivered annually be-



fore the students of the University of Michigan. The aim of the argument is to demonstrate that there is no conflict between Christianity and Science. So far as the lecturer's premises can be accepted his conclusions will no doubt be received as valid. His major premise is that the Nicene Creed as completed at Constantinople is "a sufficient statement of the doctrinal part of the Christian religion, set forth as such by lawful representatives of the whole Christian Commonwealth; acclaimed as such by the universal Christian Church." "The Fathers of Chalcedon found that, in the definitions of Nicæa and Constantinople united, the Church had a sufficient protection against all heresies whatsoever;" these definitions were found "amply sufficient in their scope to express the Catholic Faith." Hence they declared that not only the doctrines expressed in those definitions, but "the very *ipssissima verba*, the identical words in which they are defined, should be and remain unalterable." "The decrees of the Council of Chalcedon were received and approved by the whole Christian world," "acknowledged to be a full and sufficient statement of the Christian Faith, and a touchstone of all heresies."

Without entering into an examination of the historic verity of some of these very positive statements—which to the amazement of scholars acquainted with the interminable conflicts of the 4th and 5th centuries, claim for the early Councils "the unanimous judgment and decree of the whole Christian Commonwealth," "the authoritative verdict of the universal Church," we must call attention to the evident unmistakable assumption of infallibility for the decisions of a really oecumenical Council. The Nicene Creed is explicitly declared to be "the only *indisputably authorized* statement of the Christian Faith." This is the very basis of all that follows. From this "it clearly follows that the Nicene Creed sets the limit of Christian apologetics."

That the author without hesitation, in entire accord with the practice of Rome, exalts the authority of the Church above that of the Scriptures, also "clearly follows" from his deliberate observation that "it was *not by the personal authority even of the Apostles*, nor by the arguments of Doctors, nor by arbitrary decrees of Councils, that the Christianity or non-Christianity of new doctrines was decided, but by the morally unanimous judgment of the universal Church of Christ, to which the guidance of the Spirit was promised." So the anathemas which Paul fulminated against false teachers who in his day preached another gospel go for nothing, and the continued presence of the Holy Spirit since the council of Chalcedon also goes for nothing. His infallible guidance, we are to believe, ceased with "the greatest of all the Councils." Since then the life which is inseparable from truth, is incapable of expansion. Development is ruled out of biblical science even by men who can accept it in the physical world. "The only competent authority," to speak in the domain of doctrine, is "the voice of

universal Christendom," and that has not spoken anything for 1300 years.

We cannot forbear either while noting these marvelous claims for the absolute sufficiency of the Nicene Creed to direct attention to what they involve, namely, the monstrous crime of the Reformers who occasioned the division of Christendom by contending for the doctrine of justification by faith, and making it even the test of a standing or a falling church, a doctrine which is not so much as named by the Nicene Creed. In fact if the universal Church is "the only competent authority" and justification by faith is unessential to the Christian system, then the much lauded Reformation was the most unjustifiable and the most cruel revolution of history, and the greatest misfortune that has happened to the Church was the failure to execute the edict of Worms.

Unable to accept the lecturer's premises, the writer has yet found this to be a volume of rare interest, stimulating, instructive, profitable. Its opening sentences will commend themselves specially to many of the readers of the *QUARTERLY*: "It is one of the horrors of religious controversy that it casts out charity. When victory becomes the chief aim of the combatants, the charity which thinketh no evil is forgotten, because it is necessary to think evil and to say evil in order to discredit the adversary. For the most part what is called Christian controversy is egregiously misnamed, because whatever else it may be, it is anything rather than Christian. It is nearly always un-Christian; it is often anti-Christian; it is sometimes diabolical." An instance of the latter, Satan's masterpiece, is fresh in memory.

E. J. W.

*The Right Road.* A hand-book for Parents and Teachers. By John W. Kramer. pp. 282. Price \$1.25.

This is a book of healthful teaching in Christian morality. Right principles are inculcated and these are illustrated with appropriate incidents and stories, which will interest the child and likely make a deeper impression of the lesson taught. Questions are interspersed which have answers to be learned by the child, these answers growing out of the explanations and illustrations, and hence easily given by a bright child even without the aid of the book.

After impressing the importance of good character and trying to awaken a sense of right and duty, there are eleven chapters on duty to self, ten on duty to others, and four on duty to God. It is elementary of course, because intended for very young persons, but quite an excellent little work. in simple form, on moral philosophy.



FUNK, WAGNALLS AND COMPANY, NEW YORK, LONDON AND TORONTO.

*Jesus in the Vedas: or The Testimony of Hindu Scriptures in Corroboration of the Rudiments of Christian Doctrine.* By a Native Indian Missionary. 12 mo., Leatherette, 61 pp.

This little book is of interest both to the scholar and the Christian. To the scholar because of its simple but comprehensive statement of the Hindu religion as found in the Vedas, and the separation of its essential and primary constituents from their various developments in the minds of the people of India. It is of interest to the Christian in that it strives to present evidence of the unity of spiritual truth and of all revelations of it made to the world.

The author attempts to show that the primary principles of Hinduism correspond to those of the Christian religion: that according to the Vedic teachings the Creator immortal and holy, became himself mortal, and in his dual nature offered himself a sacrifice for sin, and became the reconciling medium by which the sinner is returned to favor with himself as creator, and that the offices of Christ correspond singularly to the Vedic ideal of the Saviour under the name of Prajâpati. He further shows that this ideal has been lost to Hinduism, but again appears in its true integrity in the person of Jesus Christ. The author further goes on to show that the Hindu idea of salvation is that of an ark of safety and common refuge for the sinner, in which and by which he reaches heaven. This ark is the great sacrifice considered as a means, and corresponds to the Christian Church. The book is written in a style that indicates in its author a degree of scholarship and ability that entitles him to a hearing.

J. W. R.

FLEMING H. REVELL COMPANY, NEW YORK AND CHICAGO.

*The Highest Critics vs. The Higher Critics.* By Rev. L. W. Munhall, M. A., Evangelist. pp. 199. \$1.00.

We have read a large part of this book and have laid it aside with a deep sense of disappointment, although we had not taken it up with any high expectations of finding a sufficient refutation of the Higher Critics. Our judgment is in general reflected by the old motto: *Ne supra crepidam*. The temper of the book is by no means calm, the method is *ad captandum* and the learning is mostly stale. The book may help to stay the faith of those who do not read and cannot understand the *other side*, but it adds nothing to the science of the subject. All this we say notwithstanding our most decided opposition to every essential position of the Higher Critics, and our firm faith in the Mosaic authorship of the Pentateuch and the time-honored tradition that all of the book called Isaiah was written by the son of Amoz. But this does not bind us to our author's theory of inspiration. "The doctrine of verbal inspiration is simply this: The original writings, the *verba ipsis-*

*simā*, were given, word by word from God," p. 20-1. "If the original writings were not inspired of God verbally, then we have no word of God," p. 21.

We are not aware that the Church or any of its parts ever gave such a definition of inspiration, and we think we are safe in saying that there are not half a dozen theological professors in the Protestant world who would endorse such a definition. Fidelity to the word of God as the inspired rule of faith and practice, and the real true means of grace, does not require such an extreme statement of the case. Truth always suffers by an indiscriminating and over-zealous defense.

"The Highest Critics" in this book are "Jesus Christ" and "the Paraclete, the Holy Ghost." These are arrayed against Kuenen, Wellhausen, Robertson Smith *et al.* Their testimony to the inspired and authoritative character of the Old Testament is for us *decisive*. The testimony of Christian experience can never be successfully gainsaid. But he who grapples with the "Higher Critics" must show also additional reasons for rejecting their "assumptions," "hypotheses," "presupposition." This cannot be done by judgments and opinions pronounced by men of other generations who knew not the "Higher Critics." This judgment we utter without a particle of sympathy with the destructive purpose of the "Higher Critics," but against a book which we think is almost destitute of scientific value, and which brandishes the straw of a pigmy where the spear of a giant should be wielded.

J. W. R.

*Steps to Christ.* By Mrs. E. G. White.

This is a book especially adapted to the young and those entering upon the Christian life and work. It is divided into twelve parts under the following heads: The sinner's need of Christ, Repentance, Confession, Consecration, Faith and Acceptance, The test of Discipleship, Growing up into Christ, The work and the Life, A knowledge of God, The privilege of Prayer, What to do with Doubt, Rejoicing in the Lord. In these chapters we find gathered the rich experiences and excellent truths discovered in the various progressive unfoldings of the Christian life. These are presented in a clear and attractive style, and in their consecutive theological order. The whole book sets forth the true Christian conception of life in its relation to Christ and his service. We earnestly commend it to the young and the weak in faith, as it breathes throughout a spirit of thoughtful consecration.

J. W. R.

*Bible Difficulties and How to Meet Them.* A Symposium. Edited by Frederick A. Atkins, author of "First Battles and How to Fight Them," "Moral Muscle," etc. pp. 114.

These papers first appeared in a periodical entitled *The Young Man*. They are put in book form by the editor because of the success of a previous venture of a like kind entitled "Hints on Bible Study," which



“attracted great attention, and proved exceedingly helpful to thousands of young and earnest Bible students.”

The subjects are, Inspiration by Dr. John Clifford, The Trinity in Unity by Rev. J. Hiles Hitchens, D. D., The Bible and Science by Rev. F. Ballard, Miracles by R. F. Horton, The Atonement by Rev. J. Reid Howatt, The Resurrection by Rev. F. B. Meyer, The Reliability of the Gospels by Rev. A. R. Buckland, and the Incarnation by the Rev. Prebendary Gordon Calthrop.

It is a timely little volume for thinking young men who are affected by the skepticism of to-day. To all of this class who are willing to be convinced by satisfying arguments, and meet questions in a fair way, there will be much in this book that will prove helpful. We are less pleased with the paper on Inspiration than any other, because it seems to try to win by giving away too much. Inspiration as presented here would have very little authority, as the divine element is a rather small factor in it. The self-evidencing power of the Scriptures is an important one, but it is not strengthened by reducing to a minimum the part the Holy Spirit had in inspiring them.

To our mind the paper on the Bible and Science is the clearest and most satisfactory one in the whole collection. The one on the Trinity in Unity has more learning, but is not more convincing, and has less interest. But these inequalities are to be expected among as many writers as appear here, and some of them may be due to difference in the subjects. We wish the book success in its good mission among young men.

*Object Sermons in Outline.* With numerous Illustrations. By C. H. Tyndall, Pastor of Broome Street Tabernacle, New York City. Introduction by Rev. A. F. Schauffler, D. D. pp. 254.

As a method of impressing the truth the object sermon doubtless has its legitimate place, but it is so liable to miss its aim by diverting from the truth to be illustrated to the illustration that we fear that little is carried away that will prove profitable. Then, too, this method of instruction in spiritual things requires such exceptionally skillful handling, that very few can use it without perverting the very truth intended to be inculcated. The intelligent do not need it, and children and the uneducated are easily misled. This book of sermons was prepared by one who, we think, was exceptionally successful, and in his hands they may have been very profitable. We are not disposed to encourage many to follow his example.

A. C. ARMSTRONG AND SON, 51 EAST TENTH STREET, NEW YORK.

*Theodor Christlieb, D. D., of Bonn.* Memoir by his Widow, and Sermons translated chiefly by T. L. Kingsbury, M. A., and Samuel Garratt, M. A. 1892.

Theodor Christlieb, born March 7th, 1833, died August 15th 1889.

From 1873, when he read his brilliant essay before the Evangelical Alliance in New York on "The Best Methods of Counteracting Infidelity," to the day of his death, he was better known in England, Scotland and America than any other German theologian. Indeed his name was almost as familiar to intelligent Christians on this side of the Atlantic as household words. His books and sermons, and his opinions on current religious questions, were read with eager delight. In his own country he was beloved and honored by kings and queens, emperors and empresses, and great and influential theologians such as the late Dr. Franz Delitzsch of Leipsic. Finally when death came, the entire evangelical world felt that it had sustained a great loss.

The volume before us contains a memoir of Dr. Christlieb written by his widow, and twenty-three of his sermons. The memoir shows a man of sweet spirit, splendid talents, liberal education, broad culture and earnest purpose. But above all it shows us the Christian who is consecrated in body, soul and spirit to the service of his Master. His talents, attainments, and strength are unreservedly given in making full proof of his ministry. First as an obscure pastor in the country, then as the missionary among his poor countrymen in London, subsequently as pastor of the splendid Schlosskirche in Friedrichshafen, and finally as professor and University preacher at Bonn, he maintained a firm and unwavering trust in God's word, preached the simple pure Gospel of Christ, and stood as the determined opponent of every kind of unbelief. The memoir shows as the three secrets of his eminent success: He had the very best intellectual training which his times and country could furnish; he had the deepest convictions of the power and efficiency of the Gospel; he had the full courage of his convictions. All these qualities were brought into requisition when in 1868 he was called to be Professor of Pastoral Theology, and University Preacher. Naturally much anxiety prevailed as to what kind of preacher Christlieb should prove to be. But he was not the man to give uncertain sound. At his first service in the University chapel he announced as his text, 1 Cor. 17 : 18: "For Christ sent me not to baptize, but to preach the Gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." These words, originally addressed to the wealthy and cultured Corinthians, Christlieb applied to himself, propounding and answering three questions:

I. Who sent you? Christ our Lord.

II. What will you preach? The Gospel, but not with wisdom of words.

III. What is your belief? That the Gospel is the power of God unto salvation.

Closing his sermon with a distinct and elaborate declaration of his faith



in every article of the Apostles' Creed, he left no doubt on the minds of all who heard him as to the kind of preacher he was. From this to the end of his career, twenty-one years, he held fast this form of sound words. With simplicity, earnestness and intense conviction he preached Christ and him crucified as the only way of salvation.

Of the simplicity, intensity and pungency of Christlieb's preaching, of his power to apply the truth of God's word to the different classes of hearers, of his homiletical tact, this volume of twenty-three sermons, translated from his manuscripts, gives the most convincing proof. The introduction to each sermon generally consists of a rich and fruitful exegesis of the text; sometimes of a scriptural justification of the festival on which the sermon is preached. The object seems to be to draw out the meaning of God's word, and to establish a lawful basis for the sermon. This method also enables the author to go beneath the surface in search of the hidden meaning of the text, which is soon discovered to be the true meaning. Hence his theme and the heads of discourse, without being novel, are always new and fresh, and are fully and distinctly announced to the audience, which is thus informed at the beginning, what the subject is, and how it is to be treated.

We give the outline of several of his sermons as examples of his homiletical skill. From Matt. 21 : 8-11 he draws the theme: *Hosanna to the Son of David*. Who then among us is truly rejoicing to meet this graciously returning visitant, that is to say,—

- I. *Who joins in this Hosanna with all his heart?*
- II. *Who truly feels his need of this salvation?*
- III. *Who gladly offers homage to this King?*

From Matt. 4 : 5-7 he announces the theme: "*The Second Triumph of Christ over the Tempter*," or, "Let him that thinketh he standeth take heed lest he fall."

- I. *The Temptation: an appeal to Scripture falsely interpreted.*
- II. *The conquering word of Scripture truly interpreted.*

John 6 : 60-69 yields the theme: "*An Hour of Sifting for the Lord's Disciples*."

Let us notice—

- I. *When it comes.*
- II. *How solemn, but also how needful it is.*
- III. *How it may be borne in faith.*

But the value of these sermons does not lie in their homiletical quality, excellent as that is, but in the rich unfolding and faithful application of scriptural truth, in which latter quality they remind one of the sermons of Luther. No Christian can read them without being lifted to a higher life, and no thoughtful and intelligent preacher can study them without getting practical hints on the subject of preaching, among which may be mentioned the following: (a) That the Gospel is to be preached with simplicity and not in the wisdom of words. (b). That a

text may comprise several verses of Scripture, or a full rounded conception, from which a theme may be drawn—not more properly a clause or a sentence or a single word which may stand as a motto at the head of a sermon, but which does not and often cannot furnish the theme of discourse. (c). That simplicity of outline,—two or three points well elaborated and closely applied—will prove more effective and beneficial than that more subtle analysis which divides and subdivides until the life has been well-nigh dissected from the theme.

We commend the reading of this book to all earnest Christians, and the special homiletical study of it to all ministers. The American pulpit needs just such models as are found in these sermons. J. W. R.

*The Life and Labors of Charles Haddon Spurgeon.* By Rev. Robert Shindler, author of "Northeram Hall," etc. pp. 316.

"From the Usher's Desk to the Tabernacle Pulpit" is fittingly put at the head of the title-page to show the wide reach between the lowly beginning and the exalted position attained by this remarkable man. The son of a minister (Rev. John Spurgeon) and grandson of another (Rev. James Spurgeon), it seems a matter of course that Charles Haddon Spurgeon should preach the Gospel. He early showed remarkable mental traits—remarkable enough to attract attention—and strong convictions to which he conscientiously adhered. He began preaching in 1850, when only sixteen years old, in a cottage at Teversham. Early in 1854, he was called to New Park Street Church in London," some of whose previous pastors had been among the most learned, useful, and honored of their day." He entered upon his work here with some personal misgivings but with that firm reliance on the all-sufficiency of God's grace which characterized the man throughout his whole busy and useful life. The following description of his style of preaching at this time is given:

"His voice is clear and musical; his language plain; his style flowing, but terse; his method lucid and orderly; his matter sound and suitable; his tone and spirit cordial; his remarks always pithy and pungent, sometimes familiar and colloquial, yet never light or coarse, much less profane. Judging from a single sermon, we supposed that he would become a plain, faithful, forcible, and affectionate preacher of the Gospel in the form called Calvinistic; and our judgment was the more favorable because, while there is a solidity beyond his years, we detected little of the wild luxuriance naturally characteristic of very young preachers."

His growth in popularity was rapid, although he did not escape adverse criticism. In less than three years from the time he began work in London he was preaching to an audience of 10,000 every Sunday, in the Surrey Gardens Music Hall. He was no sensational preacher, though his preaching created a profound sensation in the city, and his



fame was becoming widespread. His sermons were published and met a ready sale.

In 1861 the first service was held in the Metropolitan Tabernacle. It has sittings for 5,500 with comfortable space for 500 more. The "Pastors' College" originated in the need of helpers for Mr. Spurgeon's increasing work, but afterwards its sphere and purpose became greatly enlarged. In 1866 a lady devoted \$100,000 for the founding and support of an orphanage for boys to be under the supervision of the pastor of the Tabernacle. But it is not our purpose to give a sketch of the life and work of Spurgeon but to notice this book. That this life was an intensely busy and laborious one is well known. The good that he did cannot be estimated. The story of his life and work as here given is full of interest. The book is well printed on fine heavy paper and each page is a pleasure to the eye. Nothing is said on the title-page of the illustrations. These are many and excellent, and the whole book is a credit to both author and publisher.

*The Sermon Bible.* John IV. to Acts VI. pp. 395.

This is the eighth volume of this series, the others having been noticed as they have successively appeared. The excerpts and condensations have been made from a wide range of sermonic literature. Along with each passage of Scripture are given detailed references to books and periodicals, where the same subject is more fully treated. It is these references that we regard as one of the chief merits of this series. We repeat our caution to the young minister not to rely too much on books of this kind. They have their legitimate use, but there is a temptation to put too much dependence on them and thus be led away from active independent thought to lazy methods.

SCHAEFFER AND KORADI, FOURTH AND WOOD STS., PHILA., PA.

*Die Werke des Flaviius Josephus.* pp. 903.

We take pleasure in calling the attention of our readers to the new edition of the German translation of this celebrated work recently issued by Schaeffer & Koradi in Philadelphia in a series of numbers. It is now completed, printed in large type, on good paper, and is offered at the very reasonable rate of \$6.50, handsomely bound in leather, with clasps, looking like an ordinary family Bible.

The translation was originally made by Professors J. F. Cotta and A. Fr. Gfrörer. This was carefully revised, after the original Greek, in 1838, by the Rev. Dr. Demme, pastor of the St. Michael's Evan. Lutheran Church in Philadelphia, who accompanied the text with many explanatory notes by Rosenmüller, Jahn, Michaelis, Whiston, Burder, Jost and others, and added the necessary tables and indexes and a valuable preface. In the latter he gives a brief sketch of the life of Josephus and then cites at some length the opinions of many ancient and

modern writers as to the value of his writings. We confess that we were hardly prepared for such an array of endorsements, beginning with the early church fathers, Tertullian, Origen, Eusebius, Jerome, Crysostom and Isodore of Pelusium, coming down to Hugo Grotius, Scaliger, Voss, Dupin—and still later to Lardner, Walton, Tillemont etc., and among the Germans, especially Hess and Neander, closing with the judgment of D. Michaelis, who pronounces the works of Josephus one of the best aids to the proper understanding of the historical books of the New Testament. “One of the best commentaries upon these is that part of his Jewish History beginning with the reign of Herod and reaching to the end of his Jewish antiquities.” Having illustrated this by a striking example, he proceeds: “I find many of these hitherto unnoticed explanations in Josephus, especially for the Acts of the Apostles. I wish therefore, that every one who wishes to understand the New Testament would himself read at least the above-mentioned books of Josephus, and I believe that a course of lectures upon them would be more useful than the polemic lectures now usually heard by everybody and very rarely used in after life by anybody,” etc.

It was this conviction of the utility of the writings of Josephus, in illustration of the Holy Scriptures, that induced the Rev. Dr. Demme to undertake the labor of preparing for publication this splendid edition of his works for the use of our German brethen of the clergy and laity, and it is hereby cordially commended to their attention. C. A. H.

HUNT AND EATON, NEW YORK. CRANSTON AND STOWE, CINCINNATI.

*Systematic Theology.* By John Miley, D. D., LL. D. Professor of Systematic Theology in Drew Theological Seminary, Madison, New Jersey. Vol. I. pp. 533. 8vo.

It cannot be said that the American churches are deficient in systematic and dogmatic theology, or that they have failed to produce theological thinkers and scholars. It is true no branch of the Church in America has brought forth a great theological genius like Luther, or Schleiermacher, or Ritschl,—men who have made epochs and founded schools of theology; nor has any American theologian produced a work of systematic, or dogmatic, theology equal to Melancthon's *Loci* or Calvin's Institutes—works which live on through the ages and mould the theological opinions of generations. But the last two decades have witnessed the publication in America of works of systematic and dogmatic theology of great and substantial merit. Dr. Hodge's three octavo volumes, published just twenty years ago, would do honor to any man and to any age. They constitute a great thesaurus of solid theological learning, thoroughly digested and systematized. Dr. Henry B. Smith's system, published post humously in 1884, combines philosophic depth and dogmatic tact to a degree never before equalled in this country. In 1888 Dr. W. G. T. Shedd sent forth two large volumes,



entitled Dogmatic Theology, distinguished by ample learning and by close adherence to historic Calvinism, which is defended by the rigid logic and splendid rhetoric of which the author is an acknowledged master. These works, together with several compends prepared by men, of recognized ability and attainments, easily place the Presbyterian Church of this country ahead in the matter of systematic and dogmatic theology.

But other churches are not far in the rear. The Baptists are represented by Dr. Augustus H. Strong of the Rochester Seminary, whose system, published in 1886, is a marvel of condensation and of accurate definition.

Dr. E. V. Gerhart of Lancaster, Pa., has finished the first volume of a system of theology for the Reformed Church; and we are positively assured that a Lutheran ex-professor who is profoundly acquainted with every *in* and *out* of German philosophy and theology, and who for years made daily study of Luther's works, is giving the closing years of his life to the preparation of a system of Lutheran theology. All this indicates decided activity in this the most important branch of theological science; and the volume before us shows that the Methodists have been cultivating this field, and are about to make their contribution also to the queen of sciences.

Years ago Dr. Crooks and Bishop Hurst undertook the editing of a Biblical and Theological library. Several volumes of this proposed library, fully abreast with the highest standards of scholarship, have already appeared. Dr. Miley was chosen to write on Systematic Theology. This first volume justifies the wisdom of his selection, and raises the expectation that the author will at once be ranked with the leading theologians of the country, and will thus be the instrument of furnishing "the ministers and laymen" of the Methodist Church with a safe guide in the formation of theological opinions.

The book opens with an introduction of fifty-three pages, on the first of which the author says: "Before entering upon the formal treatment of any great subject the way should be prepared, and the subject itself be set in as clear a light as practicable. This is specially urgent in the case of systematic theology. The Introduction is for this end, and its attainment requires several things. The several forms of theology must be distinguished and defined. We shall thus reach a clearer view of systematic theology. The true sources of theology must be determined and mistaken sources set aside. As the doctrinal value of the Scriptures hinges upon the question of their divine original, the proofs of such an original must be fully recognized. Attention must be given to the grounds of certitude in doctrinal truths and to the consistency of faith with the requisite certitude, that we may secure a scientific construction of theology. Finally, the method of systemization must be

considered in order to determine what doctrines should be included in the system and in what order they should be treated." The different forms of theology are defined with clearness and just discrimination. The sources of theology are nature and revelation. By nature are meant all things and events other than a divine revelation, and which may in any degree manifest God and his will. By revelation is meant religious truth communicated through supernatural divine agency. Confessions, tradition, and the Christian consciousness are not properly *sources* of theology; at least not *primary* sources. Theology has a scientific basis and grounds of certitude. Its facts can be known and assuredly ascertained, and may be generalized in some principle or law by which they are to be interpreted and verified. In this respect theology is an inductive science, and has as good a right to be considered a science as has astronomy or psychology. These facts, which are empirical, must be systematized. "Out of facts respecting God, as manifest in nature and revealed in Scripture, we may construct a doctrine of God. So out of the facts of Scripture we may construct a doctrine of the Trinity and a doctrine of the person of Christ," p. 47. So may we proceed with all the great doctrines of revelation. These must agree with each other, and the agreement gives system. Methods of systemization are various, as the analytical, the trinitarian, the federal, the anthropological, the christological, the historical, the allegorical. Our author finds the "*The Method in the Logical Order*," and the "*Subjects Given in the Logical Order*," are :

"Theism: The existence of a personal God, Creator, Preserver, and Ruler of all things.

"Theology: The attributes of God; the Trinity; creation and providence in the fuller light of revelation.

"Anthropology: The origin of man; his primitive state and apostasy; the subsequent state of the race.

"Christology: The incarnation of the Son; the person of Christ.

"Soteriology: The atonement of Christ; the salvation in Christ.

"Ecclesiology: The Church; the ministry; the sacraments; means of grace.

"Eschatology: The intermediate state; the second advent; the resurrection; the judgment; the final destinies."

It will thus be seen that the author has staked off a wide field for discussion. In the present volume he treats Theism, Theology and Anthropology. At least two more such volumes will be required in order to complete the work on the scale of fulness indicated by the subjects, since some of these subjects, as of great living interest, ought to have elaborate discussion. In this time of shallow and latitudinarian views of the Church, the ministry and the means of grace, in certain quarters, and of decided tendency towards ecclesiasticism, sacramentalism, and hierarchical views of the ministry in others, we invoke Dr. Miley's



best efforts in rebuke of both extremes, and along lines pursued by the great Reformers, not excluding the illustrious founders of his own Church; although certain misgivings are awakened by the distinction he draws between "the sacraments" and "means of grace," which indicates that he does not regard the sacraments as means of grace; and our misgivings are not quieted by what he says of Baptism incidentally on p. 235: "Baptism signifies the remission of sins, the regeneration of the moral nature, and the initiation of the soul into the kingdom of grace,"—all of which is true, but it is not, as we think, all of the truth. Baptism is a *means* by which the Holy Ghost *works* remission, regeneration, and the initiation of the soul into the kingdom of grace,—not *ex opere operato*, but through the instrumentality of faith. If it be a just criticism of the older Lutheran *Dogmatic* that it laid too much stress relatively on Baptism as a *means*, and too little on its symbolical import, the charge may be made against at *least much* of the Reformed theology, that it emphasizes unduly the symbolical import, and too much overlooks the instrumental character of Baptism. We find the true harmony in the view of Luther, who made faith the *absolute* condition of all sacramental efficiency, and always placed justification before regeneration.

Dr. Miley, no doubt, is aware that both Wesley and Pope regard Baptism as a means of grace. But we will not anticipate nor judge our author's fuller treatment.

Part I. of the volume in hand treats of Theism.

"Theism means the existence of a personal God, Creator, Preserver, and Ruler of all things." This thesis is defended through a hundred pages with clear and cogent argument, and by means of the best literature of the subject. The idea of God is shown to be an intuition of the moral reason, and hence has the characteristics of universality and necessity. Man is so placed and is so constituted that he can not resist the conclusion, without a perversion of his nature, that there is a God. For the "Proof of Theism," use is made of the ontological, the cosmological, the teleological and the anthropological argument. In the discussion we discover nothing new along this line. But in each case the argument is stated clearly and appositely, and the facts are brought into distinct view. Our author has wisely placed the burden of proof on the teleological and the anthropological argument. The latter was entirely conclusive to Kant, who denied the conclusiveness of the argument by the discursive reason: and John Stuart Mill advised theologians to stick to the teleological argument.

The antitheistic theories, Atheism, Pantheism, Naturalistic Evolution, are shown to be at variance with facts, and to be incapable of meeting the demands of the intellectual and moral reason. Taken all in all we know of no hundred pages in any book which contain more solid learning, cogent argumentation, acute analysis, destructive criti-

cism and constructive synthesis than are to be found in Dr. Miley's discussion of theism.

Theology is made the subject of Part II. The word *Theology* is employed in its etymological sense. The treatment embraces the subjects of God in Being, in Personality, in Attribute, in Trinity, the Divinity of the Son, the Holy Spirit, God in Creation, God in Providence. Spirituality is regarded as the fundamental theistic conception; and this truth of the divine spirituality is revealed in our own spiritual being, and is required as an explanation of the facts of Scripture. In the Scriptures the Deity is revealed to us as possessed of the three attributes of personality, intelligence, affection. " 'God is love.' This is the deepest truth of God; and it is the truth of an emotional nature; and will as the power of personal agency." The full and perfect divinity of Christ is defended from the Scriptures without any weakening in the direction of an *essential subordinationism*. The argument is summed up in these words: "The unqualified ascription of the distinctively divine titles, attributes, works and worshipfulness to the Son, is conclusive of his true and essential divinity, as the sense and doctrine of the Holy Scripture. The proof is in the highest degree cumulative and conclusive," p. 325. Equally positive is our author in asserting the divinity of the Holy Spirit. He concludes the whole doctrine of God with these words: "The Spirit is of one and the same substance with the Father and the Son. Any divergence from this doctrine must be either tritheistic, or Arian, or purely Unitarian. Yet the Church early accepted, and still holds, the doctrine of an economical or relative subordination of the Spirit to the Father. This subordination appears in the offices which the Spirit fulfills in the divine economies of religion, particularly in Christianity. After the adoption of the *Filioque*, the procession of the Spirit from the Son also, there was for the Western Church the same subordination of the Son. There is a mission of the Spirit from both the Father and the Son, and in this mission appears the subordination of the Spirit. The subordination, however, is purely on the ground of procession, not from any distinction in true and essential divinity," p. 266. We pass by the chapters on "God in Creation" and "God in Providence" simply with references, and proceed to Part III. which treats of Anthropology.

The author's view of the origin of man is comprised in a comment on the words: " 'Let us make man in our image, after our likeness.' All the deep meaning of these words is not for present inquiry. Their most open sense places man above all other orders as a spiritual, personal being. We read the same meaning in the dominion assigned him over all other orders. He was created in the likeness of God to this end, and with qualification for this headship. These facts place the origin of man in an immediate divine creation," pp. 356-7. The theory of "the evolution of the human race is wholly without proof, and the



sheerest assumption," p. 358. Against the theory of the diverse origin of the human race is quoted the words of Paul: " 'And he made of one blood every nation of men for to dwell on all the face of the earth,' " which is followed by the comment: "This is the deepest unity of man; not only that of specifical oneness of nature, but also that of a genealogical oneness," p. 262.

The "Primitive Man" presented for our study is "the man of the Mosaic narrative," which is interpreted in the literal and historical sense. On the question of "Primitive Holiness" our author profoundly dissents from the Pelagian anthropology, but does not fully accept that of Augustine. He does not hold that Adam was under necessity of nature to act rightly. Adam as newly created was holy in nature. "By the divine creative act he was constituted holy, and there was not only no subsequent act, but no separate act by which he was so constituted." This is the *justitia originalis* for which the Reformers contended against the papal view of a superadded righteousness. This creature of holy nature is placed under probation, which is designed as a test. Under this probation he falls and brings upon himself and upon his posterity, death as the penalty of his transgression of the law of duty.

For the want of space we cannot enter further into our author's views of sin and the demerit of sin. These may properly form the beginning of a review of the concluding volume or volumes of the work.

J. W. R.

*Our Lord's Life.* A Continuous Narrative in the Words of the Four Gospels according to the Common Version. Arranged by James Strong, S. T. D., LL. D. pp. 218. Price 45 cents.

The name of the author is a sufficient guarantee that his work is well done. Nor is it new work for him, as he, forty years ago, prepared a "Harmony of the Gospels," of which this little book is substantially a condensation. The title-page describes the plan of the work.

LUTHERAN PUBLICATION SOCIETY, PHILADELPHIA.

*Practical Reflections on the Book of Ruth.* By Rev. M. C. Horine, A. M., Pastor of St. James' Lutheran Church, Reading, Pa. With an Introduction by Rev. Eli Huber, D. D., Pastor of Messiah Lutheran Church, Philadelphia, Pa. pp. 122. Price 50 cents.

The advantage of treating a whole book of the Bible in successive discourses is well illustrated in this little volume. Such a degree of interest is awakened as is next to impossible in a single sermon on a special passage of the book, and the hearer gains a better acquaintance with the content of the Bible. The Book of Ruth is interesting in itself but its interest and beauties are brought out into clearer light in these discourses. They were originally preached by the author to his own congregation.

From former personal relations to the author, we know something of his excellent method of presenting the truths of the Bible. The "practical reflections" are *practical* in the highest sense, and give instruction and comfort to all, but especially to those in trial or needy circumstances. These reflections are not far-fetched, as we find in many books of this kind, but grow naturally out of the Scripture under exposition. And yet, natural as they are, no unskillful hand could have drawn them as they are given here. The thread of the story is well kept up, so well that, when the book is once begun, there is no inclination to lay it aside till it is finished. The style of the author has that chief merit of all good writing, clearness; and the views presented are sound and safe. They evidently come from a close and careful Bible student, and an attentive observer of human life.

*The Lutheran Church and Her Doctrine.* A Discourse delivered on Reformation Sunday, Oct. 31, 1891, in the First Evangelical Lutheran Church of Springfield, O. By S. A. Ort, D. D., President of Wittenberg College.

This sermon has a history—and from its merits and its timeliness it is likely to be history-making. Some time ago the pastor of a prominent Lutheran Church passed over to another denomination. This he had a perfect right to do, but the step was deemed of sufficient importance to require an explanation. It was given in the form of a dispatch to the associated press. Whether it came directly from this ex-Lutheran minister does not matter. By his silence after its appearance he virtually fathered it and stands therefore responsible for the astounding reason it assigns for his departure from the Church in which he had his first and also his second birth. That reason is in so many words that the Lutheran Church is going to Rome. Luther has surrendered to the pope. Unqualified Lutheranism is Romanism!

His shepherdless congregation, possibly somewhat dazed over such an announcement from their late shepherd, requested Dr. Ort, the President of Wittenberg College and Professor of Theology in its Seminary, a man whose loyalty to the Church and whose knowledge of her doctrines could not be questioned, to preach to them a discourse on the Lutheran Church. The result is the pamphlet before us. The congregation was so highly gratified with "the very able, and appropriate sermon" that the council requested a copy for publication. Among the twelve gentlemen composing the council and making the request are such names as Prof. B. F. Prince, A. D. Hosterman and John L. Zimmerman, Esq.

Dr. Ort was equal to the occasion, presenting the impassable chasm between his Church and Rome in such a way as to do honor at the same time to himself and to the great communion for which he was speaking. There is no mincing, no dodging, no toning down of Lutheran doctrine,



no trimming for effect, no ambiguity. Faithfully and honestly and clearly the original and inexorable conflict between the Lutheran Church and Rome is portrayed—not only with reference to what some might regard as merely doctrine, but also as showing the inevitable relation of such doctrine to the Christian life.

This sermon has justly been received with uncommon approval in all parts of the Church. With all our surface dissensions there is hardly a minister or a journal of Lutheran convictions that does not endorse this portraiture of Lutheranism. No unfavorable criticism has yet appeared from any quarter. Its effect must be to silence among all honest men the charge of Romanizing within the Lutheran Church. It shows that a Lutheran cannot be a Romanist, and the firmer his Lutheranism the farther he is removed from Rome. We are glad that our publishing house has issued it in an attractive form—and we predict for it a wide circulation among both ministers and laymen. E. J. W.

CONCORDIA PUBLISHING HOUSE, ST. LOUIS, MO.

*Predigtenwürfe* and nicht ganz ausgeführte *Predigten* und Casualreden Von Dr. C. F. W. Walther. Aus seinem Schriftlichen Nachlass gesammelt. pp. 450. \$1.75.

Just a year ago these pages contained a notice of a volume of Dr. Walther's Sermons entitled *Gnadenjahr*. Another 8vo. of the sermons of the great preacher and pastor is now before us. The Preface promises, if God will, other writings of the dear author will soon appear in print. It is very much to the credit of these German Lutherans that there is such a demand for the publications of all the literary remains of their sainted leader. And it inspires one with bright hopes for the future of their churches when one takes into consideration that the library of well-nigh every pastor in the Missouri Synod and the homes of thousands of its laity will possess and absorb these presentations of the Gospel. Whatever may be chargeable to some of the views and ecclesiastical positions of Dr. Walther no one has doubted his loyalty to the Gospel of our Lord or questioned the fervor of his piety. These discourses and brief outlines reveal the secret of his wonderful power as they show the quality of bread on which he fed his people.

They were not written or prepared for print by their author. They are simply such preparations as he made for the pulpit, when unable on account of the pressure of labors to write out a full discourse, as was his strict rule in his public discourses. A large proportion of the sketches are on the Gospels of the Christian year. Some are week-day sermons delivered during Advent and Lent, some are Marriage Sermons, these strict Lutherans holding that the gospel is appropriate at a wedding, some Funeral Discourses, but by far the largest proportion are Preparatory Sermons, and these in particular commend the volume to all pastors who can read the German tongue. And if there are pastors among

us unable to read the language that holds the inestimable treasures of their Church, we promise them that this volume alone will repay the acquisition of that language even yet at any cost. E. J. W.

The same house sends us *Praktischer Lehrgang zur schnellen und leichten Erlernung der Englischen Sprache*. Von Dr. F. Ahn. Revidirte Americanische Ausgabe. pp. 124. 50cts.

G. W. FREDERICK, PHILADELPHIA.

*School and Parish Hymnal* and *School and Parish Service-Book* in one volume. Compiled and edited by the Rev. J. F. Ohl. pp. 464.

This well printed book contains over two hundred and fifty of the best Hymns and Tunes, arranged according to the Church Year, with full provision for the Sundays after Trinity and all special occasions; thirty-one Carols for Christmas, Epiphany and Easter; many Processional Hymns; the German Choral Melodies, with but few exceptions, in their original *rhythmical* form; careful musical and literary editing; composers' and authors' names given, with the proper dates; complete indexes; a musical setting of the Order of Matins and Vespers, with most of the Invitatories, Antiphons, Responsories, Versicles, and forty-five Psalms set to Gregorian and Anglican chants; a book for Sunday-schools, Colleges and Seminaries, the week day services, meetings of congregational societies, and mission congregations.

THE YOUNG CHURCHMAN CO., MILWAUKEE, WIS.

*Jesus Christ the Proof of Christianity*. By John F. Spalding, S. T. D., Bishop of Colorado. pp. 220. Price \$1.00.

This volume consists of sermons preached by Bishop Spalding to congregations in his diocese. "Though prepared at various times and for various occasions, they are all more or less connected, being upon one theme." The subject as given on the title-page has been well chosen.

These sermons are apologetic in character, to meet the most marked erroneous views prevailing in the geographical territory covered by his diocese. It will be found, however, that such views are not confined within these narrow limits, and hence this book has a mission just as wide. The historical argument is largely used, and his constant appeal to *facts* is very forcible. While pleased with all the discourses we are specially well pleased with those on "Christ the Light of the World," "Christ the Desire of All Nations," and "Christ Proving his Divinity by his Wisdom." The second of these impresses us with its exceptional excellence. The situation is grasped and presented in a masterly manner.

From the same house we have two pamphlets—the one a sermon preached by Dr. Grafton at the consecration of Dr. Nicholson, as Bishop of Milwaukee; the other on "The Old Theology and the New" by Rev. G. Mott Williams, delivered at the close of his ministry.



THE  
QUARTERLY REVIEW  
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JULY, 1892.

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ARTICLE I.

OUTER AND INNER GROWTH OF THE CHURCH.

By REV. A. W. LILLY, D. D., York, Pa.

The New York *Independent*, of October 22d, 1891, contains an article from the pen of Rev. Dr. Buckley on "The Church of the Future." In the discussion of the subject the author has given expression to some very suggestive thoughts on the "Future Church," and has called attention to the condition of the Christian Church of the present. He avers that "the Church of to-day was the Church of the Future one hundred and fifty years ago. Since that time many and great changes have taken place." There is a lament over the tendency of the present day among church people to wipe out the sharp line of distinction between the Church and the world. A lack of Christian integrity and business honesty among many professors of religion are of current report, and a growing indifference to the injunction of the Apostle, "Keep thyself unspotted from the world."

The subject of this article was suggested by some thoughts contained in this paper of Dr. Buckley—A GLANCE AT THE OUTWARD GROWTH AND INNER LIFE OF THE CHURCH.

It is a matter of the deepest concern to every true disciple of Christ what progress the Christian Church is making and what

signs of her ultimate triumph come to cheer us. What the great Head of the Church designs her to be, what conquests she has made in her march through the ages that are past, and what influences have enlisted in her cause, we rejoice to know. And the power which the Church wields to-day in the civilized nations of the earth, we also know, and may be taken as a guarantee for her future influence upon the populations of the earth. But we should be as deeply concerned about the position the Church occupies to-day, and the progress she is now making among the children of men as we are conversant with the past. We are immediately related to the present, we are contributors to her influence and power in virtue of our connection with her, and our responsibility for our profession and our opportunity in our day and generation must awaken an anxious desire to aid in lifting her to the highest working order. If the future of the Church is predicated of her present state, and the future of her life and glory shall be cast in the mould of the present, then our best contribution of time and talent and influence must be given to elevate the standard of Christian activity, piety and consistency.

With the data we have of the present condition of the Christian Church and the weight of influence we ascribe to her power and her progress, what comparison can we make between her "outer growth and inner life?"

The inquiry is not confined to any one church or denomination, but embraces all names and branches of Christianity. No one organization of Christians, synodical or congregational, so far excels all others in spiritual growth and Christian activity as to form an exception to the general character of all others. The same general trend of Christian life and progress obtains in all churches, with probably here and there an exception. There frequently spreads a reign of drought over the churches, and a wail over spiritual declension is heard everywhere and then return those seasons of refreshing which carry spiritual fragrance and blessings like the gentle showers upon the parched lawn. All Christian people are aware of this ebb and flow of the spiritual tide and no one can be indifferent to it. The Church of Christ has come down through the ages with this experience.



And while we do not presume to be able to effect any change in her general course in the future, may we not hope to bring about a more consistent and consecrated life among all professors of religion and make the line of distinction between the Church and the world clearer and sharper?

The Scriptures define the difference between Christ and the Church, between God and Mammon. No one can serve both. Christ's kingdom is not of this world, and all Bible readers are aware of this. The doctrines of the Christian religion are emphatic and clear as the sun-light. The creed which we subscribe is the evangelical symbol of all orthodox Christianity; it is the Christian faith in the Divine Godhead. One God, one Saviour, so there must be one believing people, not divided in fundamental teachings nor in practice. This apostolic creed of the Church is a statement of the gospel truth upon which all her members agree, and in these truths they find their unity and fellowship. All members of the Protestant Christian Church, holding these truths must be essentially united in practice as well as in faith. Holding tenaciously to faith in the Gospel requires an illustration of practical obedience to its demands and forms a bond of union on all questions of Christian propriety. There never ought to be a different opinion among Christian people about duty and propriety, nor about fundamental doctrine and the sweep of its application. The world should never see any inconsistency, nor any discrepancy, nor any division, nor any unfaithfulness, nor any impropriety among people professing godliness.

Objections to uniting with the Christian Church have been made because the demands of membership were too binding, more arbitrary than the requirements of the Bible. The rules are too rigid for an easy and pleasant church life, and too strait is the gate and narrow the way to enter and walk to life. Yet, there is no society nor worldly association that has not its bond of union nor its rules of order, which demand conformity. Such objections are frivolous, because the purpose of church connection is separation from the world and union with Christ and his people, and neither Scripture nor church rules impose any arbitrary demands.

Again, the Church is not a voluntary association among men, making rules to suit the object, the age or the occasion—rules that may be changed. The Church of God is not a voluntary compact that may be changed or abandoned at pleasure, that stands for one thing to-day and for another to-morrow, that raises or lowers her moral standard to suit the tastes and longings of its members. The Church is built on Christ the immovable Rock, the same now as in the age of the apostles. She demands no more, no less—her chief commandment in the law, “thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind,” is binding to day as it was, and will continue to be. Through the Church Christ seeks to lift humanity up to reconciliation with God, to call the prodigal home, to save the lost, to bring the rebellious heart into love with God and with holiness and secure pardon of sin and a title to heaven. The ordinances of religion, the holy sacraments and the conditions of gaining eternal life are set forth in the clearest light by the blessed Saviour himself. These blessings are vouchsafed to every one that believeth and is not conformed to this world.

The Christian religion is essentially missionary in spirit and in aim. Its blessings are to reach all men. It is not merely to announce itself in express creeds and confessions but to enlist its professors in faithful and aggressive personal effort. A converted man, enjoying a renewed heart and the pulsations of a new life, will feel the promptings of the Spirit to “launch out into the deep for a draught.” As a shining light in the Master’s service he longs to publish the glad tidings of salvation to others. Every one becomes to him a brother, and he goes forth to meet him with the provisions of grace. The divine order is, “Go forth and preach the Gospel to every creature”—it is not wait for every creature to come, but *go*. Every encouragement is to be offered to the impenitent sinner and no hindrances nor offences be thrown in his way. Before him “the hills are to be leveled and the valleys raised, and the way of the Lord be made plain.”

The first work of the Church is to evangelize the individual, then organize the individuals into congregations, into compact



forces, then combine individual and congregational agencies into systematic church work. This church work is not meant simply to devote its attention and effort to develop congregational strength and gather numbers and wealth and social influence, but also to originate and support methods of going forth into the world with the everlasting Gospel. The perishing millions are without and waiting. The masses of people outside the Church are much more numerous than those inside, and six millions die every year. If these people have any hope it must be hope in the Church, and if the Church does not feel concerned about their Christless condition the world surely does not.

Our Saviour directed special attention to the poor, a class of people in his day who were overlooked. He expressed tender interest in their spiritual welfare when he told the disciples of John to report to him that "the poor have the Gospel preached as a proof of his Messiahship. This is a portion of the human family that is always here and need the sympathy and aid of their more fortunate fellowmen. By divine order these are the wards of the Church. God has distributed these varied classes of unfortunates everywhere. Many will not seek the place of worship, some from embarrassment and others from sullen indifference and others from disability. They are left to languish and perish unless the Church supplies their wants. Many never hear a church-bell calling to prayer—many are never greeted with an invitation to the bounteous feast of the Gospel, many eyes never light upon a church paper whose message conveys the blessings of peace. How does the Christian Church stand in relation to her duty to the destitute of the earth? In eighteen hundred years she has made history and conquests. Millions upon millions have pledged allegiance to her standard from all conditions of society and many of the poor have become her brightest ornaments.

The Christian Church has never wielded such a potent influence in the world as now. Her organization has never been so complete as now. At no time in her history has she held in her communion so large a measure of financial and social power. And at no former period has she unfurled the banner of salva-

tion over so many millions of the population of the globe as now. The missionary operations of the Church are so systematic and complete that the prophecy of the evangelization of the world seems to be coming to a speedy fulfillment. Movements in all benevolent work have been crowned with the most successful results. Meanwhile the question comes up for a candid answer whether the inner life tallies with this statement of the magnificent career of the outward growth? Do we find the Christian Church to-day holding an equal growth in her material and spiritual condition? Do these two phases of church-life stand in a happy parallel relation?

We cannot fail to see the remarkable improvement in all external affairs. The world never appeared so gay and progressive. Civilization has made gigantic strides in all departments of life. This is a grand age to live in. Life now is better and we live faster because knowledge and experience of the past supply capital for investment for still greater achievements in the future. Behold the activities and progress in the world of literature, and science and art and all the industries of life. Old things are passing away and behold all things are becoming new in the roll of years. And does not the external growth of the Church move along in this swift current of popular feeling? Does she not partake largely of this spirit of outward display rather than cultivate an active and vigorous spiritual growth?

Take notice of the remarkable improvement in church architecture. The artistic style of church building as now constructed over all this country, both city and rural, surpasses all former ages. Large expenditure of means is now required to erect our temples of worship, with all their modern conveniences and with their departments for social entertainments and with all manner of marvelous contrivances for extra church gatherings. While the great Temple of Jerusalem may be quoted as a model of church building and a monument of pride in the Jewish heart in that day, it is a query nevertheless whether this outward appearance encourages a corresponding devotion and spiritual growth. May not the temple be adored and the worship of God be only feigned?

May not the phenomenal prosperity of the commercial world



contribute largely to this external improvement of the Church? The expansion of business—success in trade, growing in wealth and the consequent aspiration for a higher style of living will soon work its way into the Church. The customs of social life in a community will impress themselves upon the customs of Church life. The aristocracy of living begets an aristocracy of worship. The despotism of form and fashion displayed in the house of God endangers the spirit of devotion and chills the ardor of a contrite heart. It is true this is not a necessary effect but is a natural one. Much of the coldness and formalities in the Christian Church arise from such demonstrations of worldliness introduced by votaries of fashionable life. The spiritual does not compare favorably with the formal.

The Church has made remarkable progress in other outward relations. It is gratifying to refer to the rapid increase of members from year to year, the accumulation of church property, the division of large and unwieldy charges into smaller pastorates, thus furnishing more frequent and efficient gospel services, and the ever multiplying agencies of church work. In addition to the ordinary appointments and organizations of the Church of Christ, the preaching of the word, meetings for prayer and the observance of the sacraments, there are extraordinary organizations deemed necessary for the efficient cultivation of the vineyard. The missionary societies, education societies, publication societies, the religious press, with the weeklies, monthlies and quarterlies in countless numbers, circulating Christian intelligence of every phase of the Church's work and wants—with these helps and with all this Christian light circulating through the Churches, how steady and strong and efficient and consistent should the people of God grow, and what growth of union and love and coöperation should the sacramental host of Christ present to the world.

Christianity has planted and fostered the institutions of learning over the civilized world. Universities, colleges, academies and seminaries have sprung up under the influence of her people. The support and patronage have come mostly from the people and friends of the Church, and the princely endowments that have been conferred have been largely the gifts of the be-

nevolent moneyed men of her communion. No feature of the outward growth of the Church is more commendable than the munificent contributions to the cause of education. But may not some liberal donor comfort his soul with the satisfying feeling that he has given his means, out of his abundance, as the service he owed his Lord, but that is all!

The Church has not been unmindful of her charitable mission in the world. The prisons and almshouses and asylums have received her sympathies, her attention and her support. In these charitable movements her committees, of self-denying and godly servants, are making their visitations among the destitute and suffering, giving bread to the hungry, cups of water to the thirsty, clothing to the naked, comforting the sick and coming to the imprisoned. These are outward acts, but they carry with them the charitable spirit of the blessed Saviour, and he accepts them as done to him. There is no higher style of Christian life than this.

But the Church of Christ is not to be judged by the outward appearance. There is an inner life, a genuine piety and deep intelligent Christian experience which does not exhibit itself to the eyes of the world. The beauty and power of this inner life are not driven from any visible source, nor are they inspired by any material form or style. It is a spiritual influence and has the secret of its power in the touch of the Divine Spirit. The influence of this power is greater, more fragrant and more enduring than any that results from the external. It is an invisible power, as many forces in the world are unseen. There are unseen things in this world more wonderful than those that are seen. Those are not the most wonderful which address themselves to our eyes, or ears or hands. The quiet operations in the roots of plants and trees, the gigantic forces concealed in the clouds, we do not see, but their products are visible. The working energies of these elements we know to exist, but only their outcome appear to sight. Such divine forces are operating on man's spiritual nature, unseen by human eyes, but they are there and move the believing soul in the paths of obedience and righteousness. In Christian experience there arise emotions of the soul, every day, unheard and unseen by others, which make



up the real state of Christian life and which tend to mould Christian character. What hope and fear, what joy and sorrow, what tenderness of love and rudeness of anger, what despotism of pride and crowds of ever-weaving fancies, what faith, what expectations, what wonderful productions there are in the silence of the the human soul. These experiences are real, while impressions from the outward are varied and vanishing.

The ministry of Christ sought the elevation of man and to reconcile him to God. Not to raise him up and adorn him from without, but by reformation of life and regeneration of soul bring him into constant and abiding communion with his Saviour. The whole Gospel of Christ is religious instruction applied to human disposition and conduct and to wean the hearts of men away from conformity to the world. Christ in his day sought to lift men up to a life higher than the current conscience and the current judgment of the age in which he lived. This ministry, this meaning of the Gospel Christ has left for the Church and for the ages to develop.

What now can be said of the effect of Christ's ministry and teaching upon the people who compose the membership of his Church? With the glorious history of the Church through the centuries, the illustrious disciples who have been her ornaments and the brilliant advocates and expounders of the Faith, and the commanding position which the Church holds to-day among men, how near does the inner life of her people correspond to her magnificent exterior?

Human nature has not changed since the days of Christ. Then men lived willingly on their lower appetites; they were proud, vain and self-indulgent. So to day we find among men covetousness, worldliness and deceit, which to some extent dominate among church people who have no desire to rise to nobler possibilities. Preaching falls upon their ears with emotional effect, and in the din of business they get down into an atmosphere many degrees lower where impressions cool off and are lost. Amid the busy whirl of life, necessity and duty harness men with great affairs and, driven by the greed of wealth, they grow indifferent to the duties of religion. Men are so absorbed in

the affairs of secular life that their own ideas of what is right and just and true are so perpetually overthrown by their worldly-mindedness that gospel preaching fails to do them good. Hence it is we fail to see the growth of the mustard-seed principle of the Gospel and fail to see and feel the influence of religion in the virtues of godly living, and patience and forbearance and humility and beneficence and Christlike example as we ought.

There is a prevailing complaint coming up from the churches of a lack of genuine piety, of sincere consecration to the service of Christ, of godly example, of thoughtful consistency and of faithful devotion to the duties of a Christian profession. It is sad to admit, as Dr. Buckley observes, "that honesty has not been maintained as it should be among Christians." So many failures and defalcations, so many customs that cannot be justified by morality have been practiced by professors of religion which have made the Church to blush. These evil tendencies prevail all over the Church. Church membership is no more the recommendation of high character as it used to be. It used to be a safe passport for its bearers to a stranger's confidence. A pastor's certificate was the cleanest and strongest credential a man could present. But a feeling of uncertainty has been awakened in the minds of employers and strangers in relation to this kind of testimonial because of the dishonesty and intrigue and fraud practiced by these professors.

The reputation of the Church has been sadly injured by some of her most trusted members. The sorest wounds the Church of Christ ever suffered were inflicted by her most prominent representatives. Men whom she honored, who stood in her estimation above suspicion, and were considered able to resist any temptation, and therefore given the most sacred trusts, have failed, dishonored their profession, betrayed confidence, ruined their character and brought discredit upon the Christian name. How the Church has been made to bow in sorrow before the terrible exposure of the misdoings, the surpassing villainy of many of her trusted and popular professors, who were supposed to represent and practice all the virtues and excellencies of her inner spiritual life. It is no wonder that the question is raised whether Christianity is not a failure.



There is prevalent also in the Church a conformity to the social customs of the age which are not in accord with the spirit of the "inner life." The social habits of the world have drawn into them many of the professed disciples of Christ. A style of life has taken hold of many Christian people who patronize the customs of the world in their costly entertainments and banquets. They exchange salutations and reciprocate attentions with each other until the sharp line of distinction is obliterated between the Church and the world. Social distinctions in worldly life have unfortunately found their way into the Church, and different classes hold themselves in strict non-fraternal separation from each other. This is another unfavorable condition of the Christian Church of to-day, because it is not in harmony with the principles of the "inner life," and is prejudicial to a cordial and hearty coöperation in the work of the Church.

There is an extravagant expenditure of time and money among these worldly-minded people to keep even with worldly society in the mode of living and in the outward drapery and appearance to the public eye which seriously compromises their spiritual standing. It begets in the mind of others a spirit of rivalry and a sordid desire of imitation. An outfit for a single night's dissipation, of a votary of fashion, often demands an outlay of more money than all the contributions to the cause of Christ for years, besides the harm that is inflicted on the soul.

The consciousness of a renewed and consecrated heart is either not experienced, or is not devoted to the Master's work as it ought to be. So many small things in life are overlooked. Many delinquencies and shortcomings are not considered. Moving along with the ordinary tide of life in a respectable and moral tone counts for all that is required. But Christian people are not left in ignorance of their danger, their duty or their destiny. The pulpit has never been more faithful, more earnest and more forcible. The nature of a Christian profession, the essentials of a true Christian life and the distinction between the outer and inner life of the Church have never been more eloquently portrayed. Other means of grace have been introduced to train and encourage Christian people in a higher spiritual life. The Sunday-school, Young Men's Christian Associa-

tions, Societies of Christian Endeavor and Luther Alliances are organized auxiliaries to the Church for the spiritual development and growth in grace of the younger members. Has this multiplication of means been productive of corresponding results? Has there not been too much dependence upon these extraordinary means, and have they not come to be regarded as substitutes for the ordained means of grace in the Church? Their name and novelty have attracted many who have afterwards withdrawn and grown indifferent to their church duties. The Sunday-school with all its blessed influence upon the children of the age is made a subterfuge for many parents in training their children in the knowledge of God. They resign their duty and responsibility to the Sunday-school teacher and to the pastor, and if children fail and go wrong and grow up Christless, the fault is made to lie at the door of the School and the Church. Much of the error of our young people is to be attributed to this mistaken view of family training.

Another source of evil in our day among young people results from the fatal neglect of family religion. The power of the pulpit and the school is seldom able to correct this mistake. The risk of raising a family and training them for the higher excellencies of life without a family altar is great indeed. How can a Christian family impress upon children the distinction between the Church and the world where no Scriptures are read and taught, no devotional services are held, no Christian discipline enforced, and where there is no recognition of a God who is alone to be served?

These thoughts on the subject before us lead to the conclusion that the inner life of the Church does not correspond with her outward growth. The Church never had so much real piety, devoted and intelligent Christian people, so many praiseworthy examples of Christian heroism and liberality and self-denying service, as now; yet in the aggregate her people are not equal in their inner spiritual life to her marvelous outward growth. The brightest type of Christianity is not the gorgeous temple, the elaborate ritual, the periodical revivals, great congregations, nor charming choristers, but the living power and consecrated lives of believers. The Church has at times given attention to



correcting her creed; she has at other times given attention to the external splendors of her temples and the structure of her rituals, and by them has made impressions upon the world, but none of these has touched the seeker after truth, nor edified the believing heart, nor strengthened the faith of the Church. All outward pomp and profession of external magnificence and unchallenged orthodoxy will never avail and prove sufficient for the spiritual needs of man. The religion which touches and moves the world and commands the attention and respect of the world, is good will, right living and well doing, in the name and for the sake of the Lord Jesus Christ.

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## ARTICLE II.

### LUTHERANISM AND CHRISTIAN LIBERTY.

By REV. T. F. DORNBLASER, A. M., Bucyrus, Ohio.

“The Evangelical Lutheran Church must see to it that she stands fast in the liberty wherewith Christ hath made her free, and that she be not, under any pretext, entangled again with the yoke of bondage. Our progress must not be backward toward Rome, but forward in the line of true Apostolic Christianity.” (LUTHERAN QUARTERLY, Vol. 2. Page 161.) The lamented author of the above, Dr. Brown, though dead, yet speaketh; and the exclusive Lutheranism which he combatted, though waning, is not dead yet.

There is no good reason why Lutheranism, the world over, should not be synonymous with Christian liberty.

The universal observance of the Quarto-Centennial of Luther's birth demonstrated the fact, that the civilized world recognizes this Professor of Wittenberg as the champion of civil and religious liberty.

Our sister denominations, in the great cities, united in mass-meetings to celebrate the tenth day of November, 1883; the pastors vieing with each other in extolling the virtues and heroic services of the reformer, and the different choirs uniting

their voices in rendering, in the most thrilling manner, "Luther's Battle-Hymn."

The strange part of all this performance comes to the surface, when we remember that the pastors of Lutheran churches, who, professedly at least, represented the pure, unadulterated Lutheranism of this county, could not, on account of certain synodical restrictions, unite in any such union Luther-celebration.

However well disposed the individual pastor might be to lend his presence to such a popular demonstration, he could not do it without incurring the censure of that peculiar form of ecclesiasticism, which proposes to *monopolize the name of Luther*. Marvelous perversion: a minister of Jesus Christ, in the name of Lutheranism, deprived of his Christian liberty!

Many of these pastors are most excellent men; men of broad culture, unquestioned piety, and kindly impulses; men who would gladly invite into their pulpits ministers of other churches, and especially the ministers and missionaries of other branches of the great church of the Reformation; but they are restrained and tyrannized over by the uncharitable and unfraternal enactments of a so-called immaculate Lutheranism. Prominent laymen, in these churches, have frequently suggested and even solicited such interchange of ministerial courtesy, but they were summarily silenced by the "Galesburg Rule." Such a narrow exclusive ecclesiasticism is unworthy the honored name it bears; a stain upon the name of liberty, and a degradation of the Christian manhood of our age and country.

"If the Son therefore shall make you free, ye shall be free indeed." Christian liberty does not mean license to do and say what we please, but it does mean the freedom of the individual man to do right and to tell the truth. The ostensible reason assigned for setting up the standard of a sanctified, separatistic Lutheranism, is a lack of ceremonial uniformity and confessional unity.

Because others do not accept all the minutiae of doctrine as set forth in the six hundred and fifty solid pages of the Symbolical Books, it is proposed to exclude them from all pulpit and altar fellowship.

The fact is, when you find two men thinking exactly alike, it



is because neither of them thinks at all. Both leave it to a third party to do it for them. It is a part of the genius of the Catholic Church to keep its members from thinking. A thinking Catholic is bound to become a Protestant Christian, or an atheist.

"The boasted unity of the Romish Church is an ingenious combination of piety, ecclesiasticism, and intellectual dry-rot."

The more intensely men think, the more evident their centrifugal tendencies become. Trains never run off the track when they are standing still. "Reduce the temperature of Luther's blood five degrees, and he would not have quarreled with Zwingli; but reduce it five degrees and he could not have fathered the German Reformation."

#### CONFESSIONAL INFALLIBILITY.

A few years after Rome put forth her dogma of Papal infallibility, the General Council of American Lutheranism set up a similar claim, not for the Pope, but for the Unaltered and unalterable Confession of Augsburg.

Being, in every statement, "*in perfect accordance* with the Canonical Scriptures;" it is therefore declared in all its parts, "fundamental and unchangeable,"—hence infallible.

Great and catholic, as is this immortal confession, yet the author is vastly greater. Rather than make this human production infallible, let us canonize Luther, *God's workmanship*, and worship the greater. An artist is always greater than the picture he creates; so is Luther greater than any production of his brain or pen.

"We admire the Augsburg Confession, and are ready to defend it, as best we can, but when such claims are set up for it and the Lutheran Church, as only Rome sets up for herself, we must beg to say, this is not Lutheran or Protestant,—it is Rome in the Lutheran Church."

"We believe in an infallible Bible, and an infallible Saviour, but an infallible creed, and an infallible church we do not believe in, whether the pretence is set up in Protestant councils or in Rome. Whether among sanctified Methodists, or immaculate-creed Lutherans, or infallible Romanists,—the spirit is much the same, leading to pride and intolerance." (Dr. Brown,

LUTH. QUAR. Vol. 2. No. 2.) Even the most rigid Lutherans of the sixteenth century did not claim infallibility for the Symbolical Books. They expressly declared in the Preface to the Formula of Concord, concerning the symbols, that they are not authorities like the Holy Scriptures; but are only a testimony and explanation of our faith.

#### CONFESSIONAL SUBSCRIPTION IN EUROPE.

"In Prussia the municipal law declares that in their official discourses and religious instruction, the clergy are forbidden to introduce anything to the offense of the congregation that does not harmonize with the *fundamental* ideas of the religious organization to which they belong."

"In Würtemberg, since 1827, every minister at his first installation, is called upon to pledge his word and honor, that, in his sermons and religious instruction, he will hold fast to the Holy Scriptures, and that he will not permit himself to deviate from the evangelical system of doctrines as contained in the Augsburg Confession."

"In 1852, the Lutheran Churches of Pomerania received and adopted both the Augsburg Confession and Luther's Smaller Catechism."

Other forms of subscription permitted still a wider latitude.

In Nassau, in 1818, this form was prescribed,—"I pledge myself to accept the Holy Scriptures as the rule of teaching, and promise to proclaim the Christian doctrines according to the fundamental principles of the Evangelical Church."

In Hesse-Darmstadt, after the consummation of the union between the Lutheran and Reformed Churches, it was declared that the "Word of God alone is the rule of faith, and that the Symbolical Books, of both Churches, be duly respected."

In Rhenish Bavaria and in the smaller German States, for some years, the clergy were pledged only, "to award a due respect to the symbols, and make use of them according to their best judgment." (See LUTHERAN QUARTERLY, Vol. 2. No. 4). In a subjoined statement to the above, the editor says,—The *General Council*, in this country, has gone beyond anything that we know of in the Lutheran Church in Germany."



## THE GENERAL COUNCIL.

How came this body of intelligent Christian men to be entangled again in this yoke of bondage? Luther's theses broke the fetters from the human mind—these American doctors propose to rivet them tighter.

This body was organized, only twenty-five years ago, and yet what mighty strides it has made from a catholic Lutheranism toward the exclusive assumptions of Rome. Only Rome can equal it, in its professed and confessed monopoly of pure doctrine.

At its first meeting in Ft. Wayne, in 1866, it was not yet prepared to record its judgment against pulpit and altar fellowship with non-Lutherans.

Two years later it affirmed "the principles of a discriminating as over against an indiscriminate communion," and the exclusion of "heretics and fundamental errorists."

In 1870, at Lancaster, Ohio, it proceeded to define "fundamental errorists," as those who "wilfully and persistently desert in whole or in part the faith as set forth in the symbols of the Lutheran Church."

At Akron, Ohio, in 1872, it formally adopted "The Rule: Lutheran pulpits for Lutheran ministers only, Lutheran altars for Lutheran communicants only."

The one hundred and five theses, prepared by the champion of the rule, is the cunningly twisted chain that has been thrown over the necks of these disciples of Luther.

"The Galesburg Declaration," says Dr. Krauth, "is the natural and proper outcome of all the previous tendency and acts of the *General Council*, beginning with its fundamental principles of Faith and Polity." Is it possible! (See Art. by Dr. Valentine, LUTH. QUAR. Vol. 17, No. 4). "Where the Spirit of the Lord is, there is liberty." The royal priesthood of Jesus Christ is not called upon to wear such a yoke. Lutheran ministers everywhere should rise up and protest against such enslavement of the individual conscience, and assert their rights as Christian freemen. The heroic protest of Dr. I. Von Döllinger, against the Decree of Papal infallibility, could be adopted, word

for word, by Protestant ministers who are confronted by such papal tendencies in their own churches.

"As a Christian, as a theologian, as a historian, as a citizen, I cannot accept this doctrine. Not as a Christian, for it is irreconcilable with the spirit of the Gospel, and with the plain words of Christ and of the apostles."

"Not a single person believes it, thousands of the clergy, hundreds of thousands of the laity think as I do, and it is impossible to accept the new articles of faith."

The following words from the pen of Dr. Valentine deserve a setting in gold, and the sentiment expressed must find an echo in every loyal Lutheran heart:

"Most, if not all of us in the General Synod, and many, we doubt not, in the General Council, do not believe that this extreme breach of Lutheran fellowship ought to be permanent, or that this intolerant, exclusive position is the right, or the best, for our great and growing Lutheran Church, to take in this age and this land. \* \*

"The more we love the doctrines of our Church, the Mother Church of the Reformation, with right to stand as the very heart of Christendom, the more unwilling are we to have it hold an attitude so in conflict with the true ecumenical communion of saints."

#### AMERICAN PATRIARCHS.

The spirit and practice of our fathers is a standing rebuke against any such ecclesiastical narrowness.

"No one acquainted with the character and labors of Mühlenberg, can have any doubt that he was singled out by Providence for the great work of gathering the scattered sheep of the Lutheran faith in this Western world."

His one chief concern was, the saving of souls. "The study of his life makes it clear," says Dr. Wolf, "that he had neither sympathy with, nor from the conservative orthodox party, who are usually designated 'Old Lutherans.' "

He was not at all given to that careful, minute, and guarded definition of doctrine which has always distinguished that school.

On one occasion, when he was asked to define his view of the "real presence," he refrained from all scholastic and metaphysi-



cal phraseology and disappointed his inquisitive auditors by quoting the simple though very sensible words of Queen Elizabeth, who, being questioned about this article of faith, answered :

“It was the Word that spake it,  
He took the bread and brake it ;  
And what the Word did make it,  
That I believe and take it.”

The clerical dignitaries of his native place were bitterly prejudiced against his Halleian Pietism. In this country, also, he was frequently assailed by the rigid symbolists.

“Nothing can be pointed to in his whole career that savors of sectarian narrowness or Lutheran exclusiveness.”

He invited Whitefield, a most rigorous Methodist, to preach in his church, and it was his custom frequently to exchange pulpits with ministers of other evangelical churches.

“The trunk from which our Church has grown in this country is Mühlenberg, and not the reformers and dogmaticians of the sixteenth century.

“You cannot wrench the branch which has its vital and natural growth from its parent stock, and graft it upon the hard old stem of long past centuries and beyond the sea.

“Mühlenberg was an instrument of divine Providence as unmistakably as was Martin Luther. And there can be little doubt that by all accepting his teachings, adopting his measures, and cherishing his spirit, we might, not only come again under one banner, but follow Christ in one united body.” (LUTH. QUAR. Vol. 18, No. 2.)

“It is gratifying to be able to recall the fact, that in the mind of the venerated patriarch of our Church in this land, fidelity to its confession required no such exclusivism as the ‘Galesburg Rule.’ Henry Melchior Mühlenberg, laying the foundations of Lutheran organization and practice in our country, laid them in a truer and sweeter catholicity, and breadth of Christian fellowship as is abundantly evident from the ‘Hallische Nachrichten,’ and distinctly acknowledged in the biography by Dr. Mann.” (Dr. Valentine.)

In his sermons he presented Christ crucified, urged repentance, conversion, and practical godliness. He defended the liberty of

laymen to assemble for social prayer and the study of God's Word. He heartily approved of such weekly devotional assemblies where the laity could exercise their gifts.

#### FOUNDERS OF THE GENERAL SYNOD.

The object aimed at by the founders was to effect a "Fraternal Union" embracing all the Lutheran synods in America in one general body. The first convention, called together for this purpose, met in Hagerstown, Md. Rev. J. D. Kurtz, D. D., of Baltimore, was chosen president, Rev. H. A. Mühlenberg, D. D., Secretary.

"A more important meeting was never held within the bounds of the Lutheran Church this side of the Atlantic, and a nobler band of enlightened men could not have been found at the time within her pale, or outside of it."

The convention unanimously agreed upon a constitution, which was modeled largely after that of the General Assembly of the Presbyterian Church, with some modifications, and having engrafted upon it some prominent features of the Congregational system.

In the form of government, therefore, our fathers were in entire harmony with the principles of Christian liberty and Lutheran toleration

It was a form of constitutional government like this, which gave to Thomas Jefferson the inspiration, and the basis upon which, to construct that *Magna Charta* of American liberty, the Constitution of the United States.

In speaking of the founders of the General Synod, and of the constitution which they adopted, the Rev. C. P. Krauth, D. D., in the *Lutheran and Missionary*, March 17th, 1864, says, "The framers of that constitution should be as dear to us Lutherans, as the framers of our Federal Constitution to us as Americans." (See Art. by Dr. Wolf, LUTHERAN QUAR., Vol. 19, No. 3.)

These fundamental principles of liberty and catholicity are still adhered to by the successors of those worthy sires. They have asserted and reasserted, as late as 1888, the following "bill of rights," "*We hold that liberty of conscience and the free exercise of private judgment in matters of religion, are natural and*



*inalienable rights of men, of which no government, civil or ecclesiastical, can deprive us.*" (Chap. I, Sec. 4, Form. Gov't.)

#### DOCTRINAL POSITION.

How does the doctrinal position of the General Synod correspond with these "Preliminary Principles" of Christian liberty?

In 1825, the General Synod resolved to establish the Theological Seminary at Gettysburg, "in which should be taught, in German and English, the fundamental doctrines of the sacred Scriptures, as contained in the Augsburg Confession."

The liberal contributions which Dr. S. S. Schmucker secured from ministers and laymen of other denominations, is an additional evidence of the evangelical and unsectarian character of this school of the prophets.

If we mistake not, other institutions of our Church have received like generous donations from other than Lutheran sources.

In the constitution prepared in 1829, for the adoption of district synods, the following pledge was to be required from the candidates for ordination: "Do you believe that the fundamental doctrines of the Word of God are taught in a manner substantially correct in the doctrinal articles of the Augsburg Confession."

Under this repudiated platform the churches and institutions of the General Synod lived and flourished during thirty-five years of their most critical and formative history.

It is true, the leaders of this period were as much Melancthonian as Lutheran. The president of the Seminary, Dr. Schmucker, rejected the Lutheran doctrine of Baptism and the Lord's Supper. He greatly offended the orthodox party, by teaching that "there is no *real* or actual presence of the glorified human nature of the Saviour, either substantial or influential."

His colaborer, Dr. B. Kurtz, for thirty years editor of the *Lutheran Observer*, went so far as to say: "The doctrines of Baptismal Regeneration, and the real Bodily Presence of Christ in the eucharist, he considered *unscriptural and dangerous*." The Missionary Institute, founded by him, forbade the teaching of Lutheran doctrine on these subjects.

Possibly, the best reason offered for such a recension, from the ninth and tenth articles of the Confession, was, the very prevalent opinion that many baptized Lutherans relied too much on the *opus operatum* of the sacraments, and neglected the daily exercise of faith and practical godliness.

At York, Pa., in May, 1864, the demand for a revision was carried, and the result was, the adoption of a doctrinal basis, more *definite* than the former. And as *this* is a time of unrest among the clergy, it is important that we look well to our foundation and stand squarely upon it.

“Whereas, our churches have been agitated by the imputation of grave and dangerous errors in this Confession, so that amid conflicting statements many who are sincerely desirous of knowing the truth are distracted, knowing not what to believe, whereby the danger of internal conflict and schism is greatly increased; therefore, Resolved, That while this Synod, resting on the word of God as the sole authority in matters of faith on its infallible warrant, rejects the Romish doctrine of the real presence or Transubstantiation, and with it the doctrine of Consubstantiation; rejects the Romish mass, and all the ceremonies distinctive of the mass; denies any power in the sacraments, as and *opus operatum*, or that the blessings of Baptism and the Lord’s Supper can be conferred without faith; rejects auricular confession and priestly absolution; holds that there is no priesthood on earth, but that of all believers, and that God only can forgive sins; and maintains the divine obligation of the Sabbath.

“And while we would, with our whole heart, reject any part of any confession which taught doctrines in conflict with this, our testimony; nevertheless, before God and his Church, we declare that in our judgment the Augsburg Confession, *properly interpreted*, is in perfect consistence with this our testimony and with the Holy Scriptures as regards the errors specified.” (Minutes of the Gen’l Syn. 1864 )

In this carefully worded deliverance we hear nothing of the Symbolical Books and their acceptance in “every statement of doctrine in their own true, native, original, and only sense.”

“Our position,” says Dr. Valentine, “is to be that of a true positive Lutheranism,—a Lutheranism in whose consistent true-



ness and freeness, a Luther and a Melancthon can worship side by side, and which presents our Church, as was meant by the Reformers, as revived apostolic Christianity for the world."

#### PRESENT TENDENCIES.

Is it true, that an organized effort is developing itself in the General Synod to secure a more pronounced acceptance of the disputed articles of the Confession, and a more general introduction of the Common Service? Is it the disposition of those advocating a more decided churchliness, to force this issue upon the principle of majorities, or upon the golden rule of Christian toleration? In short, are there in our midst any tendencies that lead Rome-ward?

If so; the men who think so, ought to stand their ground, and assist in counteracting such a ruinous tendency. We do not approve of any anonymous catechetics, or secret conclaves, to further or to counteract such a movement, but let every man speak his mind freely and openly on these questions. It is not usually the men who speak their sentiments, that retreat; but those who maintain an ominous silence.

We may always expect losses from the ranks of our ministry by defections from both extremes. From the liturgical wing they soar off to the Episcopal Church,—the heavenly rest,—but we doubt whether it is as near heaven as it is to Rome. From the other wing they sometimes feather their nest in some non-liturgical sister-church. When brethren are determined to leave us—personally, we had rather see them going away from, than toward Rome. But we can least afford to lose such men as Morris Officer, Drs. Magee, Helwig, and men of like character and ability. Is there anything arbitrary or exclusive in our ecclesiasticism, to render such men uncomfortable and drive them from our best pulpits? If such be the case, is it too late to call a halt and to change the trend of our ceremonialism? These men having observed a slight deviation from the lines laid down by the fathers saw in the future a wide chasm opening between the *old* and the *new*. The slightest divergence between two lines at the point of observation, may in the eyes of the seer deviate far enough to measure the distance from the sun to its

farthest statellite. The prophet Jeremiah was cast into a dungeon because he persisted in proclaiming the captivity of Judah. The man who ventures to warn the Lutheran Church of her Romanizing tendency is not likely to fare any better. Every sensible man knows that we are yet far from Babylon, but the serious question is, *are we headed that way?*

How did the Pope get there? Not in a decade, not in a century. It took Rome eighteen hundred years to forge the infernal decree of Papal Infallibility.

It will better enable us to take our bearings if we will take pains to trace the foot-prints of this "beast with the seven heads and the ten horns."

The faithful church-historian, Dr. Mosheim, Chancellor of the University of Göttingen, has so vividly marked out its tracks that we cannot easily go astray. We shall note only in the different centuries the shape and size of such appendages as "*rites and ceremonies*" in which we are specially interested at the present time.

*Century First.* The example of Christ and his apostles was characterized by the greatest simplicity in worship. He established but two rites, Baptism and the Lord's Supper. "This ought to convince us that ceremonies are not essential to the religion of Christ; and that the whole business of them, is left by him to the discretion and free choice of Christians."

*Century Second.* "It is certain that to religious worship, both public and private, many rites were added, without necessity and to the great offence of sober and good men."

"The principal cause of this is seen in the perverseness of mankind, who are more delighted with the pomp and splendor of external forms and pageantry, than with the true devotion of the heart," "The bishops purposely multiplied sacred rites for the sake of rendering the Jews and the Pagans more friendly to the new religion."

Our liturgical friends have been telling us that the Common Service, with its responses, its introits and collects, its canticles and hallelujahs, would win favor with the foreign element, and the unchurched Episcopalians. In a recent article, Dr. Wolf called our attention to Wichita as an illustration of this fact. My ob-



servations, after a month's canvass in that field do not tally entirely with this statement. The Missouri Synod had a man on the ground for a year or more, with gown and full liturgy, but failed to rally the Lutherans and abandoned the field. The Joint Synod of Ohio, came with like equipment of gown and liturgy, and likewise failed. In reorganizing our work under the General Synod, we discovered no pronounced sentiments in reference to liturgy or pulpit regalia. The leading members, however, expressed themselves decidedly against the exclusive attitude of their former pastors toward other denominations.

The organization of churches in Wichita, Topeka, and Leavenworth, under the "Evangelical Synod of North America," out of Lutheran material, almost entirely, is an evidence that our people of foreign birth, and foreign extraction do not want more liturgy, but more Christian liberty and less priestly domination. Resuming the thread of our historian :

*Century Third.* "All the monuments of this century which have come down to us, show that there was a great increase of ceremonies." During this century, exorcism was added to the ritual of the Church.

*Century Fourth.* "Augustine observed, that the yoke once laid upon the Jews was more supportable, than that laid on many Christians in his age."

"To win favor with the Gentiles, rites and ceremonies, by which the Greeks and Romans worshiped their deities, were adopted."

*Century Fifth.* "Various ornaments were added to the sacerdotal garments in order to increase the veneration of the people for the clerical order."

*Century Sixth.* "In proportion as true religion and piety from various causes declined in this century, the external signs of religion, that is, rights and ceremonies, were augmented."

*Century Seventh.* "Nearly all the Roman Pontiffs added something new to the ancient ceremonies; as if they supposed no one could teach Christianity with success, unless he could delight a Christian assembly with rare shows and mummery." Sacerdotal garments and the rest of the apparatus deemed neces-

sary to give dignity and grandeur to public worship were greatly improved.

*Century Eighth.* "More solicitude was manifested in multiplying and regulating ceremonies than in correcting the vices of the people."

*Century Ninth.* "Works on the liturgics began to appear, but it is difficult to say whether they benefited, more than they injured, the cause of religion."

*Century Tenth.* "The *Rosary*, consisting of fifteen repetitions of the Lord's Prayer, and the *Crown* of St. Mary, consisting of six repetitions of the same, had their origin in this century."

*Century Eleventh.* "In this age the Roman Pontiffs took great pains to have their forms universally adopted and all others excluded." The Latin language was enjoined as the only true medium of public worship, though unknown to the people at large.

*Century Twelfth.* "Public worship was enriched by various additions. Men sought to immortalize themselves by some change or amplification of the forms of worship. The spirit of true religion and piety was nearly extinct. Much attention was given to the improvement of the dress and manners of the priests."

A solemn festival was instituted in honor of the immaculate conception of the Virgin Mary.

*Century Thirteenth.* "Scenic representations, partly comic and partly tragic were introduced to gratify the senses, and to produce some slight emotion in the hearts of their listless auditors. The doctrine of Transubstantiation having been adopted, it remained yet for the pontiffs to carry this superstition to its zenith, by instituting the idolatrous festival of the *Body of Christ*."

*Century Fourteenth.* "Among many other things, Christians were ordered to annex to their prayers the words in which Gabriel saluted the Virgin."

*Century Fifteenth.* "True religion being lost, a sort of splendid shadow was substituted in its place."

*Century Sixteenth.* "Hearts burdened for the salvation of souls began to cry aloud for a reformation of the Church, in its



head and in its members. These appeals, the haughty pontiffs treated with indifference and contempt."

#### THE LUTHERAN REFORMATION.

In the providence of God, Luther is raised up to meet this emergency. In order that he may be fully prepared for his great work, he must see Rome himself that he may become thoroughly aroused to the necessity of a Reformation. (See D'Aubigne's *History of the Reformation*.) After a toilsome journey under a burning Italian sun, he drew near the seven hilled city—the New Jerusalem, and falling on his knees, in devout reverence exclaimed, "Holy Rome, I salute thee." The pious monk attended some of the splendid services intended to deliver the dead out of purgatory, and said to himself,—“Oh, how I regret that my father and mother are still alive; what pleasure I should have in delivering them from the fires of purgatory by my masses.”

He several times repeated the mass at Rome with his usual earnestness and dignity, but the priests, who witnessed his sincerity, laughed at his simplicity. One day when he was officiating, he found that the priests at an adjoining altar had already repeated seven masses before he had finished one. “Quick, quick,” cried one of them, “send our Lady back her Son,” making impious allusion to the transubstantiation of the bread into the body and blood of our Lord. On another occasion he dined with some prelates who displayed before him their buffoonery and impious conversation. Among other things, they related, laughing as though it were a good joke, how, when they were repeating mass at the altar, instead of the sacramental words that were to transform the bread and wine into the flesh and blood of our Saviour, they pronounced over the elements this derisive language, “Panis es, et panis manebis; vinum es, et vinum manebis.” (Bread thou art, and bread thou shalt remain; wine thou art, and wine thou shalt remain.) The mockeries of Rome were a stumbling block to this thoughtful and pious monk. “The nearer we approach Rome,” he said, “the greater the number of bad Christians we meet with.” Addressing the Christian nobles of Germany, he said, “There is a vul-

gar proverb that he who goes to Rome the first time, looks out for a knave; the second time he finds him; and the third time he brings him away with him. But people are now become so clever, that they make these three journeys in one." "If there is a hell," thought he, "Rome must be built over it." "If they would give me one hundred thousand florins, *I would not have missed seeing Rome.*" Through all this march of priestly arrogance and usurpation Christian liberty was crushed to the earth, spiked to the cross, and burned at the stake. Human nature is the same to-day as it ever was. The desire to be pope is just as strong in the human breast as it ever was. There are just as many men ready and willing to court his favor and kiss his toe as there ever were.

"From the records of the Lutheran Church, it becomes manifest, with the clearness of sunlight, that the Church even through her very infancy, and all along up to the vigor and maturity of her greatest strength and highest development, has been subject, like all great bodies of thinking men, to two tendencies; that it has always consisted of at least two parties, the one rigid and extreme, the other moderate and liberal." (See Dr. Wolf's Inaug. Address.)

These antagonism of view and doctrine," says Guericke, "were in themselves nether discreditable nor detrimental to the Church."

"The mutual checks and impulses springing from them, the constant friction and collision between them, have brought out all the various shades and aspects of doctrine comprehended in every truth, and have been of inestimable value in bringing about that equilibrium so necessary in saving the whole or any part from running into extremes and excesses which are to be dreaded immeasurably more than diversities of doctrine." "These two divergent tendencies first appear simultaneously with the Reformation." There was a party then who considered Melanchthon too lax and unsound, who made severe and bitter assaults upon his orthodoxy, and who did their utmost to turn Luther against him. But Luther was neither so narrow nor so stupid as to perpetrate such a blunder as to repudiate his yoke-fellow. He knew Melanchthon better than they did. He



knew him to be sound at heart. He would rather bear with much that he himself disapproved, than lose the invaluable help of this man in the cause he was leading." "With all the diversities of mind, character, and in part, certainly at a later period, of conviction and opinion, Luther and Melanchthon remained the warmest of friends until death." "In imitation of the great Reformer's devotion to his coadjutor, the whole Church has ever since cherished Melanchthon as one of her greatest lights, fitly laying his ashes side by side with those of Luther, ever fondly associating, in history and art, the two immortal and inseparable names that did so much for each other, and conjointly so much for Evangelical Christianity." "It would indeed be a bold, but hardly a sane man, that would deny to Melanchthon a deserved place in the Lutheran Church."

The introduction of the Form of Concord transformed the life-giving doctrines of the Reformation into an ossified system, and the Church into a school of dogmatic dialecticians. "The free development of Theology out of the Holy Scriptures, was repressed, and as a substitute for the living Faith maintained by the Reformers, there was with many Lutheran teachers from this period onward, a palsied and dead orthodoxy, a show of faith without the fruit of the Spirit." The process by which the Church was again delivered from this dead orthodoxy, brought upon her by the near triumph of rigid one-sidedness, was through the medium of a liberal tendency, headed by such choicest spirits as Calixtus, John Arndt, and above all, Spener and his school.

In a recent *Evangelist*, Dr. Stuckenberg of Berlin, reviews the present situation in the land of Luther. "Not only have men who are awake ceased talking about forms, but they also ignore those whose forte consists in phrases, ceremonies, and garments. Formerly men said indifferently that such non-essentials are harmless, and ought to be tolerated. While this is true, it was found that some men make the non-essentials absorbing themes, and insist on forcing them on others. Christian work has been incalculably injured by bigotry in the name of Luther. That name has been made the watchword for narrowness, hatred and dissension, until there are regions where Luth-

eranism is almost synonymous with Jesuitical fanaticism. Lutherans, anxious to honor Luther's name and to preserve the Church of the Reformation, are the first to expose and denounce such 'pseudo-Lutherans,' as Dr. Dorner called them."

In his "Yale Lectures," H. W. Beecher says: "We are apt to divide the Christian world into Protestant and Catholic. I prefer to divide it into Evangelical and Hierarchical. They are sharply distinguished by various other things, but by nothing more, it seems to me, than by this, that the hierarchical body, in all its various forms, relies for its success upon the administration of ordinances and liturgies, while the evangelical body relies substantially, for its success, upon the living force of the preacher and his divine message."

We hold that the General Synod presents a system of Evangelical Lutheranism, broad enough, and deep enough, and free enough, for every Lutheran worthy of the name Christian to stand upon. No other form of evangelical Christianity can afford to the individual believer a wider latitude without detriment to the cause of Christ, than is guaranteed by the Formula of Government and the doctrinal basis of the General Synod. Our Church, with its fountain in the Christ that filled Luther's heart, should grow wider and deeper to the end of time. Our general divisions, independent synods and congregations, indicate that the current, contrary to nature, is divided into small rivulets, instead of flowing onward and heavenward in one mighty river, making glad the city of our God. In the General Synod we have a channel wide and deep, in which Lutherans of every craft can sail without coming into serious or hurtful collision.

No one will dispute the fact, however, that within the last quarter of a century we have made some giant strides toward a uniform liturgy and a more distinctive Lutheranism. It may be that we have not yet over-stepped the line of safety, but the question is, can we stop where we ought to? Comparing the late past with the present, our churches have made a greater advance in liturgical worship, in the last decade, than the Church catholic ever made in a century. Instead of the simple service of ten years ago, consisting of Invocation, Hymn, Reading of Scripture Lesson, Prayer, Hymn, Sermon, Collection, Hymn,



Doxology and Benediction, we now have, in many of our churches, an elaborate ritualistic performance "closely conformed to the Roman Mass." The contagion has been communicated to our struggling missions on the frontier, and some of them are wrestling heroically with the Common Service. Lecterns, or reading desks, are being introduced in many places, from which the missionary reads the word of God, and then steps upon a higher platform to deliver the message which he has prepared for his little flock. We cannot understand why the reading of the word should occupy a lower place than the preaching of it. But, then, this is only a necessary part of the priestly equipment. The editor of the *Workman*, after spending a Sabbath with one of our General Synod churches, a few months ago, remarked in his editorial correspondence, that this was one of the churches that first introduced the Common Service, and also the clerical gown, "*which is a necessary accompaniment.*"

It is truly marvelous, that ministers of Jesus Christ, who a few years ago were not averse to the old-fashioned revival methods, with the mourner's-bench accompaniment, should now pose before the astonished world with the full ritual and attire of high-church Lutheranism!

No one individual is responsible for this ceremonial revolution in our churches. It would seem as if a sort of "liturgical craze" had seized upon our ministers and churches, simultaneously, both east and west, and a few susceptible individuals in our sister denominations have caught the contagion.

Some of us are using the Common Service, where others have seen fit to introduce it, deeming it unwise to disturb or disrupt a church, either to introduce or remove it. Being weak, we may drink a little of this wine for the sake of internal harmony, but when we, or our brethren, drink it because we like it, there is danger of excess and intoxication. We fear, however, that the general use of this service will practically, though unintentionally, accomplish the overthrow of pulpit-fellowship with ministers of non-liturgical churches. It requires an expert in the pulpit, and a trained choir, to render the service without blundering. Add to this the use of the gown, and you will need

no "Galesburg Rule" to isolate your pulpits from evangelical Protestantism. The Churches with a robed priesthood belong to foreign lands and not to America. Excesses which are repudiated there, they propose to practice here. The Church of Rome, the Church of England, and the Church of Germany, in America, are alike highly liturgical, rigidly exclusive, and meekly submissive to a self-constituted priesthood in gowns. The vital question is, will the General Synod sell out its birth-right of Christian liberty and evangelical simplicity, for a mess of hierarchical pottage? Will she march to victory under the banner of our fathers—a free, untrammelled, un-surpliced American Lutheran Church—or will she suffer herself to be shorn of her power and diverted from her glorious mission, and follow, ingloriously, as a chained captive, in the wake of Romanism?

Some very striking papal proclivities were developed at the late meeting of the General Synod at Lebanon. Heretofore, the non-liturgical wing, though largely in the majority, were generous enough to publish a service in the Book of Worship, covering one hundred and sixty pages, for the convenience of a few churches. But later on, when the other party gets into power, they refuse to publish a Hymnal without the common service although it is asked for by eighty delegates, and a constituency of at least sixty thousand. This is a master-stroke for a higher liturgy,—but a few more such blows will strike down the principle of Lutheran liberty. It is very smoothly explained that the churches receive so much extra printed matter free, and the use of the service is altogether optional. It is very true, you can lead a horse to water, but you cannot make him drink. A man, however, is somewhat better than a horse; if he does not want to drink, he will not *be led* to the water. The ingeniousness of this action appears, when we discover that hymn books are published with or without the Augsburg Confession, with or without Luther's Smaller Catechism, with or without the Formula of Government, or the Constitution of the General Synod, but the Common Service has become so necessary to the development of a higher-Lutheranism, that no Book of Worship is allowed to go forth without it.

This action is taken in the face of Luther's constant admo-



nition that matters of external worship should be left to the free choice of the individual congregation. Such highly respected authority as the Formula of Concord should have exerted some wholesome restraint: "Among the genuine adiaphora, such ceremonies should not be reckoned which have the appearance, as though our religion and that of the Papists were not far apart, or as though the latter were not highly offensive to us; or when such ceremonies are designed for the purpose, and therefore are required and received, as though by and through them two contrary religions were reconciled and became one body; or again, when an advance towards the Papacy and a departure from the pure doctrine of the Gospel and true religion should occur or gradually follow therefrom (when there is danger lest we seem to have advanced towards the Papacy, and to have departed, or to be on the point of departing gradually, from the pure doctrine of the Gospel)." (Edition by Dr. Jacobs, page 644.)

"Likewise, the article concerning Christian Liberty is here at stake, to preserve which the Holy Ghost so earnestly charged his Church through the mouth of the holy apostle.

"For as soon as this is weakened and the ordinances of men (human traditions) are urged with compulsion upon the Church, as though they were necessary and their omission were wrong or sinful, the way is already prepared for idolatry, whereby the ordinances of men are gradually multiplied and regarded as a service of God, not only equal to the ordinances of God, but even placed above them."

According to the pure Lutheran doctrine the Churches ought "not condemn one another because of dissimilarity of ceremonies, when, in Christian liberty, one has less or more of them, provided they are otherwise in unity with one another." (See Form. of Concord, chap. x.

#### TRUE BASIS OF UNION..

"And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." As long as human nature remains as it now is, and men differ in tastes and opinions as they

now do, no satisfactory union can be secured by a uniform service; such a common service, insisted upon, will forever prove a bone of contention, a jargon of disharmony.

The same is true of a common confession of faith. It will afford a common debating ground for theologians and pugnacious dogmaticians. How often do we find churches nearest alike in all these externals, and yet farthest apart as regards Christian union. The true ground of union is not in the articles of our faith, but in the person confessed. "Whosoever shall confess me before men, him will I confess also before my Father which is in heaven." Lutheran union is possible only in and by the communion of a common Saviour. The Christ of the Bible, of whom the Augsburg Confession is a faithful and true witness, is the Christ, who, being lifted up from the earth will draw all men unto him. It is not only the *pure doctrine of Christ*, but Christ himself, which every believer needs.

Speaking of this *indwelling Christ*, Dr. Stork in his Inaugural Address, says: "And that is the meaning of the Lutheran doctrine of the Lord's Supper. That is what the theologians mean by all their endless definings and disputings about the 'real presence.' Take them literally and they talk the direst nonsense; they obfuscate language and confound all the modes of thought. Think of the dogmaticians propounding such solemn nonsense as that implied in the expression, 'an illocal body;' why, they might as well define the Trinity as a circular triangle. \* \*

"Our church must disentangle the grain from the husk; she must learn where she got her doctrine of the Eucharist; not out of her literal exegesis of the words of the institution, as Luthardt shows, even though Luther thought it was there he found it, but from the deeper truth lying all through the New Testament revelation of the *indwelling life of Christ*, and set forth in St. Paul's exposition of the sacrament.

"There has never been a more striking illustration of the truth that the letter killeth, than the long history of the struggle to base the doctrine of the Holy Supper on the bare, literal words of the institution. The theologians have fought to the death for what they felt to be vital, the doctrine of the real presence of Christ, the most real and rich truth; but they fought a los-



ing battle, for they used weapons that only destroyed what they would save.

“The literalism and materialism of the dogmaticians has been one of the most potent causes of the obscuration of the doctrine of an indwelling Christ. They have stuck to the shell, the gross, literal explication of the mystery, and while they have fought over the husk, the grain has dropped out and been trodden under foot.

“The rejection of the Lutheran doctrine of Christ’s real presence to the believer, has been a great loss to Reformed Theology; but it has been very largely the fault of the dogmaticians who would not only have the doctrine, but insisted on their philosophy of it, who with truth would cram down men’s mind all the ‘vain babblings and oppositions of theological science, falsely so called,’ into the bargain. Lutheran theology must unload that baggage very completely, or the Christian caravan will leave it irretrievably behind in the desert. She must extricate her pearls from their cumbrous caskets, or caskets, pearls and all will be lost in the sands.”

Such an indwelling Christ satisfies the deep hunger of the soul, not only on communion occasions, but the whole year-round.

When the love of God is thus shed abroad in our hearts we will flock together as naturally as birds of a feather. Though we understand all mysteries, even the mystery of the real presence, and have not charity, we are nothing. “Charity suffereth long and is kind. Charity never faileth.” As a uniform dress for the universal priesthood, “put on the charity which is the bond of perfectness.”

For the sake of Christian union, Dr. Sprecher in his “Ground Work,” says, “The Lutheran Church could afford to modify, or at least, to regard as non-fundamental, all the points which distinguish our Church from other evangelical denominations; for it would still have its great heart-principle undisturbed, and could use it as determinative of all the parts of the doctrinal system. Such a Lutheranism, instead of spending its energies upon the peculiarities which distinguish it as an organism from others,

could put forth all its power to preserve and apply the positive principle of the Reformation," which is, "the justification and salvation of the sinner through faith in Christ alone."

"While there has been a breaking up of so many of the old forms of doctrine among all Churches, the great principle of the Lutheran Reformation—the principle which she has always recognized as that by which the Church must stand or fall—has been more and more appropriated; and it now stands forth in all the grandeur of its simplicity and truth as the all determining heart and centre of the Christian Church and life." ("Ground-work," Page, 470.)

In his excellent address before the Evangelical Alliance, in New York City, Dr. Conrad said: "The Protestant Confessions in reality set forth the essential features of but *one* doctrinal system, and their differences belong to the category of theological accidents. This was recognized and manifested at Berlin, in 1851, when two thousand six hundred pastors, professors, and theologians, representing the four grand divisions of Protestantism—Lutheran, Reformed, Calvinistic, and Moravian—reconfessed the doctrinal articles of the Augsburg Confession as containing the Evangelical system of Christianity." In his address before the Lutheran Historical Society, on 'Church Problems,' he said: "As we interpret the sentiments of Muhlenberg and the Fathers of the Lutheran Church in America, and as *we* read the Augsburg Confession, the formula of subscription, and the official acts of the General Synod, we maintain that they embody the essential principles of genuine, catholic, historic, and scriptural Lutheranism."

Add to this formula of confessional subscription the "*indwelling Christ*"; and thus, being animated and governed by this heart-Sovereign, all the scattered remnants of our Lutheran Zion will be drawn into *one fold*; where they will worship God, the Father of our Lord Jesus Christ, in sweet harmony "with the *glorious liberty* of the children of God."

In view of such a glorious consummation, it behooves us to unite in prayer with the greatest of apostles,—

"For this cause I bow my knees unto the Father of our Lord



Jesus Christ, of whom the whole family in heaven and earth is named \* \* \*

“That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend, \* \* and to *know* the love of Christ.”

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### ARTICLE III.

REV. JONATHAN OSWALD, D. D.,—A MEMOIR.

By Rev. W. S. FREAS, A. M., York, Pa.

It used to be a matter of course among us, that when any prominent and honored member of our ministry died, an appreciative sketch of his life and work would soon appear in the EVANGELICAL REVIEW. The graceful pen of our dear old professor, Dr. M. L. Stœver, its editor, was oftenest employed in the kindly office of perpetuating the name and fame of the departed. Alas! since he has gone, no one has arisen to worthily take his place, and even his own useful life, so widely influential for good, and so rich in pleasant reminiscences, has been left, like a briar-grown grave, without that loving attention and service he was so ready to pay to his own contemporaries. Whilst rejoicing in the excellences of the QUARTERLY REVIEW, many have certainly lamented the absence from its pages of adequate memoirs of such men as Drs. M. L. Stœver, Charles A. Stork, Geo. A. Diehl, and others. May the publication in the last number of the QUARTERLY of an excellent biography of Dr. A. H. Lochman, and in the present issue of this fragmentary sketch of Dr. Jonathan Oswald, inaugurate anew that good and profitable custom of keeping green the memories of our fathers in the Lord. It is according to the demands of both love and duty that the lives of these honored men of God should not disappear from earth and memory with a silence that suggests indifference or shame. Mere praise of the dead would be as worthless as it is impertinent, but a just and truthful estimate of the character and influence of the departed is among the most useful kinds of literature.

There is something peculiarly interesting in the personality of these aged ministers—a quaintness of speech, a grace and dignity of manners, and an antiquated style of living, that links us more closely to that good past which, in our day, seems to be getting so far away. To have lived for eighty-six years on the earth itself alone entitles one to some consideration from his fellowmen, to have served for sixty-two years of this time in the Christian ministry calls for more than ordinary respect, but to have been identified with the founders of our institutions, counseling with them and bearing with them the heavy burdens of the early days when the Church was weak and small, to have been greatly useful and prominent in that period which was formative, recognized as one of the Church's most able representatives; all this makes it the solemn duty of some one to pay at least the small tribute of a passing notice in the *QUARTERLY* to his life and memory.

Jonathan Oswald was born seven miles from Hagerstown, Md., on the 20th of Dec. 1806. His parents names were John and Eve, and besides himself the Lord blessed them with four sons and one daughter. Of sturdy German stock, the very names chosen for their children show the family reverence for the word of God and the heroes of the faith. These were Benjamin, John, Jonathan, Samuel, Solomon and Lydia, all of them well-known characters of the Holy Scriptures. Of this flock Mrs. Lydia Kempfer, the youngest, and widow of Rev. Jacob Kempfer, is the only surviving member, now living at Glen Rock, York Co., Pa., in serene and peaceful old age. The pastor of the family, when Jonathan reached the age at which character is being fixed, was Dr. Benjamin Kurtz, and his strong personality and imposing presence so influenced the members of this Christian household that three of the sons made choice of the ministry as their calling in life, Jonathan, Samuel and Solomon, and their only sister proved her affinity for theology by mating with the clerical friend of her ministerial brothers named above. A pen picture of this church of the "good old times" sent the writer by the lady just mentioned is so good that it will be appreciated in this place. She writes, "There was but one church for many miles around, where the Lutherans and German Reformed



worshipped unitedly. At Hagerstown the Lutherans owned a handsome brick church, the brick of which were brought from England. Our church in the country was called Beard's church, after the gentleman who gave the land on which the church stood. It was built of logs, the space between being filled with mortar and whitewashed. It had a great, high, barrel-shaped pulpit, with a sounding board, high-backed pews all around, a gallery, a place for the singers, and an old-time organ which was brought over the sea. We all loved to go to this dear old church which our forefathers built. In the yard stood an enormous oak, with wide-spreading branches, where people could shelter their horses. They came many miles to church in those primitive days. The yard also contained a school-house. There was kept the first Sunday-school I ever heard of in our country."

It was Jonathan's purpose at first to study medicine, and with this idea he accordingly attended a course of lectures for two successive years, but conscience gave him no rest and made him feel that he was called to a yet higher sphere of service in behalf of his fellow-men. After such schooling as he could get at home, he says of himself, "Rev. B. Kurtz taught me theology for about one year in Hagerstown, Md., my native State. Afterwards I read privately at home for about six months, and then finished my theological studies after a three years course in the Seminary at Gettysburg. Yet in more than half a century spent in studies, largely Biblical, I have not advanced far beyond my mother's theological teaching, except in some specialties and technicalities seldom used except occasionally in company with theological friends and peers." He was a member of the first class that entered our seminary, and of course in the first that graduated therefrom. All the members of this class, except one, have now been reunited above. This one is Rev. J. G. Morris, D. D., LL. D., who is apparently as young in spirit as when they sat together in the class-room before the first professors long ago. Mr. Oswald was examined and received license to preach at the meeting of the West Penn'a Synod, held in Bedford, Pa., Oct. 4-7, 1829. In the minutes of that year we read, "At candle-light Mr. Oswald preached in the English language, from Isaiah 38 : 1." He was ordained to the gospel ministry at

Greencastle, Pa., on Oct. 5th, 1830, Rev. J. Ruthrauf, Sr., the President of Synod, together with Drs. J. G. Schmucker and Benjamin Kurtz, who was then President of the Maryland Synod, performing the act of laying on of hands. Whilst still a student at Gettysburg, and before he was licensed by the West Penn'a Synod, he received a call to become joint pastor of Christ's Church with Dr. J. G. Schmucker, to have charge of the English services, and accordingly went to the town of York in July, 1829. When the young minister arrived he was expected to begin his services on the first Sunday, and that service chanced to be the duty of addressing the Sunday-school of Christ's Church. It was a very hot day, the room was crowded, the inexperienced young minister was of course very nervous, at any rate he had not got very far in his speech when he dropped over in a dead faint and was drawn by sympathetic hands behind the curtains that draped the platform and then taken to his room, a rather discouraging beginning of a long and useful ministry, pursued with invincible spirit in spite of a frail constitution and frequent infirmities. In 1835 he was married to Susan Albright, a relative of Chas. A. Morris and wife, to whose family she belonged. The young minister had got into the habit of making rather more frequent calls there than duty demanded, and the modest young lady who met him at the door would say, "I will go call aunt Cassie." As this continued time after time, the caller at last grew desperate and one day detained her by saying, "No, you needn't go call aunt Cassie. I didn't come to see aunt Cassie, I came to see you." After that it was not long before matters were settled to mutual satisfaction. He continued to serve Christ Church for about seven years, until Feb. 1836, here making full proof of his ministry. Many and touching were the reminiscences he indulged in of those early days, and it was evident that Christ Church never entirely lost his regard; for he says in his jubilee sermon, "Yet I loved Christ Lutheran Church, the members of which are all so friendly to me now." But there was quite another state of feeling existing in 1836. It never pays to rake over again the dead embers of past controversies and quarrels, and Dr. Oswald was himself never guilty of this unwise practice. He never nursed grievances or cherished



animosity towards those who had wronged him, an example well worth imitating by those unappreciated geniuses whose tempers grow shorter as their lives lengthen. The crisis in church affairs in York came when the old pastor of Christ Church resigned and a successor was to be elected. As a consequence of differences, which then seemed irreconcilable, an earnest and aggressive element left the old church and, led by the young assistant pastor, organized St. Paul's English Evangelical Lutheran Church. In spite of ridicule and prophecies of failure, and much opposition, the young congregation grew and prospered. The Lord was with them and blessed them, and for twenty-five years Mr. Oswald discharged the duties of a laborious pastorate. He enjoyed the deep respect and full confidence of his people. The relations among them were like those of a loving family and he was a father to all the young. After the stormy beginning of the new enterprise the whole quarter of a century was one blessed period of undisturbed and healthful growth. In the month of June, 1861, Dr. Oswald was compelled by serious illness to cease the performance of ministerial duty. He was taken in the pulpit with sudden faintness and saying to the congregation, "My friends, I can talk no longer, I am sick," he closed the service and was carried home. This was his last public service as pastor and his active ministry in York ended as it had begun in total collapse of his physical system. His resignation followed and took effect on Dec. 31st, 1861, and on Jan. 1st, 1862, he was succeeded by Rev. Wm. M. Baum, who through the necessities of war was then without charge. But he could not so easily give up his cherished work and though still far from well, for a number of years he continued to serve two country churches, Kreutz Creek and Canadochly, resigning the latter only in 1876. From the time of his resignation of St. Paul's to the day of his death he lived among his people, leading a quiet and studious life, rejoicing greatly in the increasing strength and influence of his first and only charge and patiently waiting until his time of departure came. This expected end was reached on the morning of the first of Feb. 1892, when, without a groan or murmur he fell asleep in Jesus, aged 86 years

1 month and 12 days. He was a member of the West Penn'a Synod all his ministerial life of over 62 years; he never lived out of her bounds or of the town of York after settling there; he was recognized as a historical figure by all and in his death the city was bereaved.

Dr. Oswald was honored and respected not only for his useful pastoral services and blameless life, but as a man of ripest wisdom and literary ability. He has been unhesitatingly pronounced by an eminent citizen of York to have been "beyond all doubt the most learned man in the city." He was familiar with at least six languages, English, German, French, Latin Greek, and Hebrew. He loved the Hebrew Bible more than he loved to eat. It lay open on his table and was his daily companion to the last. He was especially partial to the study of the prophets and reveled in those passages which promised the return of the Lord. In 1856 he published, through the Lippincotts of Philadelphia, his work called "The Kingdom which shall not be destroyed," a well written and forcible exposition of prophecy. He was a frequent contributor to the *EVANGELICAL QUARTERLY REVIEW* and I find ten articles on its index from his hand, the most of them on his favorite theme. In 1871 he translated and published a small book for Sunday-schools, called "The Little Cloister Ruin," which is now one of the popular Fatherland Series. He is best known probably as the translator of the *Hallische Nachrichten*. The sale of this book has not been as large as expected and one reason no doubt was the style of its English. The sentences are long and involved, to English minds have all the obscurity and tedious prolixity of foreign idiom. Yet there is scarcely a more striking illustration of his sterling honesty and sense of strict justice, if not of his literary discernment, than this. He carefully considered the matter and came to the conclusion that he had no right as a faithful translator to break up a single sentence or paraphrase a single thought of the original, and when his mind was made up on a question of right or wrong, he was as immovable as the hills. Consequently it does not read as smoothly as it might nor suit our literary taste. But the whole work was done with scrupulous care and painstaking effort and besides the two volumes published



the balance of these annals in MS. form is found among his papers. Other MS. works are also left and all show his diligence and scholarly habits.

In 1845 he received from Pennsylvania College the honorary degree of A. M., and in 1860 the further distinction of the doctorate, an honor rarely ever more worthily bestowed.

He was a member of the Board of Trustees of the York County Academy, and, at the time of his death, its President. An incident in this connection illustrates his accuracy of thought and expression even in the smallest things. He had suggested a certain action as desirable, and a member of the Board moved the same, putting it in his own way. The Doctor promptly interrupted him and cried, "No, I didn't say that." "But you certainly did," was the answer. "No, I do not use bad grammar," he maintained, and on explanation his carefulness was justified and corrections made.

For three successive terms he was President of the West Pennsylvania Synod and represented her a number of times at the General Synod.

In matters of controversy he had the capacity of seeing almost intuitively the right, and the calm equipoise of mind and will kept him from being swept along to the extreme positions which his less careful brethren espoused, often to their own sorrow: Malcontents and disturbers of the Church's peace got sorry comfort from him. In public debate, in his younger days, he was a power, and few things were so dreaded as to be attacked by him, Socratic-like, in a few merciless questions, which more than arguments, punctured the bubble of conceit and established the truth. One of our ablest leaders came to him before a certain discussion and said to him, "Oswald, I don't want you to ask me any questions in this debate. I can't stand it."

His power of memory was wonderful, and he was able to recall minutely the events of long ago. His mind was a treasure house of interesting information, and it seems a pity he left no narrative or impressions of those early times in which the Church is now so deeply interested. He enjoyed the faculties of hearing and sight in almost a perfect state to the last, and his mental alertness continued to the very night of his departure.

At the same time he had a very sober estimate of his own ability and was entirely without vanity. As a proof of this an incident may be mentioned, which he used to tell on himself, and which a vain man would gladly wish forgotten. On a hot summer day he was preaching in Christ Church and a passer-by on the pavement could look up the aisle and both hear and see the preacher. A certain young lawyer of the town, named K——, stopped a moment to listen, and said to some standing near, "Who is that preaching?" "That is the Rev. Mr. Oswald, the young assistant to Dr. Schmucker." "Well, he's the dumbest preacher I ever heard." The humor of the story consists in the fact that this same young lawyer was himself regarded as of very small calibre and quite dull, whilst the man he criticised was even then a ripening scholar and able teacher of the word. His love of books never weakened, and when eighty-five years of age he said that he studied every day as much as he ever had done in his life. Altogether this thoughtful and well-balanced intellect possessed such rare combinations of judgment and strength, that it seems a pity it was not oftener employed in counsel to the Church at large and in the calm discussion of the questions on which now a sharp and deep cleavage is threatened among us

Dr. Oswald belonged very plainly to the ministers of the olden time. He had to do with the beginning of things. We may justly call him one of the founders of the General Synod, for, though he was not licensed until 1829, yet his student life was identified with the times of organization, and he soon took prominent and active part in the general work of the Church. No doubt we are disposed to underrate the work of the men who lay foundations; God does them honor. Though they toil hard and long, yet their labors show but little, for foundations are mostly unsightly. But after awhile all eyes are filled with the splendid superstructure that rears itself proudly before the world. The men active in erecting these secure the applause and honors. Those who made them possible are too often and too easily forgotten. Yet Dr. Oswald was content to be a pioneer and founder of the Church, and neither asked nor sought for special credit. He had no fault to find,



uttered no complaint, was not a bit jealous, but, on the contrary, took honest pride in the splendid building up of congregational and church life which resulted under the ministry of those who followed him. It must be confessed that the type of character he represented is not held in the highest esteem by some of our time. It is too slow, we want to see things move, we have little patience with the steady habits and measured movements of the careful and conscientious past. Nevertheless, the things that are valuable in the present are the same things which make his life rich in virtue and beautiful with the ornaments of godliness; that which was his strength is still the secret of power in every good man's heart and life. The great verities and substantial principles that control the world in our day are none other than those which lived and reigned in the the pious career of this minister of Jesus Christ. Fashions are always changing but principles never.

As a man he was the very soul of honor and truth. At the mere suggestion of anything that was devious or questionable he looked quickly up with those clear eyes of his, as though he had not quite understood, and without a word conveyed a distinct rebuke and condemnation. Though his will was firm and his tenacity of purpose unyielding, yet his heart was tender and his affections warm, and he was a friend whose regard remained constant and abiding.

As a minister of the word his code of ethics was most exalted. He could not be a sectarian or a bigot, for his clear judgment saw too plainly the good there is in nearly all the warring systems, and he never would for a moment think of assailing the good even if in the possession of an enemy. He never shirked and had only pity and contempt for the trifling characters who did. He gave to the writer an instance which is characteristic in this line. In his youth they once went to Synod on horseback far up along the Susquehanna river. The journey took several days and companies of ministers went together and put up at towns on the way over night. The pastors of the churches of these towns in expectation of their coming had arranged services nightly and one of the travelers was called on to preach. The cry was, "Oswald, you preach." This he did

to the best of his ability. But the next night the cry was the same and he preached the same sermon, new to the people but old to them. The same spirit continuing he continued to preach that same sermon over at least four or five times in the hearing of these men, as a sort of mild rebuke for their disposition to shirk their share of duty.

His preaching was always scholarly, pointed, brief, practical and thoroughly evangelical. He made the impression in the pulpit of quiet strength, the calm consciousness of truth and worth. Though weak physically and of slight frame he possessed the truest courage. No threats or fears of personal consequences could deter him from uttering what he regarded as the whole counsel of God. He preached on occasion at one of our churches in the country about seven miles from York and thought it his duty to present the subject of temperance, which he did to the best of his ability. When he came out of the pulpit he found he had created a great sensation, and the people seemed like angry hornets disturbed in their nests. Threats of violence were freely made, and after reaching home he received notification not to preach there again on pain of a sound thrashing. He was not a very big man physically, but in spirit a giant, and at once had another appointment made through members of the Church Council, who were his friends, and when the time came went boldly to the place, walked into the pulpit through crowds of angry men and preached a sermon on temperance—that made their ears tingle, and when done went out among them with utter fearlessness. He once remarked, “It was always too hot for liquor sellers in St. Paul’s Church.” He was not easily frightened. We greatly need preachers of that stamp now. When he attained the age at which men begin to philosophize and at the same time grow tedious to the ordinary hearer, he refused to preach at all any more. It was with difficulty that he could be persuaded to take part in his church’s jubilee in 1886, and did so only on condition that the pastor read his sermon for him, which was really necessary at this time as his strength was soon exhausted. That discourse is a marvel of quaint wit, delightful reminiscence, and forcible narrative, breathing throughout touching submission to Divine Providence,



and every word of it was engraved on his memory. Dignified, kind, sympathetic, friendly, he made friends on every hand, and enjoyed the good wishes of those who widely differed with him. In social intercourse he was quaint, entertaining, full of anecdotal reminiscence, keenly alive to that which appealed to the sense of humor, a most delightful companion, always ready to welcome friends and never ready to have them go away.

The attitude and relations of Dr. Oswald to his successors in office are worthy of notice. Ministers are not angels by any means, and men who have had a retired pastor to deal with in their congregations will respond to this statement with a feeling amen. It is one of the hardest things to which the flesh must submit to retire before a younger man from the place of highest human honor, the pulpit, to be largely supplanted in the esteem of the people, who in a sense belonged to him, to be quietly ignored more and more in the conduct of the church's affairs. Some men cannot and do not stand it, but give no end of trouble to the ministers so unfortunate as to succeed them. Nothing in Dr. Oswald's life so exhibits his sterling principle and clear sense of right as his bearing towards the three men who were called to stand in his place and serve his church. He founded St. Paul's, he served it for twenty-five years, and he said once, "There is nothing dearer to me on earth than this congregation; I nearly gave my life for it." When his successor took charge people came to the old pastor, as was natural, wanting him to perform baptisms and marriages and to their amazement were promptly refused with the statement, "You have a pastor, go to him." As was usual in those early days his receipts of money were not large. Ministers are better supported now. His successor was called at a larger salary than he had been given and it was told him that some were displeased at it for his sake. Upon hearing of it he said, "If any of them think I didn't get enough, they can give me some more now." When a new church edifice was talked of some over-zealous friends resented the suggestion as a reflection on the old pastor and said, "The old church was good enough for Dr. O., and it is good enough for Mr. B." But when this talk came to his ears from those who expected his approval he was not pleased and said,

"No indeed. If they want to find an old foggy they must hunt elsewhere." And when his chance came to speak he warmly favored a new church, and at the congregational meeting which decided to build, he made it a point to be present, though rarely out at night, and said "If you repair the old church I will not give you a cent, but if you build a new one I will give," holding up his hand in illustration, "a whole handful of pennies." The new church was built and paid for and the pastor whose energy and splendid business skill carried the enterprise to success said, "I wouldn't have dared broach the subject if Uncle Jonathan had not been all the time nudging me about it." All three of his successors bear feeling testimony to his loyal support of them, and not a breath calculated to weaken their influence among the people ever came from his lips. What a rebuke this noble unselfishness is to the vain little popes who regard the success of any man who follows them as a gross impertinence and do what they can to make it impossible.

His last days were full of peace. Every Sunday morning, whilst strength remained, found him with his devoted wife in God's house, a living sermon, and the preacher in the pew always an inspiration to the preacher in the pulpit. But strength will fail, and he used to say for the last few years "I am all right up here," tapping his forehead, "but down here," pointing to his tottering limbs, "I am not so strong as I was." Only his invincible spirit kept him up and his abstemious habits of life beyond doubt greatly lengthened his days. In 1889 the two patriarchs Drs. Lochman and Oswald stood side by side for the last time at the meeting in Christ's Church, York, and the whole Synod arose to their feet in honor of the hoary head, a sight to remember long. In helping the pastor at the Holy Communion, the trembling hand and tottering figure were a pathetic appeal for the Master not to be forgotten. His dear wife's death in 1890 was the hardest blow he had yet suffered. A severe fall in 1891 greatly wracked his feeble body and caused him to take his bed. There, though he knew the hour had come, he was cheerful as a May morning. He had no fear of death whatever, but like one who had carefully and fully canvassed the situation and was ready, his spirit was jubilant, unconcerned and serenely



confident. At the suggestion of prayer he would respond, "Always! Always! Prayer is always in place." His last words were "Hope! Hope! Hope!" "Peace! Peace! Peace!" On Wednesday Feb. 3rd, he was carried to the church in which he had worshiped with such joy and from the church to Prospect Hill, where he rests in waiting for the resurrection of the just. A large congregation, made up of old parishioners and associates, warm personal friends, the evangelical ministers of the city and the relatives of the dead, gathered to show him honor. Besides the pastor, Rev. Wm. M. Baum, D. D., of Philadelphia, Rev. A. W. Lilly, D. D., Rev. Geo. W. Enders, D. D., Rev. P. Anstadt, D. D., Rev. A. G. Fastnacht, and others, took part in the services. It is not too much to say that, without exception, Dr. Oswald enjoyed the deep respect and Christian love of all who knew him in the city, a man without an enemy, a minister void of guile.

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#### ARTICLE IV.

##### THE GERMAN THEOLOGICAL SEMINARY OF THE GENERAL SYNOD.

###### ITS SEVEN YEARS' WORK AND PRESENT OUTLOOK.

By J. D. SEVERINGHAUS, D. D., Chicago, Ill.

We are bringing the exercises of our *seventh* commencement to a close. For two days the Board of Directors has been in deliberation upon the affairs of this Institution, and for four successive nights the faculty and students have stood before public gatherings and represented the work of the German Theological Seminary of the General Synod. This public inauguration service is an expression of confidence in the usefulness of what has been begun here, and since an institution that lives for seven years is likely to live longer and to become a factor in the world's history, it may be well to make a special pause at this point and offer an occasion for some practical reflections. This is our *seventh* commencement. With the brother sent out a few months in advance of the six who have just received their diplomas we have *seven* graduates. Three times seven is the exact

number of students we welcomed to our accommodations during the past school year and we could name seven times seven men now preaching the Gospel who have gone out with the recommendations of the German Theological Seminary of the General Synod into the service of the Church.

This then, is a suitable period for a review and for an outlook. Seven years of struggle, of hope and fear, of prayer and toil, have passed by since we are in operation here. If we have been on trial all this time, the question of *to be* or *not to be* is now settled. The existing faculty has been reëlected and installed. A differently appointed Board has taken possession of the Institution and brought it under the more direct control of the General Synod. There has been a new constitution adopted. All our foundations have been examined and strengthened and the experience of the past evidently warrants us in going on as we had begun. What is that experience? Whereunto have we already attained?

#### WHAT HAS BEEN DONE HERE?

Here we are—professors and students, trustees and friends of the Institution, all interested as if inspired by a common thought. Here is property, definitely deeded to the “General Synod of the Evangelical Lutheran Church in the United States of America.” There must be a purpose in all this. Was it to secure a foothold, “a local habitation and a name” in the most influential city of the land? Here, at the corner of Augusta Street and Ashland Ave., in the City of Chicago, we have such a foothold, a location from which no power on earth can dislodge the General Synod. And this is a satisfactory beginning. Not grand indeed, not ideal in its proportions, but entirely sufficient for our purpose, and in so far a realization of the prayers and hopes of those who have rallied around it as the place where their future ministers shall be educated. Connected with the seminary building there is a chapel used for regular public services and there are accommodations for students, libraries and recitation rooms that may answer our purpose for years to come.

The location is in the very heart of a large Lutheran community. Within a radius of one mile there are 20 German and



14 Scandinavian churches, both nationalities largely associated with the Lutheran faith. Among the more than one and a quarter million that populate Chicago the Lutherans are represented by 5 English, 40 German, 18 Swedish, 15 Norwegian and 3 Danish churches. Yet, large as these figures are, some of the other denominations, by right of birth not so numerous associated with our mixed population, are still ahead of us. Every ambitious church party seeks for a vigorous representation here. The Methodists have more than a hundred congregations and a splendid university in a near suburb; the Baptists, nearly as numerous and fully as strong, have very recently stepped to the front with an institution of learning that will have but few superiors in the world; the Congregationalists have strong churches and a triglottal seminary that is doing them a service, immeasurable in its influence; the Presbyterians, not a whit behind the others, have the splendidly endowed McCormick Seminary, and churches, one of which could buy out several of our synods, and a rising university in the near neighborhood. Other denominations are planning similar work here. The Lutherans, although here in time with church work, have not succeeded to the same extent as yet. More than thirty-five years ago our General Synod was on the ground with a mission, and at a still earlier period the Missourians and the Unierte established congregations here, and that to stay and increase, yet the educational influences at work have been almost exclusively under the control of others. When in 1873 we finally pitched our tent here, we maintained our ground, mainly with our German publication interests and which helped to fasten the eye of the Church upon this city. Soon some churches were won, but unfortunately lost again under the leadership of an alienated ministry, yet there was also a nucleus for permanent General Synod work formed here. An English mission on the north side and a German one on the west side grew up under the fostering care of our Home Mission Board, and these with their pastors became a few years later the founders of the long projected German Seminary of the General Synod.

The original English mission, of a generation ago, has since become a strong church of the General Council and rallied two

other English speaking ones around its special interests, as also the recently opened seminary projected a quarter of a century ago. There is room here for them as well as for us. They, having the energetic Swedes in their immediate fellowship, will, with their aid, be able to build up a strong English-speaking interest. Then there are the Unierte, with a German college in the neighborhood, an orphanage and some fourteen churches within the corporation. They are a strong body, not Lutheran in name, yet entirely such in sympathy and practice. The Missourians have some twenty-six churches in our city, and a college and orphanage in the near neighborhood, and they are now founding an asylum for the aged. Thus all the denominations and all the Lutheran synodical divisions are contending for the multitudes of Chicago, some at great expense, and all with an apparent appreciation of the truth that as goes Chicago, so goes the nation. Should not also our General Synod be represented here?

It was in the Summer of 1885, after the proceedings of the Harrisburg convention had pronounced all efforts to carry into effect previous legislation in reference to a Germany seminary a total failure, that the first steps toward a permanent organization were taken. Chicago was agreed upon by common consent as the most suitable location. Already in 1875 the missionary convention of Omaha had declared in favor of this city as the location for a western seminary of the General Synod. When at Harrisburg a board of education was authorized, such a board became incorporated at Chicago, and its purpose was to locate a theological seminary here. This action was afterwards rescinded, but the original conviction remained, that whatever might become of the more general project, a German seminary is needed *immediately*, and its proper *location is Chicago*.

Our first steps were to secure the coöperation of the men holding over as a board of directors from the Springfield convention. With their consent we organized a local faculty, and in October admitted 5 students, 3 Germans and 2 Norwegians, all of whom are now preaching the Gospel. The catalogue names 5 students for the first year, 8 for the second, 13 for the third, 18 for the fourth, 20 for the fifth, 23 for the sixth, and for the closing year 21. As professors there have been connected



with us up to the present time : Rev. J. D. Severinghaus, D. D., Rev. L. M. Heilman, A. M., Rev. J. Z. Torgensen, Rev. D. S. Berger, Rev. J. L. Neve, Rev. W. T. Grommisch, and Rev. J. C. Brodfuehrer, D. D. Several of these being otherwise occupied with pastoral duties could not do more than simply aid with their counsel and good will. The remuneration being necessarily small, it was not to be expected that a full faculty could have been provided for and definitely maintained from the beginning. We did what could be done, not what in all cases we would have desired to do. That we were able to graduate such a large number of candidates and have at the end of seven years more than fifty representatives in the ministry is explained by the fact that most of our students come from mission institutes and other schools in Germany with a good preparatory education, and some even quite well prepared to enter the ministry at once. That indeed is a leading feature of our work to admit men of all grades of preparation, enabling them to study English and practical matters during the time they are with us and then send them out as they may be called for. Had we to depend upon our own congregations for students we would not have such a good showing now. The few we did get and educated from the bottom up we have reason to be thankful for as men doing a good work, able to preach in both languages, and a credit to the institution. Certainly it must be our aim to draw upon our congregations for students, but for the present they will not furnish them in sufficient numbers and we continue as we have done to encourage men from the institutions at Breklum and elsewhere to come to us in whatever stage of preparation they may be, and entrust themselves to us for a proper induction into the ministry.

Do we need all who offer themselves and who can be recommended? Yes. As the case stands there are annually about four hundred new preachers needed in the Lutheran Church of this country, to take the places of those disabled by age or otherwise, and to supply the new fields. Of this number the General Synod ought in proportion to her strength furnish eighty and her German churches, being in the proportion of one to eight, need ten every year. This number we have averaged

for the last three years, and they have all been needed. If the Seminary work be overdone in this country, where every synod wants to train its own ministers, with us it is *not* overdone. Even if there be men of experience who could be had, it is necessary to educate the pastors our churches need ourselves, or else we must vacate the German field and leave it to other synods to cultivate. As to our own experience with pastors educated abroad we have every reason to continue that course. The congregations in the newer settlements are so largely European in their make-up that they can be served acceptably by pastors trained in Europe, and we have found that they will readily unite and heartily coöperate with us if we but show them the proper attention. That formerly so many turned against the General Synod, so soon as they were a little established here, and then became her most violent opponents, must be explained in some other way. There is no reason whatever why Germans should not feel at home with us and become as hearty and useful co-workers in our midst as they do in other ecclesiastical connections where due sympathy is shown them and attention paid to their wants.

BY WHAT AUTHORITY?

Being thus at work and that in the very centre of Christian activity it may also be well to inquire by what authority we are doing these things. Thus the Jews asked Jesus in the temple (Math. 21 : 23). Christ praised the Roman official who acknowledged in the spirit of strictest obedience to orders that he was a man under *authority* (Math. 8 : 9). St. Paul exhorts that all things be done decently and in order (1 Cor. 14 : 40) and writes to Titus : "For this cause I left thee in Crete that thou shouldest set in order the things that were wanting and appoint elders in every city, as I gave thee charge." In matters which concern the whole Church, and especially in preparing and appointing men for the gospel ministry, it is of the utmost importance to proceed orderly and be able to appeal to an authority higher than that of one's own judgment. We impress upon our students never to exercise the functions of the pastoral office until authorized by the Church through her rightful representatives, and never to accept ordination at the hands of one not



under authority to administer it. Individualism always runs risks to which orderly work is not exposed. An individual may do great things and become lionized, but he may also make a great failure and then have neither the sympathy of friends nor the peace of a good conscience to comfort him in his distress. As the interests of society multiply and intelligence becomes universal there is no safety, except in deliberate action and the Church as well as the State must insist on being governed constitutionally and in a parliamentary way.

We have assumed the title: "The German Theological Seminary of the General Synod of the Evangelical Lutheran Church in the United States." As such we are connected with a well-known and well authenticated portion of the Church of Christ. We have been under the control of a Board of Directors from the beginning. Revs. S. W. Harkey, D. D., R. G. Linker, F. W. Steffens, and Messrs. F. Hasse, M. D., and Henry Fehling, and their successors in office, have never failed to meet annually, and oftener if called for, to examine students and regulate the affairs of the institution. They have reported on our work to the body under whose authority we operated, and the minutes of Omaha, Alleghany and Lebanon contain full accounts of our affairs, coupled with legislative directions that bring this Seminary into entire harmony with the General Synod.

Standing related thus to the Evangelical Lutheran Church we call ourselves Lutherans, use Lutheran text-books, teach a Lutheran theology and charge our students to serve their Master in the Evangelical Lutheran Church. This with us means the General Synod. We cannot be useful in more than one ecclesiastical division at one and the same time and, therefore, accepting the situation as we find it, we confine our work to the particular body that gave us authority to work and that supports us. We are in the General Synod. That body has educated and ordained the present faculty, has shaped our way of thinking, has given us standing before the Church at large and is therefore that particular household of faith whom we owe our service. And we have every reason to be satisfied with our ecclesiastical heritage. The General Synod composed of twenty-six districts, affords us work and rewards equal to that of any

other synod. She has been honored of God to lay foundations for churches, institutions and mission work that will prove a blessing to generations yet unborn. Originally German, as all Lutherans then were, the General Synod has properly accepted the situation and adapted herself to the necessities of her surroundings. Did her children prefer to speak English, she allowed them to do so, as not organized for linguistic, but rather for spiritual purposes. When the stream of immigration assumed unexpected proportions, Germans and Scandinavians demanded especial attention to their wants, and they were listened to. Our General Synod encouraged the founding of a Scandinavian institution to prepare men for the ministry and also a Scandinavian Church literature, but the attempts, although reasonably successful in the Swedish American Institute at Knoxville, Ill., and *Zion's Banner* as its organ, proved a total failure because of the inefficiency of the men who had charge of it, and with that failure our Scandinavian interests have practically been disbanded up to the present time.

The German work was more successful. It commenced with Church and Sunday-school publications, and thus rallied such a number of German congregations around the standard of the General Synod that in 1885 a German Seminary became practicable. This we regard as the best solution of the difficult language question. At Columbus and Philadelphia they are obliged to prepare men for both English and German congregations; our General Synod allows her German friends to make arrangements especially adapted to their wants. We are a German Seminary, not necessarily confined to the use of that language, and certainly not prejudiced against the use of the English, but German as the German friends of the General Synod are, gradually working our way up to the demands of the future. It would be poor policy to let the Germans take care of themselves, as they will do in their own way. Some will learn English rapidly and drift into church connections as it may happen, others will not learn it at all, and drift into the godless Turner societies or a state of religious indifference; still others will organize church life after the manner of the Fatherland. It is no wonder that the Methodists, the Baptists, the Presbyterians, the Evangelical As-



sociation, the United Brethren and others could win such a great following from among the German Lutherans. Had we been organized fifty years ago, as we now are, and been able to show the Germans the missionary attention we now do, there would have been no need for the denominations named to work among our people.

But, thanks be to God, the Lutheran Church is here and has become wide awake on all questions of Christian work. She has some five thousand ministers in her service and with her 1,200,000 communicants she influences some six millions of souls with her theology and her church polity. We are only a part of that Church, say one-fifth, but still we are a recognized and even a necessary factor. Being the oldest of the general bodies it becomes us to be conscious of our position and to be truly representative in our work. The General Synod knows, hence, no nationality nor language, except to make all her interests harmonize and to do the work assigned her most efficiently. She talks English, where that answers the purpose best, Telegu among the natives of India, German and Scandinavian where either is wanted among the immigrants of this country, all to build up the kingdom and glorify the Master.

The General Synod's policy is to let the language question take care of itself for a while, until experience shall have had sufficient time to form conclusions. So also with reference to synodical divisions. It is not our policy to make war upon synods differently constituted from what we are, just as little as we make war upon a language that differs from the one *we* prefer. It is high time that the existing, but really wicked inter-synodical war in the Lutheran Church should cease. Differently educated as Lutherans have been, they cannot see all questions alike and must of necessity struggle a long time before they can agree on all matters of organization and even doctrinal inferences. Each has a right to maintain his own ground as long as he can in a Christian spirit, but no one has the right to unchurch the other. For us that would be especially poor policy. We occupy a conservative position and will most likely draw different extremes toward us. We need have no controversy with

any one of the Lutheran Synods. We are cosmopolitan in our make-up and so central in our relations to Lutheran history and Lutheran work in this country, that we can "smile at all our foes" and with entire composure await the developments of the present unrest among Lutheran Synods.

The authority, therefore, to which our Seminary can appeal, is that of the General Synod, and with her we are in connection with the Evangelical Lutheran Church of history. We stand before the world as a legitimate and well authenticated Institution.

#### A STILL HIGHER AUTHORITY.

Must we not look farther and higher? Certainly the Lutheran Church is a legitimate organization in the Church of Christ, but it does not satisfy to simply point to Wittenberg and Augsburg for an explanation of our missionary zeal. The world wants a Gospel not of man. No matter how learned and how powerful Luther and Melanchthon were, it tires the heart to be referred to them too often; there must be preaching that was authorized by him who could say: "I am the way, the truth and the life." In questions of this kind we of the German Seminary take our position, both as a matter of circumstance and also as a matter of choice, upon our ordination vow and say for ourselves and for our students: "We believe the Scriptures of the Old and New Testaments to be the Word of God and the only infallible rule of faith and practice. We receive and hold with the Evangelical Lutheran Church of our fathers the Augsburg Confession to be a correct exhibition of the fundamental doctrines of the Divine word and of the faith of our Church founded upon that word." This same vow we have repeated before this audience as a condition of our reinauguration, as professors in this Institution. The emphasis in it is on the *word* of God, and there is where a true Lutheran Church will always look for it. The finding and reading of the Bible occasioned the reformation of Luther's heart, and with him of an apostate Church. Not a new Church, with a new Gospel, but a quickened and regenerated Church was the result, a Church restored to the image of Christ. The Church as it was had fallen from grace, she had lost sight of the Bible, had exalted human opinions and le-



gendarry traditions to the dignity the word of God alone enjoys. Luther called the world back to the truth from heaven. He translated the Bible into the language of the people, turned its psalms into hymns for worshipers, commented on its various portions and made nearly all of his more than three hundred publications exalt and explain the Bible. He with others of the Wittenberg faculty preached and taught the Bible, and the Bible leaven revolutionized the thinking and the faith of Europe.

In view of what the Bible is to Protestantism, and how essential its teachings are to the evangelical life of the Church, it has become a generally accepted necessity to establish Bible schools and systematize the various helps to a proper understanding of the Bible. There are sixty-six different books and parts, written by thirty-eight or more different individuals, in languages now considered dead, whose origin covers a period of sixteen hundred years and is necessarily a matter of difficult authenticity. There are indeed a great many things to be learned that are not Biblical in their character, and ministers of the Gospel should possess more than the average general culture, but they must, above all and before all, understand the Book of books in all its various relations.

We here make use of the Bible, not privately only, as a book that everybody should make a lamp to their feet, but in systematic study every single day of the school year, reading it early in the morning alternately in German, English and Greek, studying it in the exegetical hours and in the public Bible class, teaching it in the Sunday-schools, preaching and enforcing it in the devotional meetings and in the regular sanctuary service. The Bible is our chief text-book, our daily rule of faith and practice; all our theological teaching is based not only upon the sacred Scriptures, but is drawn from and composed of what God has given to the world for purposes divine. We do not hold that there are three co-ordinate sources of authority—"the Bible, the Church and Reason," as it has been held in very prominent parts, but we say the Bible, the Bible only is the authority of Protestant Christianity, minding the apostolic injunction (2 Tim. 1:13): "Hold fast the form of sound words which thou hast heard of me in faith and love which is in Christ Jesus."

The Lutheran Church holds :

1. The word of God is the only source of saving truth ; and that word is embodied in the Bible.
2. Only the original text can be said to be the infallible word of God, and all copies and translations must conform thereunto.
3. Being the word of God, revealed truth is more than information ; it is a *means of grace* and has quickening and converting power.
4. The divinely inspired Scriptures, although somewhat obscured by translation and the changed condition of life, are sufficiently clear in matters of saving truth to be understood and to be read by all.

These propositions are not to be accepted by all Christians, there being those who have whims and notions to cover and whose theory of inspiration must be adapted to the changing fashions of criticism. Some question the canonicity of this or that book, others worry over the authenticity of books that appear to be of a documentary character. The integrity of a text, the original of which was lost quite early, is a matter of no small difficulty to settle, when the New Testament alone shows as many as 50,000 variations. Then the question arises whether a hearty acceptance of the Bible as God's word involves the belief that the very words were inspired, or whether the holy men of old spake simply as they were moved by the Holy Ghost (2 Pet. i : 21). So long as we have no Greek New Testament older than the time of Constantine and no Hebrew older than the eighth century ; and with the facts well established, that Christ and the New Testament writers quoted sometimes from the Hebrew, sometimes from the manifestly faulty Greek translation, and use some quotations that agree with neither the one nor the other, it is necessary that the theologian be a student and know how to meet the various objections raised in the minds of the people he is to instruct out of the word of God. The latest difficulties concern themselves with the authorship of the Pentateuch, the books of Chronicles, the Psalter, Isaiah and Daniel. Were these books written as they are by the authors whose names they bear, or are they simply collections of existing documents, the origin of which being unknown, but whose



substantial correctness is vouched for by the compiler who incorporated them into his work? That the sciences have raised questions as to the correctness of our interpretation of the Mosaic account of creation, of the fall of man, of the Noachian flood and later miraculous events, is well known, and in view of all such considerations a careful study of the sacred scriptures becomes of the utmost importance to the minister of God's word. Holding that a divine revelation was necessary we accept the only book presented to us as such and learn to appreciate it in the form in which it has come down the ages. The judgment of the world is that the Bible cannot be accounted for on natural principles. Its conception must have been divine and what God has given must be inerrant, so far as it has not been corrupted by the errancy of man.

Therefore we study this book. Our first study is EXEGETICAL THEOLOGY, embracing Isagogics, Hermeneutics and Exegesis. Philology aids us in such study and becomes a part of exegetical theology. We further need an ancient geography, history and archæology, to be properly introduced to the study of the Bible. We want to know the origin, the canonicity, the history, the character, the style, the scope of the different Biblical books, all of which is embraced in our hermeneutical studies. What conclusions do we draw from the text? Reading it carefully in the light of all attending circumstances and remembering our "analogy of faith," we arrive at results that we form into a system of Biblical Theology, a study in itself again, having already an extensive literature, with text-books of different tendencies, according as their authors stand related to the Church in her divided condition.

HISTORICAL THEOLOGY claims next our studious attention, a study so important to the theologian that it extends over the whole seminary course and has its departments of Sacred History, Ecclesiastical History, History of Doctrine and Symbolics. The purpose of the Bible was to acquaint us with and prepare us for membership in the Kingdom of Heaven. The human race was evidently the chief thought of God in all his providential movements. To redeem a fallen humanity must be his most intense solicitude. The Church is the body of Christ, in-

visible as to its life, but visible as to its operation. Its vital energy is the Holy Ghost; its bond of unity, the divinely appointed word and sacraments. This new factor in the world's ongoing makes history, and this history we must understand, both in its sacred incipency, as also in the principles of its development, in order ourselves to make the right sort of history for the future.

SYSTEMATIC THEOLOGY embraces Apologetics, Dogmatics and Ethics. What is Christianity, and why do we cling to it so tenaciously? How does it stand related to other systems of religion? Can Christian theism stand the test of scientific research? How is the Bible to be adjusted with reference to the teachings of Geology, Astronomy, Physiology, Natural Philosophy, and other sciences that are the boast of our times? Do they charge us with blind belief, as though we had an interest in ignorance, we must show that all truth is harmonious in its parts and that nature cannot contradict revelation, if both be rightly understood. We are interested in the whole truth. Christianity does not rest on quibbles. We are willing to let history and the whole natural universe talk to us about Christianity and not withhold a particle of light they can shed upon our difficulties with revealed truth.

Dogmatic Theology formerly included both Apologetics and Ethics, but it grew in volume as discussion became general and the field enlarged. It was called "Loci," by Melancthon, "Positive Theology," by Baier, "Systematic and Thetic Theology," by Quenstedt, and is now known as "Christian Dogmatics," or "System of Christian Doctrine." We use "Doctrinal Theology of the Evangelical Lutheran Church," by Dr. Schmid of Erlangen, with introductory studies in Luthardt and Martensen. Schmid has commended himself to the judgment of the Lutheran Church in this country as the safest guide in such an important study. He does not give us a new system of doctrines, but objectively collects and summarizes what the best theologians of our Church have had to say on matters of faith and scriptural teachings. Blessed be the day that revealed the merits of this book to our Church in this country! It has gradually weaned our younger theologians from the subjective



conceptions of theological truth as prevalent in Reformed circles, and taught us to rest our faith more on that which has been *done for us*. Whilst Luther, Melanchthon, Chemnitz, Gerhard, Quenstedt, Calovius, Baier, Hafenreffer, Hollazius, Hutterus, Koenig, Scherzer, Selnecker, Brochmann and Bechmann do not all see every truth alike and have each a specialty in which they excel, yet there is such substantial agreement on all points of Christian doctrine that it is not difficult to tell what Lutheranism is and teaches. A silken thread of consistency runs through all their discussions and reveals a logical unity that becomes charming to the extent we acquaint ourselves with it. A Lutheran theologian cannot but love his Church. Standing on the Augustana as his confessional basis, he welcomes whatever other writings there are that furnish additional light. He has no difficulty with the two Catechisms of Luther, the Apology of Melanchthon, the Schmalkald Articles, and the Formula of Concord. Why should he worry over these symbols or any other official or private declaration of the fathers as part of the history of Lutheranism? They are an exhibit of that which caused and established the conservative reformation of the Church. Their authors were men of like passions with us; but as they were drilled in theological definitions during long and heated controversies on the efficacy of the sacraments, on predestination, synergism, the value of good works, the ground of assurance and the mysteries of the person of Christ, they were able to make statements that can do us good service. They with the theologians of the next century practically settled all doctrinal questions for us. There need be no division in the Lutheran Church on doctrinal grounds, and practically there is none. The points that Missouri raises are manifestly schismatic in their bearings and may result in a separation from the trunk with ultimate demoralization. The Lutheran Church as a whole, both in Europe and America, is *one* and must continue in the unity of the faith once delivered to the saints. She knows what she is and understands what she must teach, no matter what the language may be. After the clouds of rationalism have cleared away there is a fair sky above her. She is loath to reopen the controversies of the past and has no need of defending her con-

fession. Synodical vagaries may still furnish matter for newspaper discussions, but it is evident that a missionary spirit is prevailing and that the Church as a whole prefers to cultivate the practical things of the Kingdom.

All of this is true of the General Synod in an eminent degree. As Lutheranism occupies a central position in the Church at large, so the General Synod stands related to the Lutheran Church of this country and will, therefore, prove her main strength for the future. We are a truly Lutheran body and as such our theology is that of the Lutheran Church. We have no theology peculiar to our synodical division; no work, but to help build up Christianity as Lutherans understand it, and no quarrel, except with the enemies of Christ. We can and do pray with sincerity, Thy Kingdom Come!

PRACTICAL THEOLOGY, with its Catechetics, Liturgics, Homiletics, Poimenics, Evangelistics and Diaconics, might, therefore, be looked upon as of increasing importance and as the crowning study of a theological course not only, but especially for the ministry for our times

As to our special work here we comfort ourselves with the thought that only that plant shall be rooted up, which our Heavenly Father has not planted.

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## ARTICLE V.

### "CRITICAL REVIEW OF CERTAIN PHASES OF MODERN RELIGIOUS THOUGHT."

(A REPLY.)

By REV. SAMUEL SCHWARM, PH. D., Tiffin, Ohio.

The article in the April number of the *QUARTERLY*, having the above title, is well written and breathes an excellent spirit. It is evident that the purpose of the writer was not to disseminate error, but to help the cause of Christ out of what he considers difficulties, by suggesting a way. It is not, therefore, because I believe he had an evil intention, that I have consented to venture a reply to his "Review;" but because I believe that he, in his zeal to help the cause of Christ against its enemies,



has made some most serious concessions, and has fallen into error. But the article is especially hard to answer because it has this error mingled with so much that is true and excellent.

The author declares that 'Christianity' as it was preached by its Divine Founder was rather *felt* than intellectually *known*, was more of a *holy fire* than *dogmatic belief*; that its mysteries, or supernatural facts,—sin, the resurrection, the redemption—though recognized were not explored or explained; that the efforts made during fifteen centuries, more especially under the direction and fostering care of the Roman Catholic Church, to interpret and explain Christianity with its mysteries, was a mistake and a failure; that the effort continued for three centuries longer after the Reformation to do the same thing, by individuals rather than by the Church, was equally a mistake and a failure; that the efforts made by those persons who have in the nineteenth century introduced a different mode of interpretation, namely, instead of attempting to interpret the Christian mysteries, of boldly assuming that there are none, that Christ is not divine but only a humanly perfect man, that his life and death are not for the salvation of all men but simply for an example of self-sacrifice and love for one's neighbors, thus attempting to meet the assumed necessity of reconciling Christianity and its mysteries with the discoveries of science by abstracting from it all that savors of mystery, reducing it simply to a code of morality inculcated by earth's greatest teacher, is also futile and wrong as to method.'

That Christianity as instituted by its Divine Founder was a religion of the heart, one that was felt, is certainly true. But it was no more of the heart to the exclusion of the intellect, than of the intellect to the exclusion of the heart. He who would confine it to the feelings, or the susceptibility, makes just as great a mistake as he who would confine it to the intellect. It involves the susceptibility, the intellect, and the will, or all of man's faculties.

That the attempts to interpret and explain Christianity and its mysteries, by the councils of the Church and by private individuals, and reduce them to scientific statements and logical formulas so that they might be demonstrated and made compre-

hensible to the human intellect were failures, cannot be denied. But that is not saying that all the efforts to interpret and explain the supernatural facts of the Bible, and to reduce them to such statements that they might be legitimate matters for faith, were useless. The efforts of Rationalists and Naturalists to explain Christianity and its mysteries by declaring that they do not transcend reason and the laws of nature are of course futile and unsatisfactory. This is seen in the fact that no member of this school of interpretation is willing to accept without reservations the conclusions of his fellows.

But what solution of Christianity and its mysteries does the writer offer in lieu of these which he rejects? This is the important part of the article and the one to which we will now give attention. We will notice for convenience, first, what he declares Christianity and the Bible do not attempt to do; second, what they were intended to do; and, third, what their object is.

The writer declares very emphatically 'that the Bible was never intended to explain to man the plan of the universe and the scheme of God's entire government thereof; and that all attempts to build up from it such plan or scheme must fail; that the teachings of Christ and the Bible are directed to an entirely different end than that of presenting propositions to man's intellect; that their object is not to instruct by stating facts concerning the creation of the world or concerning the plan of salvation; that incidentally statements are made here and there as to the creation, the fall of man, but these are all allusions subordinate to the main purpose of the book; that it does not deal with set phrases, lays down no code of morals, has no maxims, makes no attempts to manufacture a rule of conduct for every possible contingency of life; that Christ laid down no formal propositions setting forth his teachings, for such a thing is a physical impossibility; that the Bible does not deal with facts but with spiritual things, that is to say, with man's spiritual state; that if all of its statements of facts were untrue, that might be a small matter, a matter entirely immaterial, because its object is not the statement of facts, but the teaching of a spiritual law, the creation in man of a certain spiritual state.'

These statements collected from different parts of the article



form a startling array of truth and error. It is indeed true that the Bible does not explain to man the plan of the universe and the entire scheme of God's government thereof; but it is equally true that it does reveal the Creator of the universe and enough of his workings to give man some data for constructing a scheme. And a great part of man's happiness consists in taking such facts as God has revealed and in adding to them such as he has discovered by his own investigations and thus trying to find out God's plan and government. God has revealed enough. It certainly would have been no blessing to man, constituted as he is, for God to have revealed everything so that there would have been no call for him to use his own powers. It is also true that Christ and the Bible do not reveal the plan of salvation in logical formulas and scientific statements; but that it is not their object to instruct by revealing facts concerning the creation and the plan of salvation, that they only mention them incidentally, is certainly amazing to an ordinary Bible reader, for it is generally thought that the one thing, above all others, that they do reveal is the plan of salvation. The Bible is not, of course, a scientific treatise on religion, or a code of laws for every contingency of life, or an encyclopedia of universal knowledge; but it is a divine revelation which was so delivered and so calculated, that its substantial contents may be elaborated and evolved, through the divinely enlightened reason of man, actuated by the new divine life, that it becomes an infallible guide for every function and department of life, enlightening the understanding, purifying the conscience and changing the heart. Its office may be compared to that of a key which winds up a machine that is run down. It does not undertake to teach everything that men are to do in the light, but it furnishes the light so that they may do properly what they have to do. It is true, as is well said, that it is no part of its purpose to give rules and maxims, etc., for every contingency of life; but it does reveal great supernatural facts which enter the mind and heart of man and so illuminate them that he has no need of specific precepts. And to say that the statement of these supernatural facts may all be untrue and yet it would be immaterial to its real object, as the writer does, is simply to

yield every thing to the enemies of Christ. And to state that the teachings of Christ are incapable of being reduced to propositions that are reasonably clear and of help to the mind in grasping the real nature of Christ is contrary to history and experience from the days of Peter, who made the first creed, when he said, "Thou art the Christ, the Son of the living God," down to the present time. These statements do not make all of the mysteries of Christianity and the Bible comprehensible to the intellect, but they do present them in such a way as to make reasonably clear what these mysteries are, so that they may become a matter of faith. The object of these creeds is not to be the matter of faith in themselves, but to present Christ, and the mysteries surrounding him, in such a way that *they* may be the object of faith.

In the second place the writer asserts "that the Divine Founder never intended Christianity to be more to men than a practical guide for conduct through life, in order that men might be capable of eternal happiness hereafter, and the way being shown, the motive and impulse to right conduct were given at the same time by exhibiting Christ's love to men and affording through it the power to fulfill its teachings;" "that all the teachings of Christ and the Bible are intensely practical; that their object is simply and solely to teach men how to live so as to glorify their Maker; that their main object is to teach the great rules of right conduct fitted to every occasion of life by setting forth page after page, life after life, the history of the struggles of other men, not ideally perfect men, but ordinary, fallible, weak men, struggling under God's teachings to live righteously, such as Moses in his distrust of God's overruling power, David in his passion for Bathsheba, Job in his afflictions; that the whole process of sin, temptation, punishment and repentance are set forth in every kind of men, under every kind of circumstances, so that the reader may learn the lesson of life and right living as they only can be taught, by examples through which the feelings and the heart may be impressed with the unwritten law of God. So also Christ taught devotion to God by the story of the poor widow, and love of one's neighbor by the parable of the wayfarer who fell among thieves.'



From these statements selected from the article it will be seen at a glance that the writer at once yields the importance of that which rationalism, naturalism and materialism have labored so long to destroy, namely the mysteries, or supernatural facts of Christianity and the Bible. It is indeed true that he does not deny their existence, nor their reality, he merely sweeps them to one side and declares that the Divine Founder of Christianity never intended it to be more to men than a practical guide for conduct through life, etc. He does not merely reject the statements of these mysteries made by men, but the great facts of the incarnation, the atonement, the resurrection, ascension, justification, God, the Trinity, the Holy Spirit, the person of Christ, etc., are nothing to him. He does not deny that they are in the Bible, but because they are incapable of reduction to logical formulas and of comprehension by the intellect he has no use for them, except in so far as they may be made an example for man's conduct through life. The wonderful death of Jesus, according to his idea, can be of no importance except as an example of extreme self-sacrifice. It cannot have any atoning value, for the object of the Divine Founder of Christianity is not to save man by a vicarious sacrifice, but by the presentation of examples for man's conduct through life. This is a wonderful discovery for a Christian, as the writer evidently is, to make. What prodigious labor it would have saved the skeptics from Celsus on down to our times, if they would have only known that Christ and the Bible only mentioned these supernatural facts incidentally, and that it was no part of their purpose to reveal facts concerning creation and the plan of salvation, etc. Strauss for an example labored through three or four hundred pages to build myths to explain away these very things that were never intended to be of any import. None of these skeptics would have objected to the writer's theory of Christianity and the Bible, for they all, almost without exception, speak in the most glowing terms of Christ as a man, as a perfect man, as the unsurpassable one. It is the supernatural in Christ and the Bible that they have bent all their energies to destroy.

Thus this theory of the author does not accord with the idea that the enemies of Christianity have had of Christ and the Bi-

ble. Neither does it meet the deepest needs of the human soul. It presents an inadequate conception of sin. The deepest longing of the soul is, not so much for an example and a practical guide for the conduct of life, as for pardon, for reconciliation with an offended God, for life itself. This is shown by the sacrifices which are offered by all heathen people. They realize the need, not so much of an example as, of an atonement. If man is dead in trespasses and sins, as the Scriptures declare him to be, then the first thing he needs is life from that death of sin; if he is a slave to sin, as the Scriptures also declare him to be, then before an example can be of any practical benefit to him, he needs liberty; if he is defiled with sin, then he needs cleansing. But for none of these, if you throw aside the supernatural facts, the great doctrines of the Bible, as the writer virtually does, is there any provision. He has nothing left but examples of men of all kinds; but of what value can examples be to men who are dead, or slaves, in the spiritual sphere to which the examples relate? Man needs a Saviour, a divine Saviour, as well as a divine pattern. Christianity and the Bible, if they are not robbed of their supernatural facts, of their mysteries, offer both. These supernatural facts may not be capable of scientific statement or of logical demonstration, but they play too important a part in the salvation of man to be given up. They meet the deepest requirements of man's nature and are, consequently, not unreasonable, and not being unreasonable they are not incapable of belief. The writer seems to confound knowledge and faith, and seems to think that a fact that is incomprehensible is also beyond faith, forgetting that there is no need of faith where there is absolute knowledge. Perfect knowledge does away with faith. We believe that of which we have enough knowledge, not to comprehend, but to deem it not contrary to reason nor improbable.

How any man can study Christianity and the Bible and come to the conclusion that they were never intended to be anything more to man than a practical guide for conduct through life is more than I can conceive. Why, the first thing that confronts one is that the Jews found no fault with Christ as an example, for none of them could convict him of sin, but because he made



himself the Son of God, and demanded that they believe and receive him as such, if they wished the forgiveness of their sins and eternal life. The great content of the Bible is that foolish Gospel of the Crucified Christ—to the Jews a stumbling block, to the Greeks foolishness, but to the called the power of God and the wisdom of God. This is even true of the Old Testament. The examples of Abraham, Jacob, Joseph, Moses, Joshua, Samuel, David, Nehemiah, Daniel, etc., are not the heart of the Old Testament, for as a late writer says, "The golden thread that runs through the Scriptures is Christological." Their theme is Christ. This is true of both the law and the prophets. The moral law is but a school-master to lead men to Christ. The ceremonial law, in all its rites and symbols, points to Christ. Its local centre was the Tabernacle, which, from the brazen altar at the door to the Ark of the Covenant in the Holiest of all, was everywhere typical of Christ. Its temporal centre was the Great Day of Atonement, when every occurrence, from the robing of the priest in white to the sending away of the scape-goat to Azazel, was eloquent of Christ. The same may be affirmed of the Prophets. In Eden we have the promise given, "The seed of the woman shall bruise the serpent's head;" afterwards the promise to Abraham, "I will bless thee and make thy name great; and in thee shall all the families of the earth be blessed," a promise to which Jesus himself ascribed a distinct Messianic import. The Psalms are full of Christ, and for the same reason Isaiah is called the evangelic prophet. Daniel also saw the rise and final triumph of the Kingdom of the Son of God. And Malachi saw the "Sun of Righteousness arising with healing in his wings." Thus the whole Old Testament refers to Christ, not as a mere example, but as the sin atoning Lamb. And Christ, as a suffering Saviour, is still more, if possible, the heart of the New Testament. Its teachings are summed up in that miniature gospel, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have eternal life." The great mysteries of the Person of Christ, the sufferings of Christ for the sins of the world, Repentance, Faith, Justification, Regeneration, Sanctification, Resurrection, Ascension, etc., nearly fill the gospels and epistles.

They do not exclude the idea of a model and a guide for holy living, but they form the foundation to a holy and god-like life. And that these great mysteries of Christ and the Bible are not so incapable of doctrinal development, as the writer thinks, is evident; for there is already a doctrinal development to be found in the epistles, especially those of Paul, and this development has continued and been a legitimate outgrowth of the life of the Church, as is witnessed in the Apostles' Creed, the Nicene Creed, the Athanasian Creed and the Augsburg Confession. These creeds are not a perfect scientific statement of the mysteries or supernatural facts of the word of God, but they are a reasonably clear exhibition of them and of the faith of the Church as founded upon them. The word of God is just as much the only infallible rule of *faith* as of practice. And being such, its supernatural facts must be capable of a reasonable statement. That they are has been proved by the history of the Church. And that they are of infinite value to the Church has also been demonstrated by its history. Wherever Christianity has survived the flood of skepticism, and flourished anew, its progress has been in direct proportion to its clear reassertion of its supernatural character and facts. It was eminently so in the Reformation, in the revival of Pietism, of Methodism, and it is also so in our day. As the great doctrines of Christ and the Bible have been faithfully preached so the Church has flourished. There is no call to throw these to one side as of no importance, nor to reconcile them with science and the interpretations of Rationalists, Naturalists, and Agnostics. If Christians will only hold faithfully to the supernatural facts of Christianity, science will sooner or later reconcile itself with these facts: it is doing so more and more, and the skeptical critics will destroy one another. They are powerless to destroy Christianity. Luther understood this when he gave utterance to those words of confidence—

"Das Wort sie sollen lassen stahn  
Und Kein'n Dank dazu haben.

If the Church is but strong in the faith of him whose name is the "Word of God," and whose oracles of truth outrun the light and discovery of all ages, and which have already put so



many predictions of failure to shame, she will not need to fear the future. All things are hers, and she is Christ's, and Christ is God's.

The writer also asserts that the object of Christ's teaching, dealing thus as it always did with spiritual states, with feelings, not with intellectual propositions or with exactly worded precepts, avoiding pointedly and distinctly all statements of doctrine, was to bring about in those who listened certain spiritual results, certain states of feeling toward God and toward men.

That Christ intended by his teaching to produce certain spiritual results, and certain states of feeling towards God and man, is undoubtedly true; but that he endeavored to do this, as the writer asserts he did, by giving instances of this feeling as it showed itself outwardly in various and widely different persons, is certainly very questionable. These examples of spiritual feeling which the Saviour uses, are not ends in themselves, they certainly have no power to create in any one kindred feelings. They, like the rest of Christ's teachings, are intended to call men to Christ, who as a divine person has power to give the bread of life, the water of life, rest, peace, life itself, for he is the resurrection and the life. "Verily, verily, I say unto you, he that believeth on me hath everlasting life." "And this is the Father's will which hath sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." So it is evidently through faith in Christ, or the Word of God, that this spiritual state or feelings are produced, and not by the mere presentations of various examples,—noble, rich, poor, moral, wicked. It is no wonder, having the idea of Christianity and the Bible that he has, that he is unable to distinguish the feelings which they produce from those produced by semi-Christian and heathen religions. If Christianity has no power with which to produce these spiritual states other than that which is found in examples or guides of conduct through life, it only differs, if it differs at all, from Mohammedanism and heathenism in degree, not in kind. In what then would Christ differ from Socrates, but in degree? He might be more skillful in presenting examples of certain spirit-

ual states and feelings, but nothing more, for he is not supposed to exercise a divine power to create such spiritual states and feelings in the hearts of men.

The teachings of Christianity and the Bible do indeed produce certain spiritual states and feelings towards God and men, but they do it through the divine power which always accompanies faith in them. And they are to be distinguished as genuine religious emotions because they are the products of faith in divine realities. To the possessor of them they are to be tested by certain definite results which are declared to invariably follow them, namely, keeping God's commandments, love for the brethren, overcoming the world, confessing that Jesus is the Son of God, and the witness of the Spirit of God with his spirit that he is God's child. To others the claim that one possesses this spiritual state must be proved by the fruits of a Christ-like life. Certainly no one ever thought of testing one's religious feeling by the intellectual comprehension of such doctrines as the Real Presence or the Trinity. One's conformity to certain standards of orthodoxy might be tested in that way, but not his religious or spiritual state. But that would not be saying that the acceptance of these doctrines as supernatural facts to be believed, though not understood, would be of no consequence. Some things may be of importance to one's life, that are not absolutely necessary to his salvation, or his proper spiritual state before God.

Though these divine realities of Christianity and the Bible can not be demonstrated by mathematical laws, yet they can be demonstrated as truly as any facts can that enter into human experience. Certain supernatural facts are revealed. Faith in these facts are said to produce certain supernatural results in man. This then becomes a matter that can be tried by the rule of experience. This is in accord with the teachings of Christ, who said, "If any man will do His will, he shall know of the doctrine, whether it is of God, or whether I speak of myself." The writer well says: "Where a man has through its teachings attained that state," *i. e.*, a proper spiritual state—"he will find in it the demonstration of the truth of the Bible." "He will feel that the Bible is spiritually true; that it has enabled him to



attain to happiness and content. This feeling must far surpass any cold intellectual knowledge of its truth." But he makes the great mistake of supposing that such a spiritual state can be produced by the presentation of facts that might be untrue, and that it could be a small matter, a matter entirely immaterial, if they were. Such a spiritual state can only be produced by divine power operating through faith in divine realities. To admit that these facts of the Bible may be untrue, is to rob them of their power and to place them in the same class with Æsop's fables. The fact that these facts produce a certain spiritual state within man that are to him a demonstration of the truth of the Bible, is also a demonstration that these facts are supernatural, or divine realities. Hence Peter says: "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty." This is precisely the difference between the Christian religion and false religions. They have no sure foundations for their religious emotions it has, "For their rock is not as our Rock, even our enemies themselves being judges."

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## ARTICLE VI.

### WHICH—DEBTS OR TRESPASSES?

By M. VALENTINE, D. D., LL. D., Gettysburg, Pa.

The question raised in the *Homiletic Review* for October, 1891, on this subject, has an importance probably surpassing the estimate there put upon it; for beyond the desirableness of liturgical uniformity there urged, and indeed possibly overestimated, there are some other relations involved, as will appear, which touch far graver interests and more vital spiritual consequences. If we mistake not, the end sought—of liturgical uniformity—even if gained, would be secured at too great a cost, if reached by the adoption of the conclusion in that article.

To our view the article is quite misleading, presenting a conclusion not at all in the premises, or warranted by them. The

critical facts, so clearly arrayed, point directly to the opposite conclusion.

It is proper, in order to get at the real truth on this question, to recall the critical and philological facts as conceded by the article, and otherwise unquestionably sure.

1. That the word *ὀφειλήματα* (debts), found in the Lord's Prayer in Matthew, as truly as *ἁμαρτίας* in Luke, means *sins*—as *debts of penalty due for defaulted obligations of duty and positive transgressions of God's law*. Cremer and Thayer, quoted in the article, are adequate evidence that in Scripture use this is the meaning of the word in such connections. "Sin is *ὀφείλημα* in so far as it imposes on the sinner the obligation of enduring punishment;" *i. e.*, "debt" specially denotes and marks "sin" as guilt before God, the bond that ties it to its penalty. If more authorities are needed on this point, they are at hand. Schleusner, *Lexicon in Novum Testamentum*, explains it, beyond the secular sense, as *delictum, peccatum omnis generis, i. e., ἁμαρτίας*. Wahl, *Clavis Novi Testamenti Philologica*, defines it: *delictum, peccatum*. Glassius, *Philologia Sacra*: "He who sins is called a *debtor*, and sin is called a *debt*. For what else is sin but a certain debt by which we are bound to render an account, unless we cancel the account by tears of repentance." Matthias Flacius, *Clavis Scripturæ Sacræ*, defines: "*Debitum* metaphorically signifies *sin*. Wherefore in the Lord's Prayer, '*dimitte nobis debita*.' Our sins are *debts*, because they bind us over to punishment; they render us *guilty* before God and worthy of punishment."

Indeed it cannot be questioned that *ὀφείλημα* is a fully established Scripture term for sin, strongly emphasizing the obligation that binds the sinner to the penalty of the broken law. And what is particularly to be noted is, that it covers sins of *omission* as well as of *commission*, sins of neglect and shortcoming as truly as of transgression. Unmet obligations to duty become debts of penalty.

It is plain, too, as the article admits, that the personal form *ὀφειλέτης* is used as a synonym for *ἁμαρτωλός*, sinner. The use of *ὀφειλήματα* is thus no slip of expression, but part of an established harmony of Scripture phraseology on the subject.



And it is Jesus himself that has chosen and appropriated this word, with its intense and comprehensive meaning, to this service, when he taught his disciples: "After this manner pray ye."

2. It is also conceded by the article that the English word *debts* is the exact English equivalent for the Greek word thus used by Christ. The article confesses: "Manifestly, then, *ὀφειλήματα* corresponds to our English word debts." This at once bars out all possible plea that the word is mistranslated in our English New Testaments. Tyndale's translation, "trespasses," was rejected as inadequate and incorrect by King James' translators, in the Authorized Version, and their judgment has been reaffirmed by the great committee of the foremost Biblical scholars of England and America that has given us the Revised Version. It is sustained, too, by the corresponding translations in all the leading languages, as the Latin, *debita*; German, *Schulden*; French, *dettes*, etc. "*Trespasses*" has not a shadow of scholarly right to be substituted as a translation here.

It would seem that "this ought to settle the philology of the matter," and the right in the case, too; but just at this point, where the correct conclusion, as clearly demanded by the premises, comes transparently into view, the article turns from it in the interest of its opposite by putting in a claim that, although "debts" is shown to be the exact equivalent of the Greek, falling into correspondence with it as the second picture in the stereoscope falls into perfect agreement with the first, it is, nevertheless, inadequate, and intirely *too weak* to express the worshiper's proper sense of sin, the "exceeding sinfulness of our sins." It is too "mild" an expression. "For the confession of our sins," says the article, "we want the strongest expression afforded by language"—"showing by the words we employ that we have, at least in a measure, some sense of their enormity." For these reasons the words found as given by Christ are to be set aside, and the surprising conclusion is declared: "There is, therefore, no justification for the terms 'debts' and 'debtors' when we use the Lord's Prayer in our devotions." But why, then, were they divinely put there?

It is a bad exegetical mistake when plausibility is sought for this through a claim that, in the verses just after the prayer,

Christ has given an “explanation,” “interpretation” of the words, and “furnished the right term,” which we should substitute, the term *παραπτώματα*, *trespasses*. Now every reader of the New Testament can see, even at a glance, that when Jesus says: “For if ye forgive not men their trespasses, neither will your heavenly Father forgive you your trespasses,” he is not at all giving an “explanation” or “interpretation” of the term, but an *application of the principle of forgiveness* involved in the petition. There is not a shadow of evidence that he meant to correct his own use of the word “debts,” or withdraw it from the form of the petition. On the contrary, it is manifest that on applying the principle of forgiveness, he simply varied the general expression for sin to another fitting more particularly the sort of sins men are in danger of not forgiving one another—personal misdeeds. In *inter-human* relations *παραπτώματα* is the fitting term for the character of the offences which men are in danger of failing to forgive, requiring this emphasis on a forgiving temper. And the English word “trespasses” has been always adopted by the New Testament translators as properly recognizing the distinction which Christ here divinely made in the use of the terms, and carrying it over into our versions. Thus the only semblance of plausibility for the article’s demand for a substitution of “trespasses” for “debts” comes from the erroneous exegesis that has mistaken, as an “explanation” of the word, an *application of the law of forgiveness*.

But the seriousness of the wrong in the proposed adoption of “trespasses” is seen only when we look, further, at the fact that it substitutes a very partial and one-sided word for that which is *generic and comprehensive*. The word “debts” as the equivalent of “sins” covers both sins of *commission* and *omission*, of neglect and shortcoming as well as of positive transgression of God’s law. “Trespasses” is etymologically and really the equivalent of “transgressions”—positive infractions of the law. Webster defines *trespass*: “Any voluntary transgression of the moral law.” The Century Dictionary: “An aggressive or active offence against the law of morality; the commission of any wrongful or improper act.” And the use of this one-sided term, unwarrantably substituted, tends to foster the dreadfully prev-



alent tendency among church-members to make no conscience whatever of sins of omission, neglects of duty or privilege, indifference and inactivity, the whole wretched evil of the negative character and grade of professedly Christian life. We are asked to take a word that may be repeated Sabbath after Sabbath, thousands of times, without ever suggesting a thought of these sins of neglect, unused opportunities, indifference and sloth by which the average piety of church-members becomes so poor, unworthy, and barren. The use of "trespasses" may serve to remind of the sinfulness of positive transgressions and violations of moral law, but by its taking no account of sins of omission it must lack power for the quickening of conscience and the elevation of life into the positive activities and duties of our earnest calling in Jesus Christ. The teaching and educating influence of liturgical forms is often emphasized. This is an instance in which this influence, of vital and far-reaching import, deserves to be borne in mind. Clearly the English word "trespass" is not adequate to express the full meaning, or do the work of the generic and comprehensive word *ὀφειλήματα*, "debts," selected by the Saviour himself.

The article in question urges an assumed absence of the idea of sin from customary secular usage in the employment of the term "debt" and "debtors." It says of them: "No sense of wickedness or criminality, no idea of penalty or punishment attaches inherently to them. A debtor, even a bankrupt, may be a man of excellent character. The law not only provides no punishment against him, but it shields him from any punishment which a creditor might wish to inflict upon him. His debts are, as a rule, regarded in the light of misfortunes. He is, perhaps, to be pitied on their account, rather than to be blamed. His offending is not to be compared to that of a criminal." Now this strikes us as an extraordinary concession to business immorality, or a low conscience in matters of monetary obligation. Disregard of such obligations, reckless or careless contraction of debts, neglect or indifference about payment or refusal to pay, utter dishonesty—and no sense of criminality! Surely it is not from men of this character, out of whose conscience has faded away all sense of "sin" in their disregard of

the obligations of debts, that we are to be influenced to drop the term debts from its office of reminding and confessing sin in the Lord's Prayer. Perhaps, if "debt" and "debtors" had been more used in connection with confessions of the deep and irreducible reality of sin, in prayer, from the teachings of infancy at the mother's knee, on through all the services of the Sunday-school and worship of the sanctuary, year after year, we would have fewer cases of such degradation of business conscience to shame the Christian name.

But, after all, among men of high and fine integrity there is no such severance of the idea of sin from debts slighted or repudiated. The man that holds his debts apart from conscience, or disregards them without compunction, is morally rotten and "guilty" before men and God. A truly Christian conscience will condemn the bankrupt, if he went over the precipice by reason of moral indifference or recklessness in creating debts. Even if the law of the State does, in certain cases, come in and exempt from immediate payment, leaving the creditor to suffer, yet all high sense of righteousness and moral obligation still bind to reparation, if reparation ever becomes a possibility. The man that has no sense of obligation other than the compulsion of civil law—or its exemption—is by no means up to the Christian standard. He needs "conviction of *sin* in connection with slighted debts—just such a conviction of it as comes from the use of the term "debts," as the Divine synonym for sins, when in deep repentance he lifts up his humble cry to God for a needed pardon.

If, now, we sum up the points that have become unquestionably clear in this review of the facts, we will have the following:

1. That the words "debts" and "debtors" are the exact and required translation of the Greek terms in the fourth petition of the Lord's Prayer.

2. That the word "trespasses" is inadequate to the office of translating the original, as it utterly fails to suggest or include *sins of omission*, included in the generic comprehensive term in the Greek. It translates only half its meaning.

3. That the claim that Christ has furnished another word for us to *substitute* in the petition is altogether an illusion, having its



only plausibility in the mistaken exegesis that has failed to distinguish between a supposed "explanation" and the actual *application* of the principle of forgiveness to inter-human relations.

4. That as the substitution of "trespasses" is philologically indefensible, so it is also to be liturgically condemned on account of the thorough deficiency of the word to hold worshipers under full, correct teaching and spiritual quickening in connection with the enormous evil of sins of omission. Its use is inferior for the conscience.

It is proper to add also that while the use of the words debts and debtors is thus vindicated as the correct use on liturgical grounds, these words are required also homiletically and catechetically. For homiletic service the word "trespasses" is entirely inadequate for exposition of the scope of Christ's meaning; and in the catechetical class a catechism with this phraseology would be miserably at fault as a text for sound instruction on the subject.—*Homiletic Review* (May, 1892).

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## ARTICLE VII.

### DE NOVA OBEDIENTIA. (THE NEW OBEDIENCE.)\*

#### ARTICLE SIXTH OF THE AUGSBURG CONFESSION.

By Chas. S. ALBERT, D. D., Baltimore, Md.

Article Sixth of the Augsburg Confession, reads: Also they teach that this faith should bring forth good fruits and that men ought to do the good works commanded of God, because it is God's will and not on any confidence of meriting justification before God by their works.

For remission of sins and justification is apprehended by faith as also the voice of Christ witnesseth: "When ye have done all these things, say, we are unprofitable servants."

The same, also, do the ancient writers of the Church teach: for Ambrose saith: "This is ordained of God, that he that be-

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\*Holman Lecture on the Augsburg Confession (Art. VI.) delivered June 8th, 1892.

lieveth in Christ shall be saved, without works, by faith alone, freely receiving the remission of sins."

There is a virile strength about this article which invigorates. It is rich with wisdom and is constructed with sure conception of scriptural truth. It is simple, compact and lucid, and, the more it is studied the greater is our admiration for the skill by which it met the errors of the day, and excluded them, and for the knowledge of positive truth by which it remains fresh and helpful in all religious and ethical discussions of the day. Truth once clearly apprehended is vital for all time. The centuries do not outgrow it. They may enrich the conception, but, the solid substance remains. It is idle to talk of mediævalism, of sixteenth century theology, as if that settled any question of truth. The nineteenth century is as full of folly and ignorance as other centuries. It has also made discoveries that will last through all time, but its folly or wisdom must be tested by the Scriptures and experience as in all other centuries. It must also receive in humility whatever the past has wrought out. It may indeed when occasion calls reëxamine what has been set forth, but it cannot change truth, that is eternal. It will diligently search whether these things be true and then loyally accept them, whether they be Old Testament truths, first century truths, or the truths of succeeding centuries. The noble student, so far as he can, casts away prejudice and seeks truth wherever it may be found.

It is a matter of profound thankfulness that the new obedience is set forth in such brief, comprehensive form. It is a necessary characteristic of an acceptable confession that it should be expressed in few and weighty words. Differences will arise on every article of Christian belief, for every article of Christian belief touches upon the infinite, which refuses to be compressed into finite phrases. Much therefore of the creed-making of the Church has been occasioned by the attacks of errorists, whereby it became necessary to condemn their statements of false doctrine. The Church has at times, elaborately set forth what is not the truth, but in its positive statements it briefly sets forth the vital doctrines which deal with the infinite modes of God. An abiding creed, or confession, is not a sermon, nor elaborated dogmatic theology, which have their true and legitimate functions,



but a short, brief, weighty statement of divine truth on its positive side, under which men who in heart and spirit are one and yet who may differ on the intellectual relations and conceptions of the truth, may unite and stand in one common faith. There is for instance a Lutheran tendency and consciousness which may differ in interpretation, but heartily unite in creed statements such as is set forth in this article on the new obedience.

Compare Melanchthon in the Variata Editions, or the Tetrapolitan on Good Works, and whilst we are ready to acknowledge that they produce many excellent thoughts, they fall far below, for confessional purposes, the Augustana, in strength, simplicity and force.

Every confession, whilst professedly a statement of divine truth, is a historical document of the particular time in which it originated. Therefore even when it sets forth an abiding truth of God's word, great light is thrown upon it by a consideration of the circumstances which led to its crystallization in confessional statement. The statement of the truth is influenced by the age, by its methods, practices, customs and conceptions and modes of thought.

The Augsburg Confession originated in the throes of bitter conflict with a corrupt and vitiated Church. The Roman Catholic Church had obscured the conception of man's relation to God. It had changed the direct personal relation with God, by faith in Christ Jesus, into a vast system of guarantees of the faith, which the Church alone could give. "It held the secrets of the unseen world, it was the possessor of mysterious powers, alike of punishment and deliverance, men surrendered themselves into bondage to its authority. The dread of the possible consequences of sin remained; but the essential character of sin was lost sight of on the one side, while the real deliverance from it was lost sight of on the other. Repentance and faith—repentance towards God and faith toward our Lord Jesus Christ—which are the two central principles of religious life, were fatally enfeebled."

The Church was more to many than Christ, what it ordained, commanded and exacted, was the way of salvation to multitudes. Man was no longer saved by faith in Christ, but by faith and

works, largely works of the Church. Even after the Scriptural truth had been plainly set forth, and the crudities of the Roman Catholic view had been modified, still they insisted that man was saved by faith and works,—he merits salvation. It is remarkable how that idea of merit survives in the Romish Church. Thus the Council of Trent declares :

“As a constant power flows from Christ the Head, on the justified who are his members, as from the vine to its branches, a power which precedes their good works, accompanies the same, and follows them,—a power without which they can in nowise be agreeable to God, and *meritorious* ; so we are bound to believe that the justified are enabled, through works performed in God, to satisfy the divine law, according to the condition of this present life, and to *merit* eternal life, when they depart in a state of grace.”\*

Moehler, the able Roman Catholic theologian, asserts: “As in the man truly born again from the Spirit, the Catholic Church recognizes a real liberation from sin, a direction of the Spirit and the will truly sanctified and acceptable to God, it necessarily follows that she asserts the possibility and reality of truly good works and *their consequent meritoriousness*.”†

In his criticism of the Lutheran doctrine of good works, he says: “The Formulary of Concord assures to them *temporal* advantages, and to those who perform the most, a greater recompense in heaven. Accordingly faith without works would absolutely merit heaven ; but, works would only contribute something thereto.”‡ Every Lutheran would reject the statement that faith *merits* heaven. It is by the *merit* of Christ, which faith appropriates, that we are saved and made heirs of heaven, with him.

If after the discussion of the Reformation this doctrine of merit still abides in modified shape in the Roman Catholic Church, we may comprehend how the truth was obscured by error in the days that preceded the Reformation. Abundant evidences of this are found in the Confutation of the Augustana

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\*Council Trident. Sess. VI. c. 16.

†Moehler's Symbolism, p. 238.

‡Moehler's Symbolism, p. 246.



by the Roman Catholic theologians and in Melanchthon's masterly Apology.

Luther had tried the way of salvation as proposed by the Latin Church. He stands for humanity under its care. He was profoundly impressed with the sinfulness of sin. He sought absolute certitude of forgiveness and peace. He tried fastings, prayers, penances, confessions, and he wretchedly failed to find peace. The Latin Church did not promise certitude of salvation to her children. Pope Gregory the Great had answered a correspondent, who demanded the assurance that our sins are forgiven, that such assurance was difficult and unprofitable."\*

Luther found forgiveness of sins and adoption as God's child, *i. e.* justification by faith, by the simple, believing reception of the grace of God in Christ Jesus, and this he guarded vigilantly. It was to him the article of a standing or falling Church. He would not admit that good works merited God's favor. "Faith, and faith alone, saves. We are justified by faith, and that without works."

This teaching permeates our Church ever since. Thus Rev. A. Cordes, in a recent article in the LUTHERAN QUARTERLY, says: "Equally great is the difference between the deaconesses and the *Romish Sister of Mercy, or the nun*. 'I serve neither for thanks nor for hire, but out of love and gratitude; my reward is that I am permitted to serve,' says the Protestant deaconess. The Romish sister, on the other hand, serves the Lord that she may win heaven thereby. The deaconess does not hope for salvation through her works; she is already blessed in the doing. While the nun imagines herself and her actions to be more holy than ordinary Christians and their actions, the deaconess knows that she and her work are not raised above the level of average Christianity; bearing in mind the words of our Saviour: 'When ye shall have done all these things \* \* say: We are unprofitable servants; we have done that which was our duty to do.' "†

The Confession denies merit when it says "that men ought to do good works, but not on any confidence of *meriting* justifi-

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\*Neander, Church History, p. 200

†LUTH. QUARTERLY, Vol. XXII., p. 176.

cation before God by their works." The way of grace was not the way of works, the righteousness of faith was distinct from the righteousness of the law. They jealously guard this fundamental truth and enforce it by appeal to the authority of Christ and of the Fathers.

"For remission of sins and justification is apprehended by faith, as also the voice of Christ witnesseth: "When ye have done all these things say, we are unprofitable servants."

The same also do the ancient writers of the Church teach; for Ambrose saith: "This is ordained of God, that he that believeth in Christ shall be saved without works, by faith alone, freely receiving the remission of sins."\*

The Sixth Article is jealous to maintain this, because only as obedience springs from faith are truly good works and joyous service possible. "This faith should bring forth good fruits." There is no divergence here from the deep consciousness of the human heart in all ages that men should be holy and their lives, lives of goodness. But they are profoundly convinced that faith is the gateway to a holy life. A man must possess the divine favor before he can with peace and joy serve God, by the help of God. This divine favor is gained through faith. The Romanist says: "A man must be made good to be received into the divine favor, justification is to be attained by the way of sanctification." The Reformers replied: "Not so, we must first be received into divine favor, in order that being received we may be made good. Sanctification is to be attained by the way of justification." Melancthon, in the Apology, lucidly states this: "It has been foolishly and unaptly said by our opponents, that men who have incurred eternal wrath obtain forgiveness of sins through love, since it is impossible to love God until the heart has by faith apprehended the forgiveness. For a heart that is in distress, and has a real sense of God's wrath, cannot love him until he affords that heart relief, comforts it and shows himself gracious.

"Light and inexperienced persons may indeed invent a dream

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\*Quotation really from an unknown patristic writer. See Walch: *Introductio in Libros Symbolicos*, pp. 276-279.



of love, as that a mortal guilty of sin can love God above all things, because they do not feel what the wrath or judgment of God is. But in agony of conscience and in conflicts, conscience experiences the vanity of these philosophical speculations."

Again: "If faith receives the forgiveness of sins for the sake of its love, forgiveness of sins must ever be uncertain; for we never love God perfectly as we ought. Nay, we cannot love God until the heart is certain that its sins are forgiven—since no one can rightly understand or possess love until he believes that we receive forgiveness of sin through Christ, of grace alone."\*

Only when men are certain of the mercy of God will they be able to give to him the glad affections of their hearts. "Not till we are reconciled to God, can we live in friendship with him; and all holy obedience is but a grateful response to the gift of his grace. For the heaviest burden which oppresses us is guilt and the consciousness of guilt; and the first and foremost of all our wants is forgiveness of sins and certainty of God's mercy."†

The foundation of the New Obedience is laid in faith. "Faith is the mother and source of good works." The Confession expresses this truth that good works must follow faith. Good fruits test living faith. Quenstedt says: "Good works are not the way *to*, but the only ways *in* the kingdom."‡ Gerhard: "Good works do not make one good, they only show him so."|| Or, as an humble verger in a church in Geneva luminously stated it to a party of gentlemen discussing faith and works: "Works are the thermometer of faith."

Works must follow genuine faith, and attest its fervency.

#### WHAT ARE GOOD WORKS?

It is in the light of the controversy with the Romish Church that the scriptural truths of the Confession, that men ought to do the good works commanded of God," shines with new lustre. "What are good works" is a vital question, and the answer of the Confession in its epigrammatic brevity is forcible and happy.

Our theologians have given us many excellent analyses of

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\*Apology, Chap. II., Art. IV. †Luthardt's *Saving Truths*, p. 233.

‡Quenstedt's *Theolog. Didactico-Polemica*, Pars IV., p. 331.

||Loci Theolog., J. Gerhard, Vol. VIII., p. 25.

Good Works, but for confessional purposes none can be compared with this strong, succinct statement of the Augustana. See Hollazius, Quenstedt, Gerhard, *in Loco*. Good works are those commanded of God, meaning thereby not merely those commands that are expressed in the letters and words of scriptures, but those which are justly derived from the Scriptures.\* The Romish Church had departed from the simplicity of the Scriptures. It had multiplied traditions, observances and commands.

This positive statement included a vast number of church-works which had fettered men and obscured the good works of a renewed life in God. Tetzl and his methods were slightly exaggerated examples of characteristic church corruption. Penances, fasts, keeping of holidays, pilgrimages, worshiping of saints, the use of rosaries, monkery, gifts of money and the like were good works which merited the favor of God. The Reformers returned to the Scriptures, "Men ought to do the good works commanded of God"—unless in accordance with the Scriptures, every work ordained of the Church was vain and unprofitable. This short sentence overthrew all the pernicious methods by which ecclesiasticism held men in bondage.

It was needful at that time. It is needful now. Hatch in Hibbert Lectures, 1888, No. VI., has shown the tendency of the morality of the Romish Church to return to the ethics of Ancient Greece and Rome. Christianity in the beginning rested morality on the Divine Command. Its ultimate appeal is not to reasonableness, though all its morality when understood is reasonable, but to a word of God. "Thus saith the Lord," "Verily, verily I say unto you." God orders. Faith obeys. The ethics of the Stoics found the basis of its morality in reason searching out the laws of nature. These laws were indeed the laws of God, but not as expressions of his personal will, but as being laws of nature, part of the whole constitution of the world. The reason discovered the bearing of these laws upon human conduct. It was not necessary to appeal to a divine revelation.

As the early Christianity became corrupted there was a return

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\*Chemnitz, Exam. Decretur, Con. Trid., Pars I. Locus.



to Stoical Ethics. What seemed reasonable, ordained by the Church, took the place of the works commanded of God.

The apostolic teaching was that sin was the breach of the moral law, the law of God, and therefore trespass against God. Paul strenuously maintains that God is angry with the sinner and must be appeased, and that being appeased he could forgive. From the basis of forgiveness and faith, the child of God was to be righteous and perfect in holiness. Minute particularity of virtues was needless. A new life produced righteousness and holiness. Debit and credit accounts were not kept by the believer with God.

The Stoic taught that sin was a trespass against inflexible law, but not against a personal God; it was shortcoming, failure, loss. He declared amendment was possible, but not absolute forgiveness. There was an elaboration of the virtues and vices, the duties of life, and a debit and credit account for man. Partially the Romish Church returned to this basis. It indeed held fast the truth but mingled it with the pagan errors. Virtue was set over against righteousness and true holiness. Ambrose of Milan publishes a version of Cicero and with Christian coloring accepts the old heathen virtues: wisdom, justice, courage, temperance. Amendment gradually takes the place of full and free forgiveness and an elaborate scheme of restoration is devised by penances and good works under the authority of the Church. And as though this were not sufficient the scheme is enlarged to include the next world. The keys of Purgatory are in the hands of the Church.

Protestantism returns to the simplicity of Christ and the apostles. Good works are those commanded of God. It rests morality on the divine command. Its consciousness of sin is intense, it is trespass against God. It leaps into the joy of forgiveness through Christ. It obeys the prompting of the renewed life. It has no debit and credit account of works with God. It serves, seeking to perfect holiness in the fear of God having the promise of sonship.

And we may add that this same subtle touch of Paganism is in the new theology of the day, which talks of other world pro-

bation and thinks more of external righteousness of works than the internal righteousness of faith.

It was natural that this return to the original truth should intensify both the scope of obedience and consciousness of sin. Obedience was to a person, and not to law and organization, to God and not to laws of nature and the Church. More was required of men than duties that were external; the first table of the law, which commands the affections of the heart toward God, became the great table. We are to fear, trust and love God above all things. Thus, our theologians (Melanchthon, Chemnitz, Gerhard) all assert the inward spiritual obedience. The order of Rome was first the Church, then man, and then God. The Reformers reversed it, first God, then man, then the Church. The demands are great, Christ alone can help us. Moreover this definition that "Men ought to do the good works commanded of God," conflicts with the ethical schemes of the day. All systems of ethics insist upon good works. We are nothing if not virtuous—in theory.

The newspaper sage, inflamed by Dr. Parkhurst's crusade, in leading editorials discourses wisely on the necessity of good works and claims what the world needs is less religion and more right living, less faith and more good works. To all which not a few pulpits chorus amen.

It would appear as though there would be no difficulty to secure a virtuous world. However, the thoughtful man, investigating, speedily discovers that men are not at all agreed upon what good works are. One of the sad features of the day is that vices are championed, specially those which refer to marriage, divorce and the gratification of the sexual passions.

Article Sixth is clear in its definition of good works over against modern ethics. It appeals to conscience. Men ought to do good works. The authority of conscience is imperative and must be obeyed. Men may not be able to analyze conscience, but the moral sanction in all ages by humanity has been found in conscience. Before its tribunal, they have all trembled; in its approval rejoiced. The confession is one with the common sentiment of mankind, past and present. With few exceptions, conscience is the basis in all modern ethical



schools; even such as reject it return to it under another title, to find there a basis for the ethics which they believe supreme.

The confession adds the further declaration, the good works *commanded of God*. It brings illumination, the illumination of God's word, to the question what are good works, and excludes as truly good works all such as have no reference to God.

Morality is two-fold. There is a worldly or autonomic morality, civil righteousness as the Reformers styled it. Here man obeys the voice of conscience, is his own law-giver. His aim is within himself and not toward God. There is a religious, or theonomic morality, in which man really acknowledges himself as God's child, God is *his* law-giver and not *himself*, God's law, *i. e.*, the things commanded of God, is the law of his being, and life in God is his highest aim.\*

There are virtues outside of faith, good works in a worldly sense, honesty, integrity, charity, etc., but they are not truly good works before God. The moral actions have an outward similarity; but the actions which are seen receive their moral character from the motives and dispositions of the mind which are not seen, and from the view of life which accompanies these. The Pharisee prayed, but he prayed with himself; he gave alms, but to be seen of men; he had his reward, the glory of men. The confession therefore gives us a lucid definition of good works when it declares men ought to do the good works commanded of God. And this prevailed in our Church, for Hutter says: "Good works are those inward and outward actions enjoined by God and comprehended in his word, which faith, wrought by the Holy Spirit, enables the regenerate to perform to the glory of God and as an evidence both of our obedience and gratitude to him."†

This cardinal truth needs to be enforced especially in our day. It has been argued that the moral instinct is so powerful that morality will abide even though belief in God and a future world be no longer held. There are indeed strong advocates of this view and able ethical writers, as Herbert Spencer, who construct systems of morality without God. It is however manifest in

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\*See Martensen Ethics, Vol. I. †Hutter, Compend. Theology, p. 124.

the practical application under materialistic science, and pessimistic philosophy, that there are signs of danger. Robert Buchanan says, "Are we then so pure? I will turn away from the revelations of the Divorce Court, from the reports of the newspapers' and just walk out once more into the midnight streets. What do I see there? Instead of the bold, painted woman's face of twenty years ago, I see the pale, thin face of a child! Instead of the coarse, robust young person from the country, I see the delicate young person, who has perhaps been a "lady" and has known luxury. Let me tell in this connection two absolutely true stories within my own knowledge. A little while ago two pure young girls, daughters of a clergyman, left Yorkshire and came to London deliberately, out of choice dispassionately, to throw themselves on the London streets? They did so and were swept away in the great vortex. These young girls, well educated, familiar with modern pessimistic books, concluded that the world was impure, and having lost all vital belief, followed their despair to a logical conclusion. My second story is of a young girl who, when I first met her, was a beautiful child of seventeen, reared in luxury, accomplished in music and painting, the idol of her home. She too, had become a reader of the new literature; she too had become utterly without faith, either in God or human nature, when, a few years later, she made the acquaintance of a married man, an officer in the army. This man deliberately set himself to undermine those moral instincts which still kept her personally pure. He convinced her that society was honey-combed through and through with libertinism; that there were no pure women; that since life was transient, indulgence of all kinds was wise and justifiable. She came at last to a piteous and terrible end, dying in utter despair.

"A generation ago the Devil lacked his one convincing argument which proves to the weak and blind that there is absolutely no God, no hope, no succor beyond these voices. If Pessimism means anything, it means that science corroborates it. Experience seems to justify it. So that, after all is said and done, we come to the final and irresistible conclusion that there is no hope in this world because there is no faith in another and that



Schopenhauer was right when he described death—*i. e.*, annihilation—as the great and only Nirwâna. In that case of course, it is useless to trouble ourselves about what old-fashioned people call the soul.”\*

In the elucidation of truth, it is difficult to define so accurately that every misjudgment may be avoided. Sometimes it happens that the fervid expressions with which a truth is stated, allow adversaries to misinterpret. Our Lord himself oft set truth before men as a paradox. His phrases seem contradictory. We combine to gain the full truth. There were statements made by the Reformers which without the qualifying expressions used elsewhere, afforded ground for error. Moehler† quotes such passages from Luther as would indicate Antinomianism viz., that freed from the law by faith, men might sin, without guilt. Faith was so exalted that it mattered not what a man did only that he believed.

John Agricola first brought this into prominence. Luther in his treatise against the Zwickau fanatics, said: “We will neither see nor hear Moses. Moses was given alone to the Jews, not to heathen and Christians. We have our Gospel and the New Testament. If they wish to make us Jews through Moses, we will not permit it.”‡

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\*The Coming Terror, p. 216.

†Symbolism, p. 212 and note as follow: “Now then seest how rich is the Christian or baptized man; for though he will, he cannot lose his salvation, *however great his sins may be*, unless he refuses to believe,” etc., (Luther, Captiv. Bab.), “Here we may appropriately insert the following passage from a letter of Luther to Melanchthon, although from evident excitement of mind (so we would willingly believe) under which the author wrote, peculiar stress ought not to be laid upon it; but it will ever remain a characteristic monument in the history of religious opinions. ‘Sin lustily,’ writes Luther, ‘but be yet more lusty in faith and rejoice in Christ, who is the conqueror of sin, of death and of the world. Sin we must, so long as we remain here. It suffices that through the riches of the glory of God we know the Lamb which taketh away the sins of the world; from him no sin will sever us though a million times in a day we should fornicate or commit murder.’”

For a further consideration of the meaning of this, see “Good Works,” Huber, LUTH. QUAR., Vol. XV., No. 4, p. 517.

‡Luther’s Works, (Walch, Vol. XX., p. 203.

Using this and other expressions of Luther, Agricola taught that while the unregenerate were still under the law, Christians were entirely free from it, being under the Gospel alone. He denied that Christians owed subjection to any part of the law, even the decalogue as a rule of life.

In the Majoristic controversy (1551-62) George Major affirmed that good works were necessary to salvation, whereupon Amsdorf maintained that good works were injurious (pernicious) to salvation. Out of these controversies the Lutheran Church wrought valuable conclusions. It expanded the words, "men ought to do the works commanded of God, *because it is the will of God.*" The necessity of good works has its basis in the will of God, in the personal relation of the believer to God.† Faith alone is necessary to its maintenance.

Melanchthon had declared in the Apology, Art. III., Good works *must* be performed.

1. Because of the divine command.
2. For the exercise of faith.
3. As a confession of one's faith.
4. Out of gratitude.
5. On account of the rewards graciously promised them.

Good works, though not necessary for salvation to the believer are necessary, even as it is stated in the Confession, "because it is the will of God" which demands obedience and holiness of life. It was objected that it was in conflict with the liberty of the children of God. "The word necessary should not be employed concerning the new obedience, which does not proceed from necessity and coercion but from the free-will."‡

It was then observed that the word *necessary* is used in two senses. "In the first place the word "necessary" is used to denote an absolute necessity, or compulsion." Such necessity is upon the waters of the ocean as they rise and fall in tides. "In

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†See for an admirable discussion of the Good, whether the Good is good because God *wills it*, or if he wills the Good because it *is in itself good*, Martensen Ethics, Vol. I. p. 62 ff. Clarks Theo. Lib.

‡Form. Con., Ep. Chap. IV.



the second place, the word 'necessary' is used conditionally, meaning an obedience which we owe to God and which is shown because of God's arrangement, command and will." In the first is no freedom of action, the action must be done with or without choice or consent. Such are the works of hypocrites, as when one is forced against his will, or otherwise so that he acts externally for appearance's sake, but not with loving heart. The second indicates that God in his gracious will constitutes duties, goodness, as the condition of a righteous life, and it is necessary that those who believe in him do these things, but subordinate to freedom of action.

"In like manner freedom is used in a special and general sense. In a special sense, freedom is opposed to necessity and constraint." Thus if man is fated, if he has no power of choice, no will to act, he is under iron necessity and there is no freedom. "But in its general sense, freedom is set over against the regulation, command and duty of the law; for the law is not strictly opposed to freedom but they are subordinate (coördinate?) the one to the other."\* The law expresses the will of God. The believer is free. He can choose to obey. He can choose to disobey. But if freedom be looked at, not merely as a matter of choice, but as a condition of being in which man is truly himself, then he is free who willingly lives in the purpose of God and harmoniously and joyously develops soul and spirit.

"If these distinctions are observed it is clear that the works of the regenerate are both necessary and free. They are necessary, not from the necessity of constraint. It is not the necessity of the slave, but from the necessity of command, or of that obedience due to God, which true believers, born again, show not from constraint, or compulsion of the law, but of a willing spirit, because they are no longer under the law, but under grace. Good works are free, the word free, being taken in its special sense, in so far as the regenerate work with a willing mind; but they are not free, in such a way as if it were arbitrarily with a regenerate man to do good, or to abstain from it as he wished and yet retain faith; even if he intentionally remained in sin."†

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\*Form. Con., Ep. Chap. IV.

†Hutter's Compend., p. 129.

It is rather a labored way to express to us that all human freedom is limited freedom, that it lies in choice and volition, but not in the determination of the constitution of things. Good and evil are before the believer. He can choose one, or the other. The man is free because the choice is free. When he chooses God by the help of the Holy Spirit he chooses the things of God as well and comes under the necessity of obedience. He obeys because it is the will of God. There is a struggle here to express the law of dependence. "As a finite creature he is always dependent upon God. He is free to choose the ends to which he will direct his action and exert his energies at will; but as a finite creature his freedom does not lift him out of his dependence upon God. Only in true dependence is he in his normal condition and can attain his true perfection and well-being." Faith is really a return to entire dependence upon God.

The plant needs a perfect environment to become perfect. That is the law of dependence. Man needs a perfect environment, to become truly developed and therefore free. Given the genius of a musician, he attains perfect freedom in music when he obeys the laws and possibilities of sound, when he perfectly adapts himself to environment and brings all his powers in subjection to it. It is the law of dependence. James expresses this law of dependence for the believer when he says, "Whoso looketh into the perfect law of liberty and continueth therein, he being not a forgetful hearer of the word but a doer of the word, this man shall be blessed in his deed," James 1 : 25. Man's perfect environment is the will of God, as declared in his commands and in the example of Christ.

It will readily be perceived that the definite relation of the law and the gospel became a matter of utmost moment in these controversies. What is the use of the moral law under the gospel dispensation? "It was urged that the regenerate should not learn the new obedience, or in what good works they ought to walk from the law; neither is this doctrine to be urged thence, because they have been liberated by the Son of God, have become the temples of his Spirit, and therefore are free, so that, just as the sun of itself without any constraint fulfils its course



so they of themselves, by the prompting and impulse of the Holy Ghost do what God requires of them."\*

Our theologians developed in the Formula of Concord the third use of the divine Law, of which Dr. A. A. Hodge says that it has since been accepted as true and wise by the whole Church. Under the gospel dispensation the law has three uses:

1. It maintains, by commands and penalties, outward discipline over wild and disobedient men, and makes human society possible.

2. It is used to bring men to a knowledge of their sins.

3. "The Holy Ghost uses with the regenerate the written law for instruction, whereby even the truly believing may learn to serve God not according to their own thoughts, but according to his written law and word which are a sure rule and standard of a godly life and walk, directed according to the eternal and immutable will of God."

Faith is not knowledge. It brings man into sonship with God, but the duties of that sonship are not taught by faith, God reveals these through the Holy Scriptures. The written law is for instruction in righteousness, and through it those who truly believe possess a sure rule and standard of a godly walk and life. Even Christ in his human nature conformed to the law and perfected himself. Otherwise, every believer must be guided by special inspiration, a new Bible must be written for every man, and the will of God, immutable, is subjected to the caprice and fancy of every individual.

The law "is the measure and test of right, the standard of character, the stimulus to effort, to the regenerated and progressively sanctified Christian. To live up to this standard of excellence is the goal to which the Christian runs, the prize for which he fights. The all-perfect law, embodying the righteousness of God, continually reveals our short-comings, evokes our repentance and drives us to endeavor. In the case of the Christian, the law remains although the motives to obedience are changed. Our obedience is spontaneous, our motive is love, yet

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\*Form. Con., Sol. Dec., Chap. VI.

all the while the law towers above like the white glistening peaks of the Alps, forbidding us to loiter, summoning us to the skies. Our obedience is possible because the Holy Spirit has been sent to dwell in our hearts for this very end. The obedience we render are the fruits of the Spirit.”\*

My predecessor, Dr. Charles A. Stork, has dwelt at some length upon another tendency, that which claims that Christian morality is deficient in scope. To his admirable reply I refer you as it is given in the *QUARTERLY REVIEW*, October 1871, p. 496.

The Sixth Article in the consideration of the new obedience laid the foundations of the doctrine of sanctification as taught in our Church, a doctrine which was contrary then to that of the Roman Catholic Church and now conflicts with a doctrine that has since appeared in certain portions of the Protestant Church. Doctrine, that is essential, is far-reaching and if it be not scriptural in its original statement, in its development will be sure to disclose errors to the injury of those accepting it. This is significantly shown in the doctrine of sanctification.

It is evident that the Augustana regards the new obedience as a progress to perfection, but not as perfect holiness. The word of Christ quoted establishes this, “When ye have done all these things, say, we are unprofitable servants.”

The Romanist was and is averse to the doctrine of sanctification as taught by the Reformers, who claimed that sanctification was a progressive work, never fully completed in this life. Quenstedt says, “Renovation in this life is partial and imperfect admitting degrees, and therefore it never attains the highest acme of perfection. For sin remains in the regenerate, affects their self-control, the flesh lusts against the Spirit, and therefore our renovation progresses from day to day, and is to be continued through life,”† 2 Cor. 4 : 16.

The Romanist opposes this and claims that men can perfectly fulfil the law of God. The result is reached by lowering the standard of requirement: “So we are bound to believe, that the justified are enabled, through works, performed in God,

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\*A. A. Hodge, *Popular Theology*.

†Quenstedt, III. 636.



to satisfy the divine law, *according to the condition of this present life.*"\*

It should be borne in mind that the justification of the Roman Church differs in meaning from the Protestant. It means the forgiveness of sins, the establishment of a state of favor, the removal of indwelling sin and the communication of indwelling grace; that is, all that is embraced in our terms justification, regeneration and sanctification. The claim is made that as God can pardon the sinner, so he can inwardly strengthen the believer to render perfect obedience. They do not distinguish between the power of God and the incapacity of man: *i. e.* man becomes capable of perfection by the processes of sanctification. But the facts do not fit the theory. The best men feel and acknowledge their sinfulness and lack of perfection. Therefore the Romanists modify the demands of God. The justified can satisfy the divine law, "according to the condition of this present life." Both Churches demand holiness; but one substitutes an imperfect holiness that man may attain; the other continually points to the perfection of God and says, "Be ye perfect even as your Father in heaven is perfect." It knows this is not to be attained in this life. It must be sought and approximated to more nearly day by day, and finds relief for shortcoming in the doctrine that we are justified freely for Christ's sake. He that is in Christ has the forgiveness of sin. But the miserable weakness of the Roman Church arises from its doctrine of justification which, making the sinner's peace depend upon his works as well as upon Christ, must seek an obedience that will please God. To obtain this obedience it lowers the demands of the law.

In the discussion of this Moehler, arguing against the claim that the moral law proposes to men an ideal standard which, like everything ideal, necessarily remains unattained, adds this curious illustration as refutation: "If such really be the case with the moral law, then he who comes not up to it, can as little incur responsibility, as an epic poet for not equaling Homer's *Iliad*."† But he misses the point entirely. The epic poet has his standard in Homer's *Iliad*. If he fails entirely to realize it

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\*Concil. Trident., Sess. VI, c, 16.

†Moehler, Symbolism, p. 251.

æsthetically he is condemned, though there be no moral responsibility. He is a failure and deserves æsthetical damnation. A living writer says: "Perfection is the supreme law of ethics as of æsthetics." He takes for granted perfection in matters of taste is the acknowledged rule, and he demands no lower standard in morals. "It baffles? Yes, but it inspires also. Is it always unattainable? True; but we may indefinitely approximate to it. He who said, 'Be ye perfect,' knew what is in man. Men will live and die for perfection. For mediocrity they will neither live nor die. The idea of perfection is the source of all greatness in private life no less than in the public order; in the 'trivial mind, the common task,' no less than in art and poetry and philosophy."\*

A like doctrine is taught by the Perfectionists. Whilst they with us accept the truth of justification, yet they confound justification and sanctification. Some maintain Christ is received twice, once for justification, once for sanctification. He that receives Christ for sanctification is perfect. Sanctification is thus separated from justification, whilst the teaching of the Scriptures is that the moment one receives Christ by faith and is justified, in that moment the work of sanctification begins, not to cease in this present life.

It is worthy of thought that they also lower the demands of the law. They do not claim to fulfill the Adamic law under which God created man, but they declare they can fulfil the Gospel law. Dr. George Peck says: "In the life of the most perfect Christian there is every day renewed occasion for self-abhorrence, for repentance, for renewed application of the blood of Christ, for application of the rekindling of the Holy Spirit." This should not be called perfection.

It is enough to reply that holiness is looked upon on the negative side, freedom from sin, and not on the positive side, likeness to Christ. There is a false idea of sin, which alone makes perfection thinkable. If the word sin be used to mean a real, deliberate choice of evil, a man may be perfect, but, if sin be want of conformity to the standard of holiness in God's word

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\*W. S. Lilly, *On Right and Wrong*, Chap. ix.



as set forth by Christ, then perfection is attained by none. The word of Christ as quoted in this Article remains: "When ye have done all these things say we are unprofitable servants."

We are now ready to consider the words, the "New Obedience." In the Apology, Melanchthon defends this Article forcibly with these words: "Christ was given for this purpose, that for his sake, there might be bestowed upon us the remission of sins and the Holy Ghost to bring forth in us new and eternal life and eternal righteousness. Wherefore the law cannot be truly kept, unless the Holy Ghost be received through faith. Accordingly Paul says that the law is established by faith, not made void; because the law can at length be thus kept when the Holy Ghost is given."\*

Here lies the forcible answer to the charge that the doctrine of justification by faith is prejudicial to morality, an argument advanced by Catholics and others.

Regeneration and true faith are inseparable. Justification is the act of God as judge, whereby for Christ's sake we are restored to God's favor, God imputing to the believer the righteousness wrought out by our Lord Jesus Christ. It is a forensic act considered in this light.

Still in the processes of the Spirit, which words can only partially express, there is ever danger that truth will be set forth in a one-sided way. True faith is larger than mere faith in the atonement. It is faith in Christ Jesus and embraces him in his personality. It accepts Christ in all his offices, Prophet, Priest and King. Luther beautifully sets this forth in the explanation of the second article of the Creed in the Smaller Catechism:

"I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary, is my Lord, who has redeemed me, a lost and condemned creature, secured and delivered me from all sins, from death, and from the power of the devil, not with silver and gold, but with his holy and precious blood, and with his innocent sufferings and death; in order that I might be his, live under him in his

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\*Apology, Chap. III., p. 105.

kingdom, and serve him in everlasting righteousness, innocence and blessedness; even as he is risen from the dead and reigns to all eternity."

Faith is in Christ, not in a portion of his work or life. Salvation is not mere forgiveness of sins, but it is the power of an endless life. When men truly believe, they believe not merely that Jesus died for their sins, but they believe him, in his death, in his life, in his conduct, in his righteousness as well. Luther in his treatise on Christian Liberty beautifully enforces this, and uses the figure that "faith couples the soul to Christ, as a spouse to her husband." Such faith will therefore strive to reproduce him and his life as manifested in obedience to the law. His example is for the believer; his commands the guide of moral righteousness. "I live and yet not I but Christ liveth in me." Christ by faith, is Lord of the life and giver of life to the believer.

Men may separate intellectually between faith and good works but they are inseparably joined. "The flower of character grows from the root of belief." True faith has in it all the processes of righteousness, as the acorn the oak. Jesus sets forth this when he declares: "A good tree cannot bring forth evil fruit."

Or we may approach this by the way of regeneration. Regeneration is immediately connected with faith. Regeneration is the act in which God communicates to us in the centre of our soul a new spiritual life which acting from within, involves the whole nature. It is the gift of new life, by which all things become new to man: "I will put my laws in their mind and write them in their heart." He that truly believes is regenerated. Our theologians, it is true, often describe regeneration as successive, but a careful consideration of their words, indicates that they include some of the stages of conversion in regeneration viz., the illumination and repentance that precedes regeneration, whilst the process of sanctification is made part of regeneration, though the gift of life accompanies faith. Thus, Quenstedt: "Regeneration is successive not always instantaneous, but gradual and increasing: and *although the quickening takes place in the moment in which faith is produced in us* and Christ the true



Son of righteousness in our hearts, yet the *spiritual life* displays itself in successive acts.”\*

It is oft forgotten also that the Holy Spirit reveals to man himself not merely negatively but positively. He convinces man of sin indeed until he knows himself vile, but he reveals his possibilities, that he is a child of God, he unfolds to man the true life of holiness and the true purpose of existence. Like Paul, the believer seeing the Lord cries “Lord what wilt thou have me to do?” Life in God becomes his desire.

It was this which the Reformers so powerfully proclaimed. Faith and regeneration were bound together inseparably. The new obedience followed with mighty impulse. Men were delivered from the law that they might serve God in love, with the power of a new life. They were created unto good works. All things were new to the “new creature in Christ Jesus.

It is this which makes the Christian life a paradox. Nothing seems to the natural understanding more foolish than the offer of grace. “Believe and thou shalt be saved. Sin will be forgiven without price of self-righteousness or offering of good works.” Common-sense revolts, yet the facts in every great spiritual awakening declare it, first living faith and regeneration and then holy lives, the new obedience.

Spiritual life is full of paradoxes. When St. Patrick preached the gospel on Tarah Hill to Loghaire, the Irish King, the Druids and the wise men of Ireland shook their heads, “why,” asked the King, “does what the cleric preaches seem so dangerous to you?” “Because, was the remarkable answer, because he preaches repentance, and the law of repentance is such that a man shall say, I may commit a thousand crimes, and if I repent I shall be forgiven and it will be no worse with me; therefore I will continue to sin.” The Druids argued logically, but they drew a false inference notwithstanding. The practical effect of a belief is the real test of its soundness. When we find a hero’s life appearing as the uniform fruit of a particular mode of opinion, it is childish to argue in face of the fact that the result ought to have been different.” To-day let a man truly repent

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\*See Martensen, Dogmatics, p. 427. Clark.

and believe, and a miracle is seen. By faith in Christ the foul are cleansed, the dead in sin are made to live in righteousness.

For we may separate in our logical processes, but God's work is indivisible and faith and new life go together and the new obedience is the outcome. Faith is ultimate righteousness.

It is here again that the Sixth Article joins issue with Modern Ethics. The new ethics with their high-sounding phrases, have no gift of life. The obedience to conscience, or to God without Christ Jesus, is the old obedience. They could teach angels how to live, but they cannot lift up corrupted human nature. Choice spirits may be cultivated into higher life, but the lost are hopeless. Christ is an enigma when he says, "Ye will not come unto me, that ye may have life," for it does not understand Regeneration.

The new ethics has, it may be, a lofty ideal, but it gives no inward power to accomplish it. To the vitiated and slaves of evil habit, it answers with scientific laws. Its pity is the pity of despair, but the pity of the Church in Christ is the pity of faith, hope and regeneration.

The Church says, speaking in the name of Christ, "Unless a man believes he shall be damned, but if he believes he shall be saved." Science laughs at this word, to its own hurt. It is, in other language, Christ saying that vice, disease and hereditary taint shall not rule the soul that receives him by faith, for by his power, it shall prevail over all enemies. "Whereas that other Church of Scientific Ethics teaches that the soul can be saved, only by the body in which it dwells, that by the law of heredity, the body may destroy and eliminate even man's immortal part." This Christianity refuses to believe. Every man, however degraded, is a possible child of God. The rough pebble incloses the diamond. Found, the skillful lapidary releases it and it glows with richest lustre. The most unlikely man, degraded and vile, placing himself by faith in the hands of Christ, will yet shine as the stars. Ours is the everlasting gospel of hope. Christ is redemption and life to a lost and ruined world.

Great in our day is the gospel of the body, and science is its high-priest. But blessed be God, greater is the Gospel of Christ



that saves body, soul and spirit, and by the gift of new life makes the New Obedience of faith and love, a joyous reality of righteousness.

It is true we imperfectly realize it. "We have this treasure in earthen vessels." "We that are the first fruits of the Spirit do groan being burdened, waiting, for our adoption, to wit, the redemption of the body," but, "He that has commenced a good work in us will finish it until the day of Jesus Christ."

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## ARTICLE VIII.

### "GRAMMAR OF ASSENT."

By PROF. W. H. WYNN, PH. D., D. D., Midland College, Atchison, Kan.

It has become a common cry, or rather outcry, against the Christian pulpit, and the religious press also, that there should be frequent mention of doctrinal themes. The air all about us has taken on a polemical hue; religious controversy is raging everywhere; the old prophet's foreboding has come to pass, "And they shall fight every man against his brother, and every man against his neighbor, city against city, and kingdom against kingdom." Worldly minded men, we are told, are in a chuckle over the spectacle, sitting in their club-rooms and winking at each other, as if to say, "See how these brethren can bruise each other's flesh and break each other's bones."

The Church, it is fairly alleged, was launched upon the world, far back, then, in its primitive sources, as a peace-loving society, nay more, a society whose essential breathing is in an atmosphere of peace, with the enlarged pretension that the peace it inherits and propagates is the special gift of the Prince of Peace, a maintenance coming down from the skies. Now, therefore, it is, on the face of it, either a stupendous incongruity, a forfeiture, a lie, when Christians fall to belaboring each other with ecclesiastical bludgeons, or it is an exposure, a confutation of this high peace-loving claim, which is laid close to the heart of the religion it recommends. Something wrong, or something false, it

is insisted, is involved in a universal theological war, such as now hurtles all round the sky, implicating the religious character of a whole epoch, or else, for Christianity, indicating the hour of inevitable collapse.

Here is, indeed, a dark picture, dark enough in its mildest coloring to create some alarm. But it is not well to take panic from the simple rush of a crowd all surging one way. What is it? this unusual state of things; this wide-spread, disastrous theological war. Can we not look at it calmly, rationally, with the prepossession that a movement on so large a scale, and involving, as we must believe, the whole aggregate life of Christendom, must in the end be well devised? It is certainly not without precedent, these seasons of doctrinal ferment, times of sharp clashing of opinion, intellectual and spiritual confusion incident to the decay of the old, and the coming on of the new.

The history of the Church is in a large sense a survey of the great epochs of religious controversy, often embroiling whole nations, and marshaling contending armies on bloody fields. The great reformers, Wyclif, John Huss, Luther, Calvin, Knox and Wesley, were men notably of special gifts of enlightenment for the new truth struggling into recognition through storms of persecution, and amid the confusions and disruptions of an old order of things passing away. These were men out of whose mouths proceeded a sharp two-edged sword, who knew the cherubic tactics of turning the tongue and pen every way, in defense of the consecrated territory of the tree of life.

Luther preëminently was a man of onslaught, whose words were not "half-battles," but demolishing storms of uncompromising war. His "ninety-five theses" were a challenge to debate. He fought with Eck, and the Pope, and all the Pope's posse at worms, and Henry VIII. and Zwingli, and the Zwickau zealots, and all the mitred and crowned potentates of Europe, as Paul fought with the beasts at Ephesus—and he won. Of course his victory was proximate, not by any means the final Armageddon for the Christian Church. He dethroned the papacy and emancipated the human mind; he recovered the lost Bible for Christendom, and set it up as the exclusive repository of spiritual truth for men. But there was no settled theory of



inspiration, and the age of criticism had not yet come on. This recovered Bible is henceforth, for Protestant theologians, to be the final court of appeal. "Convince me of my error out of the word of God," cries Luther at Worms, "and I will recant"—but the triumphant monk, standing at that moment as nearly as possible alone in the world, has his opponents at an enormous disadvantage, for no one of them all knows what is in the word of God. And that, too, was largely the condition of the general mind; the scholars were few; the revival of learning was just dawning on the Teutonic world.

Far in the future the fierce fires of criticism are to burn along the track of this book. If it is the authoritative revelation of the divine will and wisdom unto men, they will feel themselves privileged, nay pressed, to make two decisive inquiries concerning it, on what foundations does it rest, and then, in the main, what is the specific message which it brings? This last inquiry sprang up with disintegrating vehemence, right there, round the cradle of the new-born age—what does the Bible teach? There is now no longer an enforcement, *ex cathedra*, from infallible papal tribunals, of what must, in doubtful cases, be believed, as the accredited will and word of God, and the danger is that every man will want to render it for himself. Luther had scarcely felt himself securely lodged on this immovable rock of the word of God, when he witnessed the wildest of centrifugal forces driving apart the unity of faith into a bedlam of warring factions—all pitching their camps on this "only infallible rule of faith and life." Two years before his death, crushed with disappointment, and yielding a little to the broken patience of those turbulent times, he said, in irony: "Nobles, citizens, peasants, everybody, anybody, knows the Gospel better than Dr. Luther, or even St. Paul himself. They all despise the pastors of God, or rather, the God and master of the pastors."

Years before, the precaution had been taken to reduce the teaching of the word of God to formula, that is to say, a brief system of authoritative propositions which should be the norm of all orthodox rendering of this recovered revelation of God. As if to say, We the discoverers do, hereby, and in this manner, anchor the wayward liberties of emancipated Christen-

dom to this symbol, determining once for all the form of sound words, lest anarchy and chaos come again. But from that day to this, anarchy and chaos—to accept an unhappy misnomer for the inevitable antagonisms of unfolding truth—have been taking their liberties on every field of legitimate inquiry and research, with no visible detriment, as yet, to the spiritual integrity of the inspired word of God. Doubtless the œcumenical assumption has lost its force; the formula of this body of doctors had to face rival formulas in another body; and in due time multiplied standards, widely conflicting and hostile within the narrowest margin of Protestant uniformity, will be contesting the same field. All this with reference to the veritable teaching of the word of God. It was unavoidable that Christendom should be cut up into warring camps, if under no other exigency, certainly that of determining, through conflict, what are the foundations and limitations of orthodox belief. We all go to the same repository, agreeing cordially on its intrinsic authority and divinity; we all put our buckets down in the same well—why can we not come away with the same precious content, the unmistakable, unequivocal, verifiable truth of God? As a matter of fact we do not, and we begin to suspect that it was not in the rough order of development of dogma that it should be so.

This noticeably is the verdict of history: In all epochs of revived intellectual activity theological controversy has been specially rife, and inversely the harvest of spiritual ingathering specially abundant. We begin to suspect that the peace of the Church, so longed for, and loudly demanded in these days of spiritual groping and revolt, might be found to be, should it come in the shape in which it is desired, simply the inertia, or indifference, which in certain quarters is inspiring the cry. Somehow in our Lord's polemics "peace" and a "sword" went together, not in a Mohammedan sense by any means—"My kingdom is not of this world, else should these fight." Simply there was a warlike, aggressive, element in the truths which our Lord proclaimed, a quality of resistance, and conquest, symbolized by the "sword," or better, by the "bow" which the crowned archer wielded, riding forth to battle on the apocalyptic white horse.



It is impossible to think of the "peace" and "sword" combination in the persuasive, uncoercive, meekly pliant ministry of our Lord, without recalling, in connection, the significant imagery in the prologue of the address to one of the churches of Asia—the Son of Man hovering over that community, with a sharp two-edged sword proceeding out of his mouth. In all cases of unclouded conviction, when the man answers back to his own soul in the language of high assurance, under the Spirit of God, saying, "I know the truth," there is, in that, the ready equipment, and full warrant, to maintain his position with all force of argument and boldness of speech. That is his right—the inalienable right of every man who thinks he has discovered a new truth out of the word of God, and believes that in the skilful and zealous putting of it forth an old error may be floored.

But what if his whole enterprise runs counter to the well settled and authoritative standards of the Church? Does he not become a pestiferous fellow, and a disturber of the peace? peace, to be sure, that is not inertia, but the long-settled inviolable calm of what we may call the orthodox repose of the Church. A grave question confronts us here, a question itself of most serious and prolonged litigation, as to how far the liberty of the Gospel may tolerate divergencies from the *dicta* of an accepted creed, or *per contra*, how far the new truth may be identified in its rights, and be permitted to rear itself up against the conservative entrenchment of the old. Things new and old there must be, for this distribution appears in the inventory of our Lord. How tell the new when it graciously consents to dawn, and what signs shall mark his appearing who gives himself out as the herald of the dawn?

This calls for a thorough canvass of the whole matter of what doctrine is, of what a creed is, or otherwise, of what the foundations of authority are as attaching to any ecumenical statement of the teachings of the word of God. In any event there is no approaching the subject without controversy, for to many minds it is not an open question at all, it being tacitly assumed that, by the solemn act of subscription, all further inquiry is virtually estopped. These have agreed that, for them, on the great matters involved, the formula has uttered the last word; the privi-

lege of investigating further is not for them, though that liberty may be fairly accorded to others of recognized evangelical standing, who have not formally vowed over this special form of words. Other than this is heresy, or at least, the religious teacher vowing on the creed has agreed to regard as heresy every representation of doctrine running counter to this.

Here is a question of grave ethical interest requiring to be rigidly argued on both sides, as, for example, how far an oath of fealty is, in itself, an infringement of the religious liberty which our Lord brought to men, with his own safe-guards, and his own prescriptions as to how it was to be used; or, on the other side, considering the nature of spiritual truth, how far mental reservations must enter, *per force*, into the modified enforcement of the obligations assumed. Either aspect of the subject suggests one of the gravest issues of our times—for the Churches, for those who think themselves set for the defence of the faith.

One cannot witness, now-a-days, the ceremony of the laying on of hands, without conceiving somewhat of the furnace-like trial through which the candidate has passed on his way to that moment, supposing, of course, that he is a young man of inquisitive mind, and sensitive to the ethical aspects of the step he is about to take. Presumptively his views have not matured, and only in a most elementary way has he been able to approach these most stupendous themes. The revelation which he is to preach, its vast content and message, ultimately a mystery to which there are, after all, only proximate approaches through the avenues of experience—the religion of the Incarnation—evidently he can have seen this great matter only in the dimmest of outline, and he is addressing himself to his mission in an age when the whole drift of scientific speculation is setting in against it with a torrent of opposition. At such a time as this, when men are running to and fro and knowledge is beyond precedent increased, rolling in upon us in a flood, from a thousand past and contemporary sources, must this young man stint his inquiry by making himself fast in ecclesiastical stocks?

It may be said, in answer to this, that there is no ground for any such insinuation, that there are no stocks in the case, that



no form of words drawn up by uninspired men, was ever intended to bind the intellect and conscience of the subscriber, farther than as to substance of doctrine, or as to what we are wont familiarly to call the *fundamentals* of the Christian faith. A creed is a human safe-guard, or "fencing," thrown up around what is conceived to be the pure teaching of the word of God, to protect it against the spoiler, against the intrusion of wolves in sheep's clothing; and this, it is held, is the one great office of the Christian Church on the side of it that turns towards its God. On the human side it has been wise enough to see, or, rather, the stern lessons of history have compelled it to see, that all *ex cathedra* exacting of beliefs, all forceful imposition of a faith the inherent principle of which is, that it must find a response in the living experience and chastened insight of those who espouse it—that all such formal and coercive measures in dealing with the convictions of men must defeat the end in view, to wit, the maintenance in their mind of the unadulterated teaching of the word of God.

But, obviously, there can be nothing coercive where everything is given over to voluntary assent. The young man, of his own free will and accord, puts one hand on the Bible and the other on the creed, and says, solemnly "I believe"—believe, that is, that the teachings of the Bible at his right hand are correctly formulated in the Confession of Faith at his left. No one has driven him to this step—no threat of excommunication, no bribe, let us say, from the grosser allurements of emolument or place. He has had time and opportunity to look over the ground, and, for the ends that we have in view, he may be accredited with entire sincerity in the subscription he makes. But still there may be a species of coercion here—of prospective operation, it is true, in disabilities that may come up for him in strong and tyrannical assertion in after time, if not arresting inquiry, then almost certainly determining his researches within the well-worn grooves of the past.

These are land-marks, or doctrinal limits, so to speak, beyond which the spirit of theological exploration is not encouraged to go—indeed the implication is that to go beyond these limits would be, without fail, to go wrong. "Accept and be done"—

this, evidently, is the animus of the creed; but we cannot resist the inquiry, Be done with what? Be done with all further research? No. Be done with all further solicitude about the truth of God, as, in that particular direction, it is expected to open out? Yes. But in effect might it not turn out that this well-meant barrier against error might, in time, come to be a stringent inhibition of all looking for discovery in the direction in which the Church has fixed its ecumenical bounds? Nay, more, does not the vow renounce all hope of discovery in the directions in which the creed-makers have set up their *termini*, yielding to fall prostrate before the ecclesiastical *ne plus ultra*, often when the soul, in the very act, is feeling the rush of prophetic adventure, and is almost seeing new realms of truth in the shadows beyond?

Discovery! it may be that we are just now using an interdicted term. If discoveries are to be made, from year to year, on down through the ages, out of this exhaustless repertory of the truth of God—itsself a prolonged discovery—who are to make these discoveries, under what conditions are they to come, and what credentials must they bring with them when they are flashed upon the world? It is evident that there is wrapt up in these inquiries the whole problem of the foundations of authority in matters of Christian faith, the paramount question as to how the Church and human reason shall adjust themselves toward the word of God. It is a new phase of inquiry, arousing wide and ardent controversy, because of its inevitable forestalling of the redistribution of spiritual forces so long standing out in puzzling isolation from their inspired center. I cannot deal with it here, except in so far as it will furnish occasion to restate what I conceive to be the Lord's own method for the attainment of truth—the lesson crying to us out of the pathetic struggles and pitiful wrangling of our time

Here is the Bible—let us have no controversy over it, provisionally, that is, until leisure is fallen to us from the task we have now in hand. Its inspiration we have assumed, its divinity, rather, the fact that it is in an unapproachable sense the veritable word of God, as no other writing is alone and exclusively, among all the Sacred Books of the world. Well, now, we are



hanging over it, students, inquirers, with simple and disinterested purpose to know what it would have—what there is in it that the divine mind would work over into us.

The first thing we note is, that it is not a body of divinity, not a theological system wrought out into propositional detail. It is a drama, rather, if a real providential history may be so called, running onward through the ancient channels of the mystery of iniquity, with empires, and long wars, and prophecies, and broken hopes, and the drift-wood of many civilizations, floating on its bosom, until this same tide is seen breaking round Calvary, and so we have the Incarnate Mystery looming up in the midst of it all. There is, significantly, on the very summit of the vision we have been entertaining, a sepulchre, but it is open, and the buried One has had power to break his confinement and fly away. Interspersed amid it all, are the long scenic solemnities of a ritual that have caught the mind in the splendor of their inner meanings, sacrifices, the sound of the trumpet, incense, golden altars, the temple curtains, cherubic figures hovering over the Ark, and Shekinah flashes glowing in the dark. We hear the singing of psalms, and the innumerable and importunate pleadings of countless peoples craving to know their God.

There is, it will be observed, as the outcome of all this, no theologian making his rounds in Palestine, or walking with his disciples in academic groves, or forging his transcendentalism in philosophic gloom,—a figure, rather, who impresses his anomalous personality on the simple folk that crowd to see him, by the free distribution of his beneficent miracle, and the tender use of parable in his occasional speech. We know, now, that if this be a revelation, the whole current and consummation of it must centre in him.

Turning hitherward, to the Pauline aspect of it, we see the great matter yielding a little to the forensic habit of the schools, the great apostle to the Gentiles setting himself up as a debater, and challenging contestants in the synagogue of Thessalonica, the Agora of Athens, and his hired house in Rome. Somewhat, slightly, we observe, the great matter has gone out into a dis-

cursive form, and the inspired missionary now and then gives way to the theologian struggling in his bosom from his scholastic days. A little farther on this is dropped, and we have the high afflatus of the prophet burning its way through long vistas of apocalyptic unfolding, and throwing upon the firmament of the future a sublime and awful picture of retributory symbolism, a vision of stupendous glory, which only the events of the great consummation can themselves interpret.

What we aim to say is, that the teachings of the sacred Scriptures, as they lie before us, are not doctrine as we understand that term, not a formulated system such as the human mind, working on this material, is fairly entitled to crave, but a collection of facts, and experiences, and divine utterances through the ages, lying apart, and awaiting the action of the spiritual discernment of the reader to bring them into form. The case here resembles greatly that of the scientist in his relation to the natural world—resembles, let us say, for in one most important particular the analogy is grossly misleading and absurd. As the scientist works upon nature, and gets its meaning by bringing this and that together, substances that lie apart, and processes that will not reveal themselves except as they are made to enact their secret under the skillful manipulation of man—so does the theologian work upon the scattered elements of Bible truth.

It is, however, the long mistake of the ages, so far as theology is concerned, that the mind, inductively at work on spiritual truth, is in essentially the same mental habit as that of the scientist, tabulating his facts, or verifying his hypotheses with test-tubes and scales. Induction is induction—why not? Science! is not that, as nearly as possible, the most authoritative word that can be uttered in our language, or in any other?

As a matter of fact, theology for long years was under the rigid surveillance of Aristotle's logic, assuming, of course, that the fixed laws of thinking must avail here as everywhere else. The nightmare has not yet relaxed its hold. A body of divinity wrought out by a master-mind, and subjected in all its ramifications to the rigid laws of proof—or, the same thing having been done or ratified by a number of doctors in convention assembled—is not the product science, that is to say, is it not incon-



testably proved? Behold, here, the links of our reasoning in an adamant chain, and the long array of proof-texts welding indissolubly every link! In this shape our venerable confessions arose, in supreme loyalty to the word of God, but circumscribed and limited by the scholastic trammels in which they were born. By and by induction will become the watchword of the physical sciences, and Bacon will install his new method by uncereemoniously throwing Aristotle overboard—where then will theology as a science be, where the confessions, intrenched so impregnably behind their ramparts of proof?

Of course, for all true science induction is the method, observation and experiment, getting the facts all under the closest scrutiny of the brooding mind, long and patiently waiting at the feet of nature that she may at last yield up her revelations in terms of her own. The method approves itself by a blaze of physical discovery, that has flamed all round the horizon of modern life, and made every avenue of material research and effort an invitation to assured conquest and glory. Young minds are fascinated with the prospects, with the tangible splendors that are lying round them in the earth and the air, and are eagerly asking, why they might not limit their hopes of a revelation from the Unknown, to just these physical boundaries that are hemmed in by the stars.

And now if theology is to conserve and commend spiritual truth in the same way, that is, by authentication of science in any sense of that term, by unity of system, by dogma set up in propositional and authoritative form, it must be by accredited formulas, the new method supplanting the old. Induction must come in to supplement and correct the old method of proof—Bible induction, the mind resting upon the facts and deliverances of the sacred Scriptures, after the manner of the Ritchi movement in Germany, without prepossession, or bias, from any system of philosophy that may be dominant at the time,—resting there, that its own pure, heavenly, message may come up and conquer its way in its own name.

Now it is evident that a movement of this kind contemplating a revised method for theological research, a method analogous, in its essential features, to that which has so triumphantly vin-

dedicated its right in the physical realm, must anticipate, in the first place, wide and radical modifications in long-cherished religious opinions and views, but, on the other hand, will have special immunity against the blight of rationalism, that fell so profusely on the scholastic habits of the last age. The truths of God's word are to speak for themselves, in the same way as, for the scientist, after long and patient inquiry, nature is to utter her own unclouded thought. It is obvious that rationalism can have no breathing space in a method of this kind, disinterestedly and devoutly pursued.

But a difficulty arises. In the nature of the case, where spiritual truth, such as we have in the Scriptures, is alone concerned, it is impossible that induction in its baldly scientific habit, equipped simply with keen and wide observation and inexhaustible patience of research, should be of itself a safe and authoritative guide. The mind down upon the Scriptures—no doubt—brooding, waiting, weighing this and that, gathering up intellectually all that scholarly research will furnish to its hand—this much, in any event, must enter into the theologian's task. But unquestionably there must be something more. What if, under avowedly the same inductive study of the Bible, with equal breadth and profundity of research, there should come out systems of dogma fundamentally at war with each other, and starting up in theology, as we have seen painfully illustrated among scientific men, bitter factions, and the prolonged odium of the schools?

Well, we may admit, that not even the best condition of things, in this world of ours, will ever prevent a diversity of view, and the clash of conflicting sentiment that this involves. But in spiritual truth—we will venture to predict—pursued now after the method of our newer time, and with the supplemental safeguards we are about to suggest, there cannot any longer result the old time creed-warrings of scholastic memory, or their historic reactions in imposing and desperate attempts at deliberately perverting the word of God.

Briefly thus. Doctrine we must have, a chart, or log-book, so to speak, in plying our way on these infinite seas. The Book itself, open and free to every man who is able to read it,



and with the inviolable right of private judgment in every individual who would expound its teachings is, on its own profession, not enough ; no more than that nature should stand alone, and give out its secrets, without being waylaid and importuned in the laboratory and the field. We must have doctrine at every step, generalizations little or much, as we go on progressively making our discoveries in the eternal word of God. To this end the Book itself proposes an extra-scientific resource in what it calls "the Spirit of truth," which the divine Master speaks of as being himself spiritualized, and, in the way of inner illumination, returned again unto men. "He shall take of mine, and declare it unto you"—the "of mine" lying there on the sacred page, and the Paraclete helping the theologian to take it up. A system forms, necessarily and inevitably, as the study goes on, inchoately and empirically, it may be, in minds limited to the simplest rudimentary attainments of spiritual life ; but, in any case, doctrine emerges, in much the same way as men are practicing induction in all the uninstructed ways of their lives.

Formal theology is doctrine on a large scale. The creed is an epitome of doctrine, with the added œcumenical element that sets it in authority over minds that need not have found in it their own research, and to whom no single result of it may have been original in the experience of their own souls. Theology is science ; the creed is science ; but obviously neither one of these would claim to be authoritative over the consciences of men on the mere basis of their scientific *eclat*. They are authoritative only in so far as they have the witness of the "Spirit of truth," and that is something more than the induction of the scientist, a kind of spiritual qualification preparing the way of discovery, and giving entrance to otherwise inaccessible realms. Induction there must be. Without it, in this mass and diversity of material, we should grope in hopeless confusion with reference to the true conceptual rendering of any of the great facts and doctrines commended to our belief ; but clearly it must, somehow, be a spiritualized induction, an induction made under the impulsions and leadings of supra-mundane influences floating in upon us from their ineffable source.

Now if this "Spirit of truth" is not of aristocratic affiliation

in the kingdom of our Lord; if it is freely given to every humblest candidate for discipleship who is eager to know and do the truth, then there is the pledge to all and severally, the illiterate as well as the learned, that "it will lead them into all truth." Will it do so?—beyond all human interest, it behooves us to know how.

The first thing that will strike any mind on opening the four Gospels, provided only that the reader is sincere, is, that the unique character therein depicted proposes himself to the world as the incarnate truth. That stands out there, visible, everywhere, as the face of a friend. Whatever spiritual truth is—this thing we must all get in order to be freed from the slavery of sin—we are made sure on the very threshold of our studies, that it is all embodied, all concreted in him. Very often our Lord asserts this plainly of himself, often reiterates it in mystical phrase. Coming away from the most desultory pondering of his wonderful discourses, it is the one thing that lingers indefinitely with us, a presence, a persuasion, a sense, an echo like the after-tone of a bell, that in him the highest truth, the moral order of the world, was actually living and moving, in human flesh and blood, along the highways of life. In the inspired intuition of John he is called the Word made flesh, the *Logos*, that is to say the "Truth." In his own language the "Son" and the "Truth" are made interchangeable, so that it is immaterial whether we read: "Ye are free indeed whom the Son makes free," or, "Ye are free indeed whom the Truth makes free"—it is all one and the same. "I am the way, and the truth, and the life" he says, at the very moment that he was promising the "Spirit of truth" to be to his disciples the realization of his personal presence, when as to the flesh he was gone. "I am the light of the world, they that follow not after me must walk in darkness"—substituting himself, in unmistakable metaphor, for the whole incommensurable realm of spiritual truth. Finally, when before the bar of the Roman procurator, and so situated as to have occasion to interpret his own mission in the eye of all the world, he condensed it all in the memorable answer: "To this end was I born, and for this cause came I into the world, that I might bear witness to the truth."



Now we do well to remember that, preliminary to any, the feeblest, step in advance for doctrine, whether for theology, or creed, or safe pulpit ministration, this first great matter must be assumed; that the theologian in fore-front of his researches must take his place with the humblest of the Lord's disciples, and expect to find by implication all spiritual truth in receiving him.

Still on glancing a little farther on, we do perceive that this divine figure is issuing commandments to men, and we begin to feel that if spiritual truth does not come to us in the form of a command it might as well not come to us at all. We embrace the embodied Truth, that we may have light and encouragement to achieve, in our experience, all the wide compass of its preceptive detail. Here unquestionably is the only legitimate province of doctrine and of creed. Run the eye up and down through the life and teachings of our Lord—for we must begin here, rather than in the more discursive writings of the apostle Paul—and you will find, opening out clearly to your view, first, the kind of truth that is to operate savingly upon the souls of those who read, and, second, explicitly our Lord's own method of reaping those truths.

Something is to be done—everywhere our Lord is insisting on something to be done. The burden of our Lord's teaching is, to call men to the vigorous and persistent pursuing of the higher life, under the new species of self-renunciatory endeavor which he, in his incarnate ministry would make possible—doing always, but doing in his name. The Sermon on the Mount opens and closes in that way. The Beatitudes are conditions of blessedness on those who do. And, coming to its close, we feel the tremendous emphasis and authority of the unambiguous last utterances, "Every one who heareth these words of mine, and doeth them"—is the wise man, the orthodox man, the man of assured and authenticated faith.

Right in the midst of that great Inaugural, its heart, its soul, its body, its life, is the "Golden Rule"—travestied and belittled, however, by the tinsel rhetoric with which it is adorned. It is not the Golden Rule; it is the Gospel in brief. "All things, therefore, whatsoever ye would that men should do unto you,

even so do ye also unto them"—then follows the codicil which our scholastic prepossessions incline us to suppress; "for this is the law and the prophets"—all our supernatural revelation reduced to its lowest terms.

Here is our first generalization of spiritual truth, made by the Master himself, type and index of the direction in which every safe theological induction will tend, with the predestined alternative of going astray. Even the teachers of the new religion were to be put to this test—not a speculative test, not the most zealous avowal of the learned formulas into which doctrine might be thrown. This would be saying, Lord, Lord, but not doing, and the truth, however true, is, in that juxtaposition, practically false. "By their fruits ye shall know them"—the same thing as to say, that every induction of truth from the word of God, blessed and approved by whatever 'sober brows,' or set in œcumenical supremacy by whatsoever trumpet of great names—is false, unless verified, or verifiable, in the experience and the life. The lawyer, disposed to be finical, as was the scholastic habit of after years, and quizzing our Lord in the spirit of the schools, was made to open his eyes on the *Christo-ethical* aspect of the "eternal life" on which he was making the puny adventure of his rabbinnical conceit—to open his eyes upon the parable of the Good Samaritan—there, in all its fullness, the condensed, concrete formula of the eternal life which our Lord was promulgating to men. "This do and thou shalt live," or, the Good Samaritan furnishing the type, "Go thou, and do likewise," if thou wouldst inherit eternal life. Clearly our Lord's instruction here, dealing with so large and vital a matter as "eternal life," must be held to be presumptively comprehensive and complete, with no *lacuna*, no proviso, not a half-truth, awaiting no theological complement to make it whole. The commandments have been condensed: Thou shalt love the Lord supremely, and thy neighbor as thyself—well said—all the law and the prophets, every revelation of God to men must rest specifically there—"this do and thou shalt live."

In this way it becomes apparent, I think, that the whole realm of spiritual truth is ethical in its compass, or, as we should rather say, *Christo-ethical*, since ultimately it all relates



to something to be done, which is really and only done when done in him. It would be wide of the mark, and a wholesale plunging into the dreaded slough of legalism, to represent spiritual truth as purely ethical in its scope—that and nothing more. In that event spiritual truth and moral truth were one and the same, and we should be attributing to our Lord the stupendous unwisdom of advising poor sin-stricken mortals to save themselves. No, he that came not to destroy the law and the prophets, but to fill them full, superadds himself, the Truth to the truth, so to speak, a personal divine endowment to human effort otherwise pushing hopelessly through the verbal feebleness of ethical detail. Christo-ethical, therefore, it must be, or not be at all, for in this shape it lies there looking to us wistfully from the sacred page.

Truth is nothing, not even so much as the blind dead letters that stare at us in the printer's ink, if it makes no man good, or puts no man on the way of becoming good; but goodness, if it lie not wholly on the outside, if it be not the mere semblance and specious counterfeit of what passes scrutiny under the Master's eye, will have the Christ at the heart of it, its one sole, ineffable, perennial source.

And, now, as this is, unquestionably, the end and aim of all genuine doctrine derived from the word of God, we cannot fail to see in it also the authoritative method by which all spiritual truth is to be attained. With the open Bible before me, how am I to know beyond peradventure, that what I am deriving from it is really, in intent and purpose, the mind of God? Or, if other devout spirits will bring to me the formulated product of their own broodings over this never-to-be-exhausted repository of the divine wisdom and will, which I am most solemnly bound to test before I accept, how shall I address myself to this task, in order that my acceptance or rejection may not be the mere sport of partisan whim or individual caprice?

A question like this is of transcendent importance, especially just now, at the moment in which I write these words. It would seem as if by a strange conjunction of theological mishaps, and the almost universal embroiling of the schools on points of vital

interest, involving the integrity and security of the very foundations of authority in Christian truth, there had come upon Christendom a sudden crisis of alarm, a painful sense of earthquake rockings as if the ground underneath us were giving away.

Authority in matters of faith—wherein must that inhere? All forms of *ex cathedra* assurance or enforcement have passed away; the dictum of the pope; the labored deliverances of ecumenical councils carrying their decisions by vote; the *consensus*, even, of large bodies of men through indefinite stretches of time; what is most vaguely called the voice of the Church, too often split up into unintelligible clamor by the winds of faction—none of these in their own name, nor all combined, can enforce a single point of doctrine on the Christian world. It was, however, thought to be the special discovery of the Lutheran reformation that the Bible, without note or comment, was the only infallible rule of faith and practice—that all doctrine was safe when it rested itself with supreme confidence on the teachings of the word of God. And there can be no question as to the essential soundness of this view. Sound it must be, or otherwise this we call the word of God is not so. But what precisely are the teachings of the word of God?—on this crucial point of Protestant theology—we all know and most deeply deplore—the household of faith has broken up into sects. Meantime it is more than hinted in certain quarters that the Bible is not the infallible book we thought it to be, and that, to get at the whole truth of God, we must call in reason and the Church to supplement the defect.

Now, in the confusion of these times, it comes in upon us with almost the force of a special revelation, that truth, "clothed or naked," must stand always in the authority of its own name, must be "truth for truth's sake," or otherwise it can have but an outside and adventitious lodgment in the human mind. As to the matter of criterion, when spiritual truth is the object of our quest, we grasp it easily and at once, in quite the whole tenor of our Lord's discourses among men. Personally embodying the truth in himself, he is explicit in telling the world that with him, as prepossession, they find the truth in the doing of it—



catching it on life's disciplinary highways, or not having it at all. "If any man will do his will, he shall know of the doctrine whether it be of God, or whether I speak of myself"—this, when the rabbinical quibble was concerning the learning of our Lord, and the conformity or non-conformity of his teaching with the standard of the schools. The instruction, therefore, is exactly to the point of the trouble of our time. Rabbinical wisdom, questioning the right of our Lord to teach in opposition to the refined subtleties of their traditional beliefs, asking, "By what authority doest thou these things?" "How knoweth this man letters, having never learned?" provides occasion, as we must see, for this timely installing of the criterion of spiritual truth—for all the years to come—"If any man will do his will, he shall know of the doctrine."

It may be said that he never once was drawn into a defence of his mission, without either tacitly or openly appealing to this law. The authority of the truth must go inseparably with its power, its religio-ethical efficacy in daily life. All that he himself said and did, and professed to be, he would willingly subject to this test, urging that all extraneous authentication be kept away, that it be taken only on the concrete ground of its Christo-ethical applications to the stern disciplinary schooling, which all souls are to have in this probationary time. His works were always bearing witness of him. Even in so vast a matter as his divinity, it also must go in for attestation before the same as-size. "Believe me that I am in the Father, and the Father in me; or else believe me for the very works' sake"—the whole burden of the *credo* must rest on the works.

And so, also, this doctrine of "walking"—walking in the light—looking in upon us, it must be confessed, with a strange and alien face in these troublous times—the tutorial efficacy of this "walking in the light," is as the balm of sunshine falling upon us at the parting of the clouds. If we are tired wrangling about what authoritative *probat* or *damnat* shall come in to settle our unsteady theologies on a sure foundation of truth, we cannot do better, I am sure, than to ponder long and sympathetically this tremendous matter of "walking in the light," with

reference to the spiritual enlightenment that is to come to us in that way.

"*Walk* while ye have the light, that darkness overtake you not: and he that walketh in the darkness knoweth not whither he goeth." "Walking" can hardly mean the speculative methods of the schools—on which, however, no interdiction is laid, except as they supervene magisterially upon this method of our Lord—no ecclesiastical peripateticism, or walking in cloistered groves, whereby truth becomes the exclusive property of the learned few. Christ was, indeed, a peripatetic, teaching his little esoteric company as he journeyed afoot, but teaching them to be "fishers of men"—teaching them, that is, how to draw their benighted and sin-stricken fellows back to goodness and to God. "Walking," therefore, is putting the whole Christo-ethical process of human restoration in a single word—a metaphor—setting forth the doctrine that we find the truth in the doing of it, that otherwise, we walk in darkness—ecclesiastical councils, learned tribunals, all deep theologies, the ancient wisdom of the creeds, and all the pomp and ceremony of high-church usurpations to the contrary notwithstanding.

Men are restored, how? By spiritual truth. And where and how is spiritual truth achieved? In the life, by taking it from the memory, and laying it, as with the line and plummet, to all the manifold relations of our disciplinary estate, vanquishing evil with it in the hour when the peril is imminent, and finding always, in due measure, fresh increments of light and courage in the heat of the struggle itself. "He that doeth the truth, cometh to the light, that his deeds may be manifest, that they are wrought in God"—the "creed of deeds" this is, and it is noticeable that it is introduced by our Lord, at the very moment that he is urging the necessity of being born from above, as the requisite for *seeing* one's way into the kingdom he preached.

It will not be venturing too far to predict that this "creed of deeds"—in the glad time when the confusions of our unhappy era are rolled away—shall supplement, and possibly new-order, all the great ecumenical confessions that now hold a provisional regency over the divided and tentative theologies of the Christian world. Then we shall know that whatever modifications



truth may undergo, in passing from age to age, and in being tried and refined in the manifold experience of those who consent to carry it into the school of life, to learn it while running, to capture it on tempestuous seas, to seize it in the red crisis of battle—it shall always be one and indivisible, and have its chief immunity in that it can never be second-hand.

This kind of truth that lies here, my brother, in this Bible of thine, around the radiant footsteps of the Son of Man, in the long toils, and struggles, and cheerful self-sacrifices of day and night, in sunshine and storm, in which the rudest elements of our moiling and troubled humanity were shaken into benefactions, like light sifting over the broken billows of the tempest, a little while ago reduced to calm—this kind of truth is never, by any shadow of a title, thine, unless concreted in thy life, and wrought into the moral tissue of thy being in the every-day schooling of the home and the street. Better bury your Bible, and all the venerable creeds, as did Prospero with his magical book, “deeper than did éver plummet sound,” than hope, by any kind of outside second-hand pupilage, to attain a single saving truth out of the oracles of God.

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## ARTICLE IX.

### EVIDENTIAL VALUE OF THE MIRACLES.

By REV. M. L. YOUNG, PH. D., Meyersdale, Pa.

In the history of apologetics, it has transpired that evidence at one period regarded as a bulwark of faith, at another is accounted as having little strength. Respecting no department of Christian evidences is this more manifest than that of miracles. In the early Church the miraculous is strongly emphasized in proof of the divine origin of Christianity. The schoolmen almost a thousand years later, attach the same importance to miracles and differ only in their conception of nature. While Augustine declared, “the will of the Creator is the nature of each created thing,” and “a miracle is not contrary to nature but what we know of nature,” Thomas Aquinas defines a miracle

as "something out of the order of nature." Luther gave miracles a prominent place in revelation, but, like Origen and Augustine, put spiritual miracles far above physical. The Protestant theologians immediately following the Reformation held tenaciously to the apologetic worth of true miracles and with equal earnestness disputed the claim of the Roman Church that it possessed miraculous powers. The great Arminian leader Grotius, a name illustrious in literature and theology, gave miracles the chief place in his defence of Christianity.

With the rise of naturalism and rationalistic philosophy, miracles were relegated to the background. Indeed, Spinoza denied their possibility, declaring that "nature with her laws and the contents of the will, intelligence and nature of God, are identical: hence God cannot work contrary to the laws of nature, because that would be working against himself." While Spinoza, in his pantheistic view, found God so closely related to nature as to preclude any interference on his part, the English deists separated God so far from nature as to make a miracle as well as a revelation unthinkable. The early rationalists in Germany questioned the morality of a belief in miracles, alleging that it was "culpable moral superstition to grant authority to the law written upon our hearts only when it is attested by miracles."

Among believing theologians the two extremes are seen in Paley and Schleiermacher, the former assigning to miracles the highest position in apologetics, the latter endeavoring to do away with them, as he says, "in the interest of piety and religion," and denying their necessity. From the untenable position of Schleiermacher there has been a revulsion. Even in the modern intermediate school of theology, to which Nitzsch and Twisten belong, miracles are accepted and defended as part of the divine order of things.

They who deny the possibility of miracles, or place a low estimate upon them, ignore God's purpose and power in the plan of redemption. The objector who says, "after the development of the creation was completed and the actual order of things definitely established, the Creator could not again interfere with his work without acknowledging it incomplete and he himself imper-



fect," seems to forget the existence of a moral world and free agency. Because man is a free agent sin is possible, and sin, as an actual fact, demands divine intervention, either for the destruction or salvation of the sinner. "It must be remembered," says Dr. F. Godet, "that the culminating point of the development of nature is a free and intelligent spirit, man. There are, then, two free beings face to face with each other—man and God; and any further intervention of God in the realm of nature, in which he has established man, must depend upon the future relation between these two free beings. If man takes the course which will lead him to the realization of the divine idea, God can confine himself to simply allowing the human race to develop in history, under the guidance of the Spirit, those multitudinous germs he has planted in it. But, if man, on account of his freedom, takes another course, and starts an abnormal development, leading to his own ruin, and frustrating the divine purpose of the creation, God must either destroy that lost creature, and replace him with another, or do something to draw him away from his bad course. In the latter case, the door is opened for divine intervention, even in the form of miracles; and no acknowledgment, from the side of God, of the imperfection, either of his work or of himself, is thereby implied. On the contrary, that which makes his renewed intervention necessary, the human freedom, will still continue the most beautiful expression of the perfection of his works."

Miracles are not a violation or suspension of the laws of nature. There is truth in the declaration of Augustine, "whatsoever is done by him who appoints all natural order and measure and proportion must be natural in every case." Various and conflicting opinions have been advanced as to what is meant by natural laws and the different ideas held concerning this phrase have given the discussion, to no inconsiderable extent, a confused and hazy aspect. The will of God is above and behind all forces of nature. The higher laws, according to which he works in the exercise of miraculous power, may not improperly be called laws of nature. He exerts upon nature direct action. To set in clear light the fact that miracles do not clash with the laws of nature, the familiar illustration of casting a stone into the

air is frequently adduced. In this act there is found no violation of the great law of gravitation. One force is counteracted by another that is superior. The lower force continues acting but is overcome by the higher. Man's power is constantly directing and modifying natural forces. God's will and power are supreme and his relation to nature in the working of miracles is in kind like that which a man sustains to lower forces in the building of a house. Nature left to itself would never produce a house. The house is, in a sense, a supernatural result and bears evidence of man's presence, thought and labor. Above all is God, and all his miracles, though belonging to the sphere of nature, result from a cause supreme. Miracles owe their apologetic worth largely to the strength of the testimony by which they are certified. The fallacy of Hume's argument that miracles cannot be proved on human testimony has been repeatedly pointed out. The invulnerable character of the proof from miracles may be seen in the repeated recurrence, by modern opponents, to this exploded theory and the tacit confession that they have no stronger argument to offer. The position of Hume would make impossible the proof of any new and wonderful fact of nature and history. Because an event occurs for the first time—is extraordinary and unexampled—is no reason why it cannot be proved by sufficient testimony. When it is asserted that "whatever is contrary to experience never occurred," the inquiry must be made, "whose experience—the experience of all mankind or one's own personal experience?" If the former, the argument would stand; belief in testimony is founded on experience, but miracles are contrary to the experience of all mankind, they cannot therefore be proved. But this is a *petitio principii*. If the latter meaning is attached to the word no event can be credible which we have not personally experienced. It is not surprising that Hume should distrust testimony when it is remembered that in his philosophy all knowledge is traced to sensation, all notion of power is eliminated from causation and no place is left for God. There are many scientific facts which, according to Hume's position, could not be proved, are indeed more difficult of belief than miracles, and yet we do not hesitate to believe them. Such facts are, that we



live on a globe of fire, that the sun of our system is equal in mass to more than three hundred thousand worlds like ours and that all the fixed stars are similar suns.

Miracles must be subjected to such tests as are applied to other facts of history. Among the necessary criteria are the number, honesty and competency of the witnesses, their opportunity to know the facts and the absence of motives for imposture.

Without raising the question of the inspiration of the record, we turn to the testimony as contained in the gospel narratives. The first witness is Jesus Christ. There can be no doubt that he claimed supernatural power. When John's disciples came inquiring, "Art thou he that should come, or do we look for another?" he answered, "Go and show John again those things which ye do hear and see; the blind receive their sight and the lame walk; the lepers are cleansed and the deaf hear; the dead are raised up and the poor have the Gospel preached to them." He said to the Jews: "I have greater witness than that of John; for the works which the Father hath given me to finish, the same works that I do, bear witness of me that the Father hath sent me." "If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works; that ye may know and believe that the Father is in me, and I in him." To Philip he said, "Believe me that I am in the Father, and the Father in me, or else believe me for the very works' sake."

Here Christ plainly says that he did work miracles. Can we believe him? Were his life and character amidst such surroundings as his, worthy to make his claims credible? The times seemed to be out of joint when he was born. The most degenerate age of Jewish history had come. The immorality of the Romans was proverbial. His childhood was spent in a mean city—a place out of which it was said nothing good could come. He was educated according to the customs of the plain people among whom he lived. He wrought as a humble carpenter, was a teacher, attended by a few fisherman. His discourses cut to the hearts the rulers among his people and at their instigation he was put to death. Take his external surroundings and

consider that he lived a stainless life. Follow the history of the proclamation and effect of the story of his mission in the world, and you witness the mightiest force in all time. His life, then, and his influence in humanity in succeeding ages, mark him, as one above all others, worthy of credence.

Mr. Lecky says, "It was reserved for Christianity to present to the world an ideal character." Mr. J. S. Mill, in referring to Christ, declares, "This preëminent genius is combined with the qualities of the greatest moral reformer and martyr to that mission who ever existed upon earth," and again, "who among his disciples or among their proselytes are capable of inventing the sayings ascribed to Jesus, or of imagining the life and character revealed in the gospels?" The logic of these views demands the conclusion that he was not a mere man and his testimony, in harmony with his superhuman character, is true.

That he was not knowingly a deceiver is manifest in his greater concern for the truth than his own popularity and his refusal to conform himself to the ideal which the Jews had formed of their expected Messiah. That he was not a victim of hallucination, believing himself to possess a power which he had not, we learn from the narrative containing his miracles which shows that he possessed "the most clear, balanced, serene and comprehensive intellect known to history." Even Renan says, "His admirable good sense guided him with marvelous certainty" and "his leading quality was an infinite delicacy." Truly has it been said, "Either we must receive this description of his intellectual character (as contained in the gospels) and along with that acknowledge the truthfulness of his claim to supernatural power, or if we hold that though his miracles were false, he sincerely believed that he could and did work real miracles, then we must reject the account that has been given us of his mental greatness. \* \* We cannot accept his intellectual preëminence and believe in his hallucination; we cannot believe in his hallucination and accept his intellectual preëminence. The choice is between the acceptance and rejection of the narrative as a whole."

Whatever may be said by the objectors to miracles concerning the character of Christ, their theories can not be maintained



without involving the charge that Christ was an impostor or a knave. Grant the validity of their argument and Christ cannot be honest and righteous, and behold this miracle—the highest virtue, the most courageous devotion to truth in all the centuries, inspired by loyalty to a dishonest man, a deceiver or, at best, one controlled by the maxim that the end justifies the means!

We come to the testimony of the disciples. They had every possible opportunity of testing the genuineness of the miracles. According to their account, the miracles were such as could be tested by the senses. The feeding of the thousands, restoring those known to have been blind and lame from their birth, bringing to life by a word, the dead that had been carried out and buried, could be seen. These works and many others were done in the most public manner and were open to the most thorough investigation. They were reported as numerous and of great variety. "They brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed of devils and those which were lunatic, and those which had the palsy and he healed them." The length of time the miracles were witnessed—three years and a half—the success with which they were performed—not a single failure being reported by the apostles or their contemporaries, are considerations which strengthen the testimony of the disciples.

The witnesses who testify concerning the works of Christ were competent. These works were performed on subjects with which the disciples were familiar. They were not scientific experiments. He employed means perfectly within the sphere of their knowledge and produced effects beyond anything these means of themselves could accomplish. All that was needed to constitute a witness were average intelligence and common sense, and surely the disciples possessed these qualities.

Were they deceived or deceivers? Peter's practical sagacity and force of character, as shown in his epistles, mark him as a man who would not easily be imposed upon. He declared of Christ in appealing to his miracles, that he was "a man approved of God among them by miracles, and signs, and wonders, which God did by him in the midst of them." In Peter's old age he wrote, "We have not followed cunningly devised fables, but

were eye-witness of his majesty." Thomas and Philip who were slow to believe, and John whose gospel bears the stamp of reality, and other apostles, are equally positive in their testimony. There is certainly no reason to believe that they were deluded simpletons.

They had no motive for deception. They "took joyfully the spoiling of their goods" and "counted not their lives dear unto them," that they might bear witness to Christ as the Son of God. If they had been deceivers it is inconceivable that at least one of the number, when about to suffer a cruel death for the testimony given, would not have exposed the trickery of the rest in order to secure his own personal safety. If their testimony is considered false, in the language of Dr. Geo. Hill, "You must suppose that men guilty of blasphemy and falsehood, united in an attempt the best contrived, and which has in fact proved the most successful for making the world virtuous; that they formed this singular enterprise without seeking any advantage to themselves, with an avowed contempt of honor and profit, and with the certain expectation of scorn and persecution; that although conscious of one another's villainy, none of them ever thought of providing for his own security by disclosing the fraud; but that amidst sufferings the most grievous to flesh and blood, they persevered in their conspiracy to cheat the world into piety, honesty and benevolence. Truly they who can swallow such suppositions have no title to object to miracles."

Finding the miracles certified by indubitable testimony, we inquire as to their peculiar place in apologetics. What is their purpose in the Christian system? Dr. A. A. Hodge in his admirable definition indicates that a leading function of the miracle is to attest the divine origin of the Jewish and Christian religions. It is observed that the views already presented are in harmony with this definition—"an event occurring in the natural world, obvious to the senses, of such a nature that it can be rationally referred only to the immediate act of God and *designed to authenticate his divine commission.*"

Miracles are mighty deeds which served as the credentials of God's messengers and attested his power. In miracles truth is



confirmed by a visible manifestation of the divine. Oehler says in them "God makes known his power, in a unique manner, for the purposes of his kingdom." The inner commission is supernatural, but it lies beyond the sphere of observation. Outward and visible confirmation of the truth is needed, and this is furnished in the supernatural agency manifest in miracles. A very forcible illustration is seen in the healing of the paralytic. Christ said to him, "Son, thy sins be forgiven thee." The Jews said, "Why doth this man speak blasphemies? Who can forgive sins but God only?" As though they had said, "It is a safe thing to make such a declaration. We cannot investigate such a claim. It is beyond inspection." But Christ knew their objections and he then asked, "Why reason ye these things in your hearts? Whether is it easier to say of the sick of the palsy, 'Thy sins be forgiven thee, or to say, 'Arise, take up thy bed and walk?' *But that ye may know that the Son of man hath power on earth to forgive sins* (he saith to the sick of the palsy) I say unto thee, 'Arise and take up thy bed and go thy way unto thine house. And immediately he arose, took up the bed and went forth before them all; insomuch that they were all amazed, and glorified God, saying we never saw it on this fashion.'"

To forgive sins and heal a paralytic by a word are the prerogatives of God. The claim to possess the first power is confirmed by the exercise of the second.

When the Samaritan woman learned that Christ, as a stranger, had a full knowledge of her history, she received him as a prophet and was prepared to accept as true the declaration that he was the Messiah.

Miracles are thus seals of the truth of the doctrines set forth in connection with them. This is evident from the words of Christ: "The works that I do in my Father's name bear witness of me. If I do not the works of my Father, believe me not; but if I do, though ye believe not me, believe the works, that ye may know and believe that the Father is in me and I in him." The same functions of miracles as seals of the truth is found in Hebrews: "How shall we escape if we neglect so great salvation, which at first began to be spoken by the Lord

and was confirmed unto us by them which heard him ; God also bearing them witness : both with signs and wonders and with divers miracles and gifts of the Holy Ghost, according to his own will."

The question has been raised whether the doctrines are to be received because of their connection with the miracles, or the miracles to be received because of their connection with doctrines. Such passages as have been cited seem to show that the doctrines are commended by the miracles. The miracles, unlike those of pagan origin, have a moral purpose. They give new views both of the human and of the divine nature. They do not make doctrines true, but help to make their truth manifest. They are not the only evidence, but they are presented properly at the inauguration of the Gospel. Bishop McIlvaine strikingly sets forth their rightful place in Christian evidences as follows: "When an ambassador from a foreign power presents himself at our seat of government, charged with certain communications from his sovereign, he first exhibits his credentials of appointment. These being satisfactory, whatever he may communicate, in his official character, is received with as much reliance as if it was heard from the lips of the sovereign himself. It is treated as a revelation of the mind and will of that sovereign. In the New Testament we read that our Lord Jesus Christ appeared among men as an ambassador from God charged with certain important proposals to the world. Before we can be justified in receiving them as a divine revelation, we must know the credentials of the ambassador; we must have sufficient evidence that he was sent of God. Furnish this, and we are bound to receive his communications as confidently as if they should be heard directly from the throne of the Most High. Thus the Jews said to him: 'What sign showest thou, that we may see and believe thee? What dost thou work?' The Saviour admitting the propriety of the demand, appealed to his works as his credentials. 'The works that I do, they bear witness of me.'"

It is no disparagement of the internal evidence of Christianity to lay proper stress upon the external. We may pursue either of two methods in arriving at the credibility of miracles. We



may begin with the character and personality of the miracle-worker and draw such conclusions as will warrant us in accepting his works as being in perfect harmony with his teaching and life, or we may begin with the miracles, investigate the testimony upon which they are based and find in them evidence of the fact that he who does the mighty works is from God, and therefore brings us the word of life. Dr. Wm. M. Taylor, referring to these two methods, says: "By the one we are led to infer the divine personality of Christ, from the character he manifested, the words he spake and the influence which his life has had on the history of humanity. Then that personality accepted, his miracles cease to present any difficulty, as being only the accompanying halo of that grander miracle which he is himself. By the other, having established the credibility of the miracles against all objections, we find that they give an infallible endorsement to the claims made by him, and in connection with which he wrought them. \* \* Nothing proved by the one, is taken for granted in the other. They are distinct and independent, yet both alike lead to the conclusion that Jesus Christ is the 'Word made flesh,' or as Paul has otherwise expressed the same truth, 'God manifest in the flesh.' But, if this be so, what then? Can we stop there without going further? Nay, for if these two lines of proof be conclusive, then it must follow that the Lord Jesus Christ is not only a Saviour, but the only possible Saviour; and so a keen edge is given to the question, 'How shall we escape if we neglect so great salvation?'"

Miracles are a constitutive part of revelation. In them is revealed not only the power but the character and will of God. In them we find divine benevolence. The spirit pervading them breathes in the reply Christ made to those who asked him to bring down fire from heaven to consume his adversaries, "Ye know not what manner of spirit ye are of; for the Son of Man is not come to destroy men's lives but to save them." Very fittingly are miracles called "acted parables." They contain instruction concerning the love and grace of Christ and the fullness of blessing offered to the apostate race in his incarnation, death and resurrection. His own resurrection, the greatest of all miracles, is the assurance that "all that are in their graves

shall hear his voice and shall come forth : they that have done good, unto the resurrection of life, and they that have done evil unto the resurrection of condemnation." The miracles can never be separated from the Christian system. They are like stones built into the perfect arch of Christianity. Tear them away from their place and the structure either falls into ruins or stands; robbed of its beauty and strength, ready to fall. Take miracles out of revelation and the fundamental facts of Christianity are gone. The great atonement, the descent of the Holy Ghost, the morality of Christ and the purity of his doctrines are mere myths if the miracles of the New Testament were not wrought; Christ himself and the apostles were impostors and the foundations of our holy religion are undermined.



## ARTICLE X.

### REVIEW OF RECENT LITERATURE.

AMERICAN BAPTIST PUBLICATION SOCIETY, PHILADELPHIA, PA.

*Hours with a Sceptic.* By Rev. D. W. Faunce, D. D. 12mo., 240 pp.  
Price \$1.00.

A very timely and a very readable book is here presented in the form of conversations discussing such vital questions as "The Personality of God" "The Soul's Immortality," "The Divine Intervention," "Authority in Religion," "Possibility of Miracles," "Sin and Atonement," "Prayer," &c.

The conversations claim to be addressed to a skeptic who denied "about everything that the usual Christian creeds affirm," and who did "not see how one can honestly accept any religion until he has studied them all." Stricken with a mortal illness the intelligent unbeliever invited the discussion, and in following the lively and compact reasoning the reader's interest is increased by the author's statement that this is in the main a true story, although the argument as originally used, is enlarged by further and later studies, and the aim of the work is not so much to present a verbatim record of an actual dialogue, as to meet the freshest objections with appropriate replies.

The manner of treating the respective themes and the perplexing objections to which they give rise, reveals a masterful acquaintance with the subject and its literature, and a sympathetic and skillful application of momentous truths to a mind struggling with honest doubt. As a



practical method with skeptics it will command a prominent rank in the department of Christian Apologetics. Everything is viewed from a moral standpoint, a feature which is of special force and value. The moral sense requires what Christian revelation supplies. A full and discriminating index leaves nothing to be desired. Men who are troubled by problems of religion which they cannot solve will hardly fail to be greatly profited by the reading of these pages, and ministers and others who know to their sorrow of prevailing unbelief will be greatly helped by it in their efforts to bring about simple and abiding faith. E. J. W.

*Charles H. Spurgeon: His Faith and Works.* By H. L. Wayland. 12mo., 315 pages. Price \$1.25.

A very interesting picture of the great preacher by the editor of *The National Baptist*. It is safe to say it will not be the final life of Spurgeon; it would hardly claim even to be called a study. It is rather a pleasing sketch for popular reading or, as the publishers suggest, for "homes, Sunday-schools, and pastors." Indeed there are some reasons for thinking that the book is a "made book," to meet the demand for a popular life of the "greatest preacher in the world" occasioned by his death. But the making has been intrusted to good hands, and has been done with judgment, strength and skill. The incidents of Mr. Spurgeon's boyhood; his first sermon in a farm kitchen at the age of sixteen; his pastorate at Waterbeach on from five to fifty pounds a year; his call to the New Park Street church in London at the age of nineteen; and the story of his work there for the remaining thirty-eight years of his life, are told by Dr. Wayland in a way that makes it hard to lay the book down. Personal reminiscences and impressions are frequent, adding much to the interest of the book; and we meet many evidences of the author's well-known appreciation of the humorous and fondness for a good story. Sometimes he seems to us a little hasty and illogical, as when, for instance, on page 65 he argues from the "devotional, earnest, uplifting" character of Mr. Spurgeon's prayers the folly of "those who want a set ritual for the Lord's house." As if every congregation had a Spurgeon! But the book pleases very much oftener than it offends.

In addition to Dr. Wayland's work, the volume contains six chapters or monographs from other well-known writers. These gentlemen all write from their personal acquaintance and impressions. An appendix contains the famous sermon on Baptismal Regeneration, which reached the circulation of three hundred thousand, called out a hundred rejoinders, and led to Mr. Spurgeon's withdrawal from the Evangelical Alliance. The illustrations are profuse and well chosen, and include some interesting portraits, fac-similes, and a map.

H. G. B.

*Notes on the Acts of the Apostles.* By George W. Clark, D. D. pp. 415. A notice of this book will appear in the October issue.

FLEMING H. REVELL COMPANY, NEW YORK AND CHICAGO.

*Regeneration.* By George Nye Boardman, Professor of Systematic Theology, Chicago Theological Seminary. pp. 121. Price 75cts.

On a subject like this, treated by a Professor of Systematic Theology, we expect clear definitions, acute analysis and scientific discrimination. And Dr. Boardman does not, on the whole, disappoint these anticipations. He writes furthermore in a popular style, making a theological treatise attractive to lay readers, and he throws much light on what he himself calls "the cardinal doctrine in the scheme of salvation."

And yet the little treatise is essentially defective and in one respect at least sadly confusing. A glance at the Table of Contents will reveal this to our readers. There are six chapters discussing, respectively, The Necessity of a Second Birth, Death in Life, The New Life, Regeneration a Fact, Author of Regeneration, Conversion. The last title shows the confusion of regeneration with conversion, God's inbreathing of a new life with man's turning from sin to righteousness.

But a more serious fault is the omission of the means of regeneration. The author refers indeed to "the use of means in the spiritual world," but from that he proceeds at once to the efforts and activities of men for the conversion of souls, and to the power of God and the work of the Holy Spirit "as the aid and the helper of the followers of Christ." This activity, both man's and God's, are accentuated. "Regenerating power accompanies effort," but the place of the divine word in this saving process receives barely a single mention. It requires the search of a theologian to find a trace of recognition of that which is the power of God unto salvation. The power of preachers is spoken of, but not directly or emphatically the power of God's truth.

Such an omission on the part of an orthodox professor is unpardonable and—alarming. Why should not the word receive the honor accorded to it by divine teachers? Or does the author mean to guard in this way the pernicious theory that God regenerates souls without the agency of the Gospel. On p. 104 we are in fact told that "the Spirit of God may move men by a power exercised without visible means," but it is claimed there that "it seems the ordinary method of God to enter the impenitent heart through the penitent heart." But this only shows again how the place of the word is cast into the shade by the prominence assigned to the human agency. "It has pleased him to reach men through men."

This has a different ring from the language of Luther who often protested "I am nothing, the word is everything." It is perhaps vain to refer the learned author to the statements alike of Calvinistic and Lutheran creeds on this doctrine, and he has no doubt disposed of the



plain teachings of such passages as Jno. 3 : 5, and Titus 3 : 5, which explicitly connect baptism with regeneration, but he will forgive the writer for quoting here James 1 : 18, "Of his own will begat he us with the word of truth," and 1 Peter 1 : 23, "Being born again, not of corruptible seed, but of incorruptible by the Word of God, which liveth and abideth forever."

Dr. Boardman may share the traditional and ecclesiastical prejudice against sacramental grace, and the inherent power of the Gospel, but his appreciative notice of Pastor Harms, is a proof that he has seen the results which follow a faithful ministry resting on these truths. But here, too, he betrays the misconception of his view of regeneration, when he speaks of Harms drawing and holding the people by his personal power." How such a suggestion would have horrified that holy man, who like Luther ascribed all power to the Gospel of the Lord Jesus Christ.

E. J. W.

*The Light and Life of Men.* Expositions of Jno. I-XII. By F. B. Meyer, B. A. Author of "Abraham: or the Obedience of Faith;" etc., etc. 12mo. pp. 251. Price \$1.00.

No writer of the present day is imbued with the spirit of the Gospel more completely than Mr. Meyer, and as Spurgeon justly observed "he is a great gain to the armies of evangelical truth." No part of the Scripture is more conducive to the culture of the inner life than that contained in the first twelve chapters of the Fourth Gospel; and it is under this aspect that it is considered in these pages. The expositions are in the form of brief discourses, bright in tone, beautiful in rhetoric, simple in style, sound in doctrine, pervaded by a practical aim and endowed with spiritual power. It is a book for the Christian family, and the Sunday-school, but it will have special attractions for theological students and ministers who will prize it as both an expository and homiletical help in the preparation of sermons. We take for granted that another volume will follow, completing the Exposition of the Gospel, but this assumption is based not on anything hinted in the book, but on what one would ordinarily expect.

E. J. W.

*An Introduction to the Study of the Acts of the Apostles.* By J. M. Stifler, D. D. pp. 287. This will be noticed in our next issue.

HOUGHTON, MIFFLIN AND COMPANY, BOSTON AND NEW YORK.

*The Evolution of Christianity.* By Lyman Abbott. 12mo., pp. 258. Price \$1.25.

The nine chapters of this book were originally delivered as so many lectures before the Lowell Institute of Boston. They are "an attempt," according to the author's statement in the preface, "to restate the eternal yet ever new truths of the religious life in the terms of modern

philosophic thought." We do not understand just how much the author means by that; but it is certain that the book falls short of fulfilling all that the somewhat pretentious words imply. Dr. Abbott starts with Professor Le Conte's definition of evolution as a "continuous progressive change, according to certain laws, and by means of resident forces." To this he couples the definition of religion that it is "the life of God in the soul of man." Then he proceeds to unfold and illustrate his idea that this life of God in humanity is one of continuous progressive change, according to certain divine laws, and by means of forces, or a force, resident in humanity. The truth of this doctrine, as he confesses, he assumes. He assumes that all life, including the religious life (both in the race and the individual), proceeds from simple and lower forms to more complex and higher forms, in institutions, in thought, in practical conduct, and in spiritual experience. He makes it his purpose not so much to demonstrate this proposition as to state, exemplify, and apply it.

Sometimes a reader who is more conservative than Dr. Abbott, might wish that he would go a little more slowly and give some attention to demonstration; as when on page 22, for instance, we are told that "love means in the nineteenth century what it could not mean in the first; from the lips of a Henry Ward Beecher what it could not mean from the lips of an Augustine." Frequently the brilliant author's prancing epigrams break loose from our heavily moving cart and leave us at a stand-still on the road he would have us travel, a little dazed and nervous, perhaps. But whatever else may be said about it, the book is an interesting one. Even when Dr. Abbott does not convince, he is bright, suggestive and stimulating.

H. G. B.

*Henry Boynton Smith.* By Lewis F. Stearns, D. D., late Professor in Banger Theological Seminary. American Religious Leaders Series. pp. 368. Price \$1.25.

Professor Stearns ranks Dr. H. B. Smith among the "half dozen American theologians worthy of the name" whom he thinks the nineteenth century has produced. He distinguishes between men who make attainments, more or less extensive, in theological scholarship, but whose knowledge is too often second-hand, their system merely traditional, and their influence on their times small, and those "real theologians" who have verified the Christian revelation in their own experience and systematized its truths in their own thought and proclaim it to the world as the key to the great problems of life and destiny, becoming leaders in their age. Men of the latter class, Professor Stearns thinks, appear but rarely; but among them he classes the distinguished professor in Union Seminary. The book before us seeks to show what was the secret of Dr. Smith's life, what influences, divine and human, wrought together to give it its powers, and what was the nature of the



work the man did—an attractive study, which has been well executed. The author has done his work carefully and lovingly. His estimates are appreciative and sympathetic. And the judgments expressed are supported by numerous and interesting extracts from Dr. Smith's writings. The book is an important contribution to the history of American theology and a worthy number of the admirable series to which it belongs.

H. G. B.

HUNT AND EATON, NEW YORK.

*Genesis I. and Modern Science.* By Charles B. Warring, Ph. D. Author of "The Miracle of To-day," &c. pp. 245. Price \$1.00.

Modern Science has not made Moses "a back-number," not by a long way. Scientific "authorities" may advise their students "no longer to trouble themselves with these theologies," but the fact of Moses, and the facts of Moses cannot be downed. The author of the volume before us shows no signs of fright, and holds himself serenely ready for the verdict of a jury, possessed of a two-fold qualification. First that the "Science" which they hold is itself true. And, secondly, they must be so clearsighted as not to mistake their own ignorance for negative evidence, since there are many matters of which science as yet knows nothing. He is no tyro in the province in which he gives battle and he uses no gloves in handling his antagonists. He insists that the scientists must give us an outline of what is known of the ante-human history of the globe, and tell us plainly what it is in the Mosaic Cosmogony which conflicts with science.

The discussion, which is put in the form of a conversation, is confined to these two questions: Are the physical statements in the first twenty-seven verses of Genesis true? and is their order correct? A stirring and vivacious style makes interesting, if not always convincing reading. The objector's argument offers rather a weak defense of the wrong side, but the weakness is inherent in the nature of the case—and to be made to see this inherent weakness is a great gain.

The author does not worship at the shrine of an omniscient and infallible science. "The world," he says, "has seen an amazing amount of 'Science' which, it is now told, is rubbish; and it very strongly inclines to the belief that much which is held in biology, atomics, and other metaphysico-physics will eventually prove to belong to the same class." Nor is he convinced of the truth of the hypothesis "that men, and brutes, and plants, too, are descended without supernatural help from some one or more original cells which somehow got into existence—a matter of spontaneous development, as if the refuse of a lime-kiln should turn into a Venus de' Medici!"

E. J. W.

Dr. Clark's *Religion for the Times* and Dr. Buckley's *Hereditary Consumptive's Successful Battle for Life*, both from this house, will be reviewed in our next number.

FUNK AND WAGNALLS COMPANY, NEW YORK, LONDON AND TORONTO.

*Homiletic Commentary on the Book of Genesis.* Chapters I. to VIII. By Rev J. S. Exell, M. A. Chapters IV. to L. by Rev. T. H. Seale, A. K. C. (author of Homiletical Commentary on "Ecclesiastes"). 1892. pp. 731. Price \$3.00

We have here the first volume of *The Preacher's Complete Homiletical Commentary on the Old Testament*, by about twenty able and distinguished homilists. The series is to embrace twenty volumes, though each volume will be complete in itself, for the book or books to which it is devoted. The plan of the entire work is to traverse the whole ground of the Old Testament, with homiletic suggestions on every paragraph or verse that can be turned to use in the preparation of a sermon or the Christian instruction of the people. There is to be a copious index to each book, and a complete index volume to the entire series.

This first volume greatly commends the whole enterprise. It is an auspicious beginning, and if the parts that are to follow shall fulfill the promise of the part before us it will present a thesaurus of homiletical thought and suggestion probably surpassing any work in the English language.

The plan on which the work is constructed furnishes *Critical Notes* for each chapter, followed by *Main Homiletics*, not for the chapter as such, but for the successive paragraphs or sections, and finally *suggestive Comments* on each verse. In this threefold way the more general and the more particular ideas, lessons, and implications of the sacred text are brought out, in a wonderful wealth of instructive, stimulating, and quickening truth. In addition to all this *Suggestive Illustrations* for almost every chapter, have been gathered and are given from the broad fields of history and general literature, both sacred and secular, in prose and poetry.

The Critical Notes are very brief, but as a rule very apt and illuminating. The writer draws freely from the original Hebrew and the Septuagint version, and uses, with full credit, the conclusions, in pithy expressions, of the latest and most trustworthy critical scholars. These notes form a proper basis for the homiletical exegesis which follows.

This work must not be regarded as an ordinary volume of sermonic outline. It is a *Commentary*—though a commentary everywhere animated by the preacher's aim, shaping all the elucidations of the sacred text to the grand service to which the inspired Scriptures are divinely consecrated as "profitable for doctrine, for reproof, for correction, for instruction in righteousness." It is a commentary in which the divine word is studied with an intensely practical aim. This fact to great degree removes from the work the usual objection to most of the works that offer themselves as helps for the pulpit. Such works, when they furnish ready-made sermonic outlines, may, if used in the spirit of in-



dolent appropriation, become atrophy or death to the preacher's own originality and power. No condemnation of such use can be too severe. But a work like this, if used legitimately, may prove a *development* to his best originality, by cultivating and training the homiletic temper, by starting new and stimulating lines of thought and truth, and quickening and disciplining the action of his constructive powers. He becomes not only a recipient, enriched with the best thought of others, but, much more, an abler producer, out of his ampler thinking and his trained capacity. He is able to do better and more independent sermonic work. A single sentence or word, often, may set the mind agoing upon a fresh line of truth, full of interest, instruction and power.

The high grade of work that characteristically marks this volume, still leaves room for criticism of some of its parts and features. At places comment and suggestions seem needlessly multiplied. Occasionally a more obvious thought might well be spared. Sometimes an inference is fanciful and strained. The enriching is here and there overdone. These things, indeed, are largely matters of taste. But on Gen. 1 : 24-26, we find repeated from the ancient interpreters the notion that in the pre-Adamic animal world there was no pain nor oppression or killing of the weaker by the stronger. Surely there is no need of making such a claim as this in face of the clear records of geology. The Scriptures nowhere credit pain and death among the lower animals to man's sin and fall, and it is worse than useless to maintain an antithesis to science where none exists. The high excellence and merit of this work in general, make it the more important that its excellence be maintained in every particular.

M. V.

*Ethical Teachings in Old English Literature.* By Theodore W. Hunt, Ph. D., Litt. D. 12mo. pp. 384.

To most readers the title of this book would convey a more accurate idea of its contents if the word "religious" were substituted for the word "ethical," which is far too cold and scientific a term for the fervid and devout spirit of the early English writers.

The deeply religious nature of the Anglo-Saxon and early English literature impresses all who study it. Though sometimes credulous and superstitious or mystical, those old writers often had a grasp of Christian truth and a comprehension of its spirit that puts to shame more favored scholars of the present day. With all that is best in that primitive thinking Professor Hunt is in full sympathy and he writes lovingly about it. Naturally, perhaps, from having been long under the spell of that thought, and yet without sufficient reflection upon how the old garments would look on us, he regrets the loss of the pious old customs and the "secularizing tendencies" of the present day. Is it not, after all, chiefly our wider vocabulary and more varied knowledge that

makes us seem less religious than former generations? The great problems of life are discussed as earnestly as ever.

Professor Hunt displays a wide acquaintance with his subject. As a work on English literature the value of his book is diminished by the limitation of its research to a single line. As a treatment of one topic it is too repetitious and lacks movement except along the unphilosophic track of time. These defects seem to inhere in the nature of the subject. Doubtless clergymen will find the treatise suggestive and serious minds may be awakened to a deeper interest in our oldest literature and be led to examine it in its original sources, for much of its simplicity and charm evaporate in the best account or translation. J. A. H.

FLEMING H. REVELL COMPANY, NEW YORK AND CHICAGO.

*The Problem of Jesus.* By George Dana Boardman, D. D., LL. D. Revised Edition. pp. 36.

The author thus introduces his subject: "The Problem of Jesus is two-fold. First: a philosophical—How will you account for him? Secondly: a practical—What will you do with him?"

Jesus of Nazareth is then described as "the most remarkable phenomenon in human history" in respect to his *personality*, his *religion* and his *influence*. The last topic is most fully described, and with startling effect, as the various classes whom Jesus has so wonderfully influenced are marshaled before us, long lists of each being given, viz. his cotemporaries, the fathers, preachers, biographers, exegetes, theologians, historians, hymnists, heroes, colonists, philanthropists, reformers, sociologists, educators, statesmen, publicists, lawyers, merchants, physicians, scientists, artists, poets, philosophers, and last of all the writers, of whom only one is mentioned, *John Bunyan*, "his genius shall represent them all."

"See how Jesus is personally influencing men and women to-day; converting and transfiguring into his own likeness Jews and Gentiles, savages and sages, profligates and Pharisees. In short, the nearer any man approaches Jesus of Nazareth the loftier that man becomes. \* \* And Jesus was never so influential as he is at this very hour."

The "*practical problem*," the momentous question: "What will you do with Jesus of Nazareth?" is then kindly but earnestly driven home upon the reader as an *executive*, as a *personal* and as a *pressing* question—almost forcing to the conclusion of the Roman centurion. THIS IS THE SON OF GOD. C. A. H.

*Pew Rents and the New Testament.* Can they be Reconciled? By Robert C. Ogden. Introduction by J. R. Miller, D. D. pp. 40.

This is a vigorous argument to prove from "the nature of God and man, from the teaching and practice of Christ and the apostles, and from the precedent of the early Church," that we are imperatively com-



manded to "maintain the preaching of the Gospel free, in proper houses of worship" and "that the maintenance be by voluntary gifts alone."

The *expediency* of the selling or renting of pews, in view of financial and social considerations, is freely admitted, as also that some conspicuous failures have occurred, where experiments of free sittings have been tried, but the *principle* is all the more earnestly argued for on broad evangelical grounds, and notable instances of its successful application are given, such as St. Ann's on the Heights, Brooklyn, and St. George's, New York. Similar testimony is adduced from the practice of the churches in Protestant Switzerland, and a "highly respected ecclesiastical authority" is quoted as affirming that "to-day, in the Church of England, the pew system is as verily a decaying and vanishing usage as is the use of the whipping-post or the imprisonment of a man for debt."

C. A. H.

I. KOHLER, PHILADELPHIA.

*Pastor and People*; or, Directory in such ministerial acts as are not prescribed in the established rituals of the Church. By Rev. F. Berkenmeyer, M. A., Sellersville, Bucks county, Pa. pp. 217.

This book opens with a definition of Pastoral Theology, as follows: "Pastoral Theology is the practical knowledge gathered from experience in the administration of the ministerial office."

After some general remarks upon the nature of the ministry, the divine call and the training needed for the office, the author proceeds to argue in un-Lutheran fashion for the validity of ordination irrespective of a call from the people. Most of his counsels are in general accordance with the customs prevalent among the pastors of the Lutheran churches in eastern Pennsylvania, and many of them would be found useful by young and unexperienced clergymen, especially by such as may be called, like the author himself, to serve so-called "union churches." He argues very conclusively (p. 81 sq.) against the establishment of such churches, pleads for separate Lutheran S. Schools (p. 75), and gives much sound and sensible advice on this and kindred subjects. But we must add a word of caution to such young ministers as may be induced to peruse his book, *e. g.*, in regard to his suggestions concerning the confirmation of adults after baptism (p. 38), the writing of sermons after their delivery (p. 17), the custom of having the children adopt the faith of their father when their parents belong to different churches (p. 40), the calling of the roll at confessional services (p. 41), the custom of close communion (p. 44), the exclusion of others when communion is administered to the sick (p. 60), the advocacy of church councils without elders (p. 101), the use of clerical vestments (p. 119), &c.

In an appendix the author gives a resumé of standing resolutions of

the Ministerium of Pennsylvania that will answer as a convenient manual for ministers belonging to that ecclesiastical body. C. A. H.

HUNT AND EATON, NEW YORK.

*The Church of To-Morrow.* Addresses delivered in the United States and in Canada during the Autumn of 1891. By W. J. Dawson. pp. 338.

Rev. Mr. Dawson, a Scotch minister of the Methodist Episcopal Church, was one of the delegates at the Ecumenical Conference in Washington and, by appointment, delivered before it an address on "The Church of the Future." In a brief introduction he gives a concise statement of the ground covered by his address, regretting that the short time allotted to him prevented a fuller discussion of the "fascinating theme."

He suggested that "the four chief characteristics of *The Church of the Future* would be simplification, the democratic spirit, social aim, and intellectual and organic comprehension." He maintains that "in most cases the forces of separation spring from organization, rather than from creed; and, even where creeds differ, the differences are for the most part infinitesimally small compared with the agreements." "It is certain that the Catholic is much nearer the Methodist than is either to the Unitarian." And he hopes for "some new statement of truth which may unite all Christians in one, and that, in the final reunion of Christendom, the truth which dwells in Rome may free itself from the corruption, and even Rome may not prove forever irreconcilable. This, at least, was the hope and aim of Jesus—one fold and one shepherd."

During his visit to this country the author preached at various places in the United States and in Canada, and has published in this volume "the addresses thus delivered. \* \* I do not pretend that they all strictly conform to the title of this volume, but I think they have a unity which is based upon their general aim and spirit."

C. A. H.



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OCTOBER, 1892.

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ARTICLE I.  
CHRISTIAN WORSHIP.  
AN HISTORICAL SKETCH.

By G. U. WENNER, D. D., New York City.

[Lecture on the Baugher Foundation, delivered, June 7th, 1892, in the Theological Seminary, Gettysburg, Pa.]

A few years ago there was completed on the banks of the Danube a cathedral, the foundations of which had been laid six hundred years before. Its spire is the loftiest in the world, and its stately proportions are the pride of Southern Germany. The event has a special interest for us, because in that church of Ulm the evangelical faith is confessed in accordance with the doctrines of the Lutheran Reformation. May we not take this

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\*The following books have been found helpful in the study of the subject. When reference is made to them, usually the name of the author only is given.

KLIEFOTH, Die ursprüngliche Gottesdienst-Ordnung in den deutschen Kirchen des lutherischen Bekenntnisses. 5 vols. HARNACK, Der Christliche Gemeindegottesdienst im apostolischen und altkatholischen Zeitalter. SCHOEBERLEIN, Ueber den liturgischen Ausbau des Gemeindegottesdienstes. KÖSTLIN, H. A., Geschichte des christlichen Gottesdienstes. KURZ, Lehrbuch der Kirchengeschichte. Ninth edition. HAMMOND, Liturgies Eastern and Western. ALT, Der kirchliche Gottesdienst. DANIEL, Codex Liturgicus. BARING-GOULD, Our Inheritance. HÖFLING, Urkundenbuch. PETRI, Agende. ZOECKLER, Handbuch der theologischen Wissenschaften, 3 vols.

building as a symbol of the subject that engages our attention to-day? Its foundations were laid in the far-off past. Its object is the glory of God and the salvation of men. Its walls have breasted the storms and tumults of passing ages. Its architectural lines have continually pointed upward, to the unseen world. Even its incompleteness has given prophetic testimony of the perfect temple not made with hands. Its finished towers are destined to tell the story of faith to the centuries that are to come.

The history of Christian Worship, leads us on hallowed paths; to understand and behold its secrets we need anointed eyes. Many questions that agitate the Church at this time are of passing and relative importance. This affects its very life. It springs from the very heart of Christianity and is intimately connected with the life of every believer. Under the inspiration of the Services of even the Old Dispensation the Psalmist declared "A day in thy courts is better than a thousand." (Psalm 84.) But "the glory of this latter house" is greater than that of the former, for the Desire of all nations has come and the Lord of Hosts has filled His house with glory. (Haggai 2.)

In tracing the history of Christian Worship, we begin with the Services of the Church in the days of the Apostles. Our sources of information are the New Testament Scriptures, and with certain limitations,\* the Apostolic Fathers and the early defenders of Christianity.

Many attempts have been made in the interest of this or that theory to find in the Services of the Apostolic age a distinct law and pattern in accordance with which all legitimate development must subsequently proceed. The learned Vitringa† endeavored to show that they were based upon the ancient Synagogue Services, and his erudite works have ever since been the arsenal from which Puritans and distinctively Reformed theologians have procured their weapons in the interest of so-called simple Services. On the other hand, extreme ritualists have found in the Temple Service the exclusive type of Christian Worship. But in vain do we look to the Scriptures for any dis-

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\*Köstlin, p. 6.

†De Synagoga vetere.



tinct or definite prescription as to the forms of worship. Christ did not come to impose a new law. He introduced a new principle and infused a new life, and this new principle was destined to create its own forms and produce its own body. It assimilated from the old forms whatever it needed for its development and rejected whatever was foreign to its nature. All things became new.

Nevertheless the Christian Church stood in the relation of natural descent‡ from the Jewish Church and it would lead to hopeless confusion of ideas and structure if we ignored the historical connection between the two. And while the New Testament does not prescribe the forms and ceremonies which are to be observed in worship, the fundamental principles and the distinctive elements of worship are clearly indicated.

The earliest account of worship in the Christian Church is found in Acts 2, 41-42, "Then they that gladly received his word were baptized: and the same day were added unto them about three thousand souls. And they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread and in prayers."

In this brief statement are compactly given all the fundamental elements of Christian worship. We have on the one hand the institution of the Word and Baptism and the Lord's Supper, as the Divine pillars on which all worship rests. These our theologians call the *sacramental* element, or God's gift to men. On the other hand we have the *κοινωνία*, or fellowship of the believers, and the service which they render to God in prayer, praise and a holy life. These our theologians call the *sacrificial* elements of worship.

We find here the manifestation of a new religious life, a life that had its origin in the incarnation of Christ and in the effective work of the Holy Spirit. It consisted in a fellowship or relation between God and men. The development of this life and its manifestations in outward forms constitutes Christian Worship.

The early Jewish Christians conducted their worship in close connection with the Services of the Old Testament. In Jeru-

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‡Kliefoth, I. 5.

saalem they attended the daily sacrifices in the Temple\*. Elsewhere they attended the Sabbath Services of the Synagogue. The Services of the Gentile Christians, and of the Jewish Christians also, after the destruction of the Temple, admitted of a more independent construction.† Its parts consisted of prayer, singing and admonition in the name of Christ, generally in connection with the reading of the Scriptures.‡ Nevertheless these Services which were public and accessible to all, were not the principal Services of the early Christians.§ Their chief Service was held in the evening, and to it none but Christians were admitted. The Agape or Love Feast was held, offerings were brought, and above all the Lord's Supper was celebrated. The bread and wine were consecrated by a prayer of thanksgiving and were then received by those present as a testimony of their fellowship with one another and with Christ their head. Along with this celebration Psalms and Hymns were sung and intercessions were offered.

Great care was taken by the Apostles that the Services should be conducted in an appropriate and orderly way. (*Πάντα εὐσχημονῶς καὶ κατὰ τάξιν γινέσθω*, 1 Cor. 14 : 40.) And it is fair to assume that during the first century, while the Apostle John held supervision over the Eastern Church, the principal outlines of the Christian Service were established and generally observed. The necessity for this lay in the very nature of the case. The Church was outgrowing its early family character. The congregations were spreading over all the lands. They were exposed to dangers from within and without. What more natural than that they should reflect upon the principles that must govern them and establish the forms in which they

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\*Schoeberlein, p. 20. †Cf. Kliefoth, I. 231, and Harnack, p. 200.

‡The *διδασχὴ τῶν ἀποστόλων* was continually based upon the Scriptures of the Old Testament, particularly the prophetic portions. It was therefore in the nature of things to retain the traditional and customary order of Bible Lessons, especially as they had not severed their connection with the Temple and Synagogue Services. Acts 2 : 46. Cf. Harnack p. 41.

§On the distinction between the homiletic and eucharistic Services, cf. Kurz, §17, 7.



were to move? The law of development required it, and there was nothing in the nature of Christianity to forbid it.\* Numerous passages in the Pastoral epistles prove the interest which the Apostles took in this matter. And in no other way can we account for the remarkable similarity that characterized the Services of Churches so widely distinct in language and nationality, if there was not such an original impress of Apostolical usage and authority.

This consideration should temper the views of those on the one hand who find in the Apostolic age the example of that spiritual worship which knows no forms or laws of common service. But equally foreign to the spirit of the Gospel and the character of the Apostolic Church are the claims of those ritualists who find here the fixed and unalterable forms that must always govern the Church.

We may now ask what were the fundamental principles of these Services of the early Christians during the Apostolic age. Koestlin,† points out three: 1. Edification as the aim and fruit of all common service. A reasonable service, *λογικὴ λατρεία*, says St. Paul consists in presenting themselves as living sacrifices. Cf. 1 Pet. 2 : 5. 2. Decency and order, as a *conditio sine qua non* of common service and edification. 3. Loyalty to the traditions of those who had seen the Lord, and to that which was common to the whole Church.

Harnack,‡ points out that the services of both Jewish and Gentile Christians were pervaded by these two principles: 1. The truth, the norm of which is found in the teachings of the Apostles, and its effect in the personal surrender of the believer to God. 2. The communion of Saints.

In the development of the Church these principles were early endangered by two opposite trends of thought. One was Legalism, as manifested in judaizing tendencies; the other was Libertinism, as seen in the Corinthian congregation.

As against Judaism the Apostles taught "Quench not the Spirit," and, "All things are yours." As against Libertinism they declared that God was not the author of confusion but of

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\*Harnack, p. 205.

†Page 7.

‡Page 200.

peace. They insist that the churches were to keep the ordinances as they had been delivered unto them and that disorderly independence was an offence against the well-being of the whole Church.

These positions were of the greatest importance. Fifteen centuries later the same dangers assailed the Church, and we shall then see how our Fathers of the Reformation were enabled to preserve an evangelical Service by maintaining these same positions of the Apostles, namely: Christian liberty on the one hand, and historic order on the other.

The post-apostolic age down to the time of Constantine may for our purposes be divided into two periods, the Sub-apostolic and the Old-catholic periods, the dividing line being the death of Justin Martyr about the year 165.\* In the Sub-apostolic period, the Apostolic tradition was loyally preserved. A few changes and adaptations were made in accord with special needs. Certain parts of the Service, as the Prayers and the Lessons, were developed and enlarged. But there was no change in the underlying principles of worship.† A change of considerable importance in the form of worship took place. Probably in consequence of an imperial edict,‡ the evening Service was forbidden, so that henceforward the Eucharist was celebrated in connection with the morning Service.

It thus came to pass that the morning Service was naturally divided into two parts, which in the West were called respectively, the *Missa Catechumenorum* and the *Missa Fidelium*.¶ In the East the designation was *λειτουργία τῶν κατηχουμένων* and *λ. τ. πιστῶν*.§

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\*Its literary close was the Eighth Book of the Apostolical Constitutions.

†Cf. Köstlin, p. 30.      ‡Cf. Kurz, §36.

¶ The use of the term *Missa*, English Mass, is very singular. It is equivalent to *Missio*, that is dismissal, (*sc.* of the catechumens). Although it is a vulgar and improper use, it has tenaciously survived to the present time. Luther in his first Services spoke of the way in which Christian *mass* should be celebrated, and our Swedish brethren to this day, when they hold their chief Service celebrate *High Mass*.

§ The word liturgy denotes a service rendered in the name of the public, and for the sake of the public, *quod publice agitur*, *λείτον* and *ἔργον*—a common service.



The order of Service is as follows : \* First part : Psalmody, Scriptures, Address, Prayer. Second part : Kiss of Peace, Preparation, Prayer of Thanksgiving, (*Εὐχαριστία*, hence the whole Service received that name), a Prayer of Consecration containing the *verba* and also a Prayer to the Holy Ghost bringing the oblations or gifts into connection with the atoning death of Christ. Finally Distribution and Prayer. §

Of the Psalmody Pliny says, "they sang in a responsive manner (*invicem*) a hymn to Christ as to God."

Another distinguished witness of this period is Justin, a native of Samaria. He was born in the year 114 and suffered martyrdom in 165. He is therefore a connecting link between St. John and the period under consideration. His Apology gives an account of the Scripture Lesson, the Sermon, the Eucharistic Prayer, and the Lord's Supper, celebrated "on the day called Sunday."

Clement of Rome, the companion of St. Paul, "whose name is written in the book of life," about the year 94 uses language in a letter to the Corinthians that enables us to recognize the Preface as we afterwards find it in the Apostolical Constitutions. †

The oldest liturgy at present known to us is the recently discovered Teaching of the Apostles, belonging to the years 120 to 140, *Διδαχὴ τῶν Ἀποστόλων*.

From this we quote the following : ‡ "With respect to the Eucharist, thus shall ye give thanks ; first, for the Cup : "We give thanks unto Thee our Father for the holy vine of Thy child David, which Thou hast revealed to us through Thy Child Jesus."

"Glory be to Thee forevermore."

For the broken bread :

"We give thanks to Thee our Father for the life and the

\*Schoeberlein, p. 25, and Kurz, §36, 3.

§Kostlin, p. 32.

†Lib. II. belongs to the early part of the third century ; Lib. VIII. to the close of this period.

‡Cf. Köstlin, p. 24.

knowledge which Thou hast made known to us through Thy Child Jesus."

"Glory be to Thee forevermore."

"As this broken bread was scattered on the hills, (*sc.* in the grain) and brought together and made one, so may Thy Church be gathered together from the ends of the earth into Thy Kingdom, For Thine is the Glory, and Power through Jesus Christ forevermore."

After ye have eaten ye shall give thanks in this manner: "We thank Thee, Holy Father, for Thy holy Name, for which Thou hast provided a place in our hearts, and for the knowledge and faith and immortality which thou hast made known to us through Thy Child Jesus."

"Glory be to Thee forevermore."

"Thou, Almighty Lord, hast created all things, for Thy name's sake. Food and drink hast Thou given to men to enjoy, and for this they are to give thanks to Thee. But unto us Thou hast graciously given spiritual food and drink, and everlasting life, through Thy Child. 'Above all we give thanks to Thee because Thou art omnipotent.'"

"Glory be to Thee forevermore."

"Remember, Lord, Thy Church, to deliver her from all evil, and to complete Her in Thy love, and bring Thy people together from the four winds, them whom Thou hast sanctified, into Thy Kingdom which Thou hast prepared for them.

"Thine is the power, and the glory forevermore."

The Old-catholic period,\* from the death of Justin Martyr to Constantine, the literary conclusion being the eighth book of the Apostolical Constitutions, is a transition period in which two tendencies appear. On the one hand the ideas of the Apostolic age still have a strong power. Worship is still the Common Service, the Service of the whole congregation. They themselves are the sacrifice which they bring. On the other

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\*Sources: Tertullian, †220; Cyprian, †258; Lib. II., VII, and VIII., Apost. Const.; and V. Myst. Cat. of Cyril of Jerusalem.



hand, a disturbing element has made its appearance. Owing to the growth of Montanism with its ideas of a new inspiration and revelation, an unusual emphasis was placed upon the regular office of the ministry and there came a tendency to exalt the position of the clergyman. Along with this there came a new and erroneous idea of the sacrifice or oblation as something that was in itself acceptable to God,\* (Tertullian: "*sacrificium offertur.*" Cyprian: "*celebrare sacrificium.*")

This was increased by another custom that crept in in connection with the oblations. A pious regard for the martyrs and a natural desire to maintain fellowship with them even after their death found expression in the beautiful custom of oblations for the dead. Some member of the congregation would bring the usual offerings in the name of the departed, and mention of him would then be made in the prayers, and he was thought of as present and participating in the service.†

Some twenty years ago we had a way of collecting contributions for the missionary causes of the General Synod by means of a little mite chest, known as The Lord's Treasury. One of these, Number 12, was held by Dr. Pohlman, a revered Father in Israel, for many years president of the General Synod. He has long since gone from us, but every year at the meeting of our district Synod, there come to us generous contributions for the missionary work marked simply, "The Lord's Treasury, No. 12." Loving hands continue to fill the box in memory of the departed one and in his name to bring oblations to the Lord.

It was in some such spirit as this that the oblations in the early Church were brought. Not only was the memory of the departed preserved, but expression was given to the consciousness of continued fellowship with them. The Church militant and the Church triumphant were regarded as one.

"Part of the host have crossed the flood,  
And part are crossing now."

The God in whom they believed was not a God of the dead but of the living. In what other way could they have given more

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\*Cf. Köstlin, p. 40. †Cf. Harnack, pp. 392 and 416; Kurz, §36, 6.

beautiful expression to their faith in a living Christ through whom the barriers of death and the grave have been destroyed.

Nevertheless in the course of time this custom assumed a different character. In place of a memorial of thanksgiving it became a prayer for the dead and the oblation itself came to be regarded as a sacrifice in the later Roman sense.

The Apostolical Constitutions do not give us a complete account of the Service of this period, but the account given in the Second Book shows that it does not differ materially from that of Justin Martyr. The bishop conducts the service. He is aided by the presbyters and deacons, the lectors and door-keepers, each with appropriate duties to perform.\*

The order of Service is as follows:†

1. A confession of sin, a prayer offered by each for himself in silence, except so far as the sobbing of the penitent disturbed the solemn quiet. 2. Psalmody, beginning with the 63d psalm, "Oh God, thou art my God, early will I seek thee, my soul thirsteth for thee, my flesh longeth for thee, in a dry and thirsty land where no water is." Between the Scripture lessons that followed, psalms were also sung, and at the close of the psalmody, in the Western Church at the end of each psalm, was sung the *Gloria Patri*. During the singing the lector ascended the ambon, the deacon then commanded silence, the lector saluted the congregation by saying, "Peace be with you," they responding, "And with thy spirit." He then announced the passage, and after the words, "Thus saith the Lord," he began the reading of the lesson. The reading is thus described in the Second Book of the Apostolical Constitutions:

"In the midst, let the reader stand upon some high place: let him read the books of Moses, of Joshua son of Nun, of the Judges, and of the Kings, and of the Chronicles, and those written after the return from captivity; and besides these the books of Job and of Solomon, and of the sixteen prophets. But when two of these have been severally read, let some other person sing the Psalms of David, and let the people join in at the conclusion of the verses. Afterwards let the Acts be read, and the

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\*Cf. Koestlin, p. 46.

†Cf. Alt, p. 184.



Epistles of Paul, which he sent to the Churches, under the conduct of the Holy Spirit; and afterwards let a deacon or presbyter read the Gospels. And while the Gospel is read let all the presbyters and deacons and all the people stand up in great silence."\*

Thereupon was sung a psalm, usually the 150th, "Praise ye the Lord," or some other hallelujah psalm. In Chrysostom's days, during the singing, just before the reading of the Gospel one of the deacons lit the candles on the altar as a symbol of the heavenly light that in Christ and His Gospel had begun to enlighten the world. A deacon or a presbyter then read the Gospel. At the close of the Gospel the people responded, "Thanks be to God," or "Glory to thee, O Lord." Then followed the sermon which began with the words, "The grace of our Lord Jesus Christ," etc., or "Peace be with you." At the close of the Sermon, all who were not believers were asked to retire, and a general intercessory prayer was offered, after the successive parts of which were dismissed, the catechumens, the energumens, the enlightened and the penitents. The Psalm in this Service has been perpetuated in our Introit. No mention is made of a collect or prayer before the lessons. Probably a portion of the intercessory prayer was offered here, and this dwindled into the Roman Kyrie.† In the Armenian Liturgy there is a prayer of invocation of the Holy Spirit at the beginning, and the following remnant of an intercessory prayer:

"O Lord our God, save alive Thy congregation, and bless Thine inheritance; keep whole the fulness of Thy Church; sanctify those who in love visit the beauty of Thy house; do Thou glorify us, O Lord, by Thy divine power, and forsake not those who put their trust in Thee."

The second part of the Service was as follows: A General Prayer, with responses of the congregation, the Offertory, the reception of the oblations, (from vicious and immoral persons no gifts were received), the Kiss of Peace, the Preface, the Con-

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\*Baring-Gould, *Our Inheritance*, p. 101.

†Baring-Gould, p. 97.

secration, a Prayer for the Church, the Lord's Prayer, the Distribution, the Thanksgiving, the Benediction.\*

We reach the days of Constantine, with a Service that is in many respects simple and beautiful. It enlisted the active participation of the whole congregation. In many parts it was intensely solemn and dramatically impressive, and upon the whole it fairly expressed the life of the Church as it had been founded by Christ and the Apostles. Nevertheless it already contains suggestions of error into which the Church subsequently fell, and which twelve hundred years later made necessary the Reformation.

After the third century the general outline of the Service remained the same. The division into two parts, the Mass of the Catechumens and the Mass of the Believers, continued, although the conditions which had given rise to this division no longer existed. Certain additions were made to the Service, *e. g.* a form of preparation, the reading of the Beatitudes and the Song of the Cherubim. The Lessons became more fixed and there was a great extension and an enrichment of the parts. Especially did a far-reaching and over-mastering symbolism take possession of the Service, so that it made the impression of a sacred drama. And this was its object. It was a dramatic presentation of the revelation of grace in Christ. In the first part of the Service His prophetic office was shown, and in the second His priestly office. The soul of the Service was to render worship and honor to the Lord who has brought salvation. In the Eucharist the body and blood of the Lord are brought as thankofferings to God. All through the Service there winds like a silken cord, the Ektenie, the Intercessory Prayer. The apostolic truth remains that service is to be rendered. But the first-fruits are no longer given as symbols of our own consecration to the Lord, but the Body and Blood of the Lord are themselves the sacrifice. The *sacramental* element is thus diminished. The Lord's gift to us is lost sight of. Along with this came the practical exclusion of the congregation from active participation in the Service. For much of the responsive part of the worship was transferred from the congregation to the

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\*Cf. Alt, p. 184; Our Inheritance, p. 96; Köstlin, p. 46.



choir, so that the former to a great extent had only a representative connection with the Service.

The period was one devoted to the settlement of important doctrinal questions, and there was little opportunity for careful and precise liturgical development. We therefore witness a tropical profusion of growth in the Services of the day, manifesting to a great extent the national and other characteristics of the peoples among whom they were developed. The characteristic element is the development of a principle at variance with that of the early Christian Church, namely that worship has a value in itself and is not to be measured by the relation of the heart to God.

Four liturgies stand out as the representatives of this period in the East. Those of Jerusalem, Antioch, Alexandria and Constantinople. The latter is the most important. It is in reality the so-called liturgy of St. James of Jerusalem, edited by Basil and afterwards by Chrysostom, and is to this day the Service of the Greek Church. But all these liturgies, together with several of the Western Church, such as the Gallican, the Spanish and the Milan liturgies, which bore many marks of their connection with the Oriental Services, have value for us only for purposes of comparison, in the way of illustrating the common origin of the Service. We have to do principally with the Liturgy of Rome to which our own Service is so closely related by natural descent.

The earliest information we have of the Roman Service comes from the time of Leo the Great, (†461) and Gelasius (†496). But Gregory the Great (†604) is the principal editor of the Roman Liturgy. A few changes were made during the following centuries. The distinctively Romish ideas of the Offertory for example found its complete development only in the thirteenth century.

One peculiarity of the Roman Service is that it persistently excluded all others wherever it had sway. Another is its sameness in all times and places. Another that it is not in the language of the people.

Let us briefly consider its order. After certain ceremonies of preparation including a Confiteor which belongs to the personal

preparation of the priest for his work, the Service begins with the Introit. This is followed by two contrasted cries, one of need, the Kyrie, the other of joy and thanksgiving, the Gloria in Excelsis. Then follow the Salutation and Collect, the Epistle and Responses, the Gospel and Response. Only in exceptional cases is the Gospel followed by the Sermon. The latter is held independently of the Mass. The Creed introduces the Mass proper, corresponding to the ancient *Missa Fidelium*. In the Offertory, the host and the cup are presented by the priest that God may receive them for the salvation of all for whom they are intended. After the Preface and Sanctus the Canon Missae begins the climax. This consists of an Intercessory Prayer, the Consecration, the Lord's Prayer, the Agnus, the Distribution, the Post-communion Prayers, and the Benediction, sometimes followed by the reading of St. John, 1 : 1-14.

The Service resembles the Greek especially in this that the Communion is its chief part. In its form it differs from it in being briefer and more compact. The idea of two Services has ceased, and it is more thoroughly in accord with the festivals and Church Year. The substantial difference lies in this that the Greek emphasizes the idea of revelation.\* The Latin emphasizes the element of grace and has a more dogmatic character. Sin and grace are sharply contrasted. Only those can commune who have come to confession and have received absolution.

The congregation has lost nearly all active participation in the Service. In the Greek Service they are at least the observers of the drama. In the Roman Church the priest assumes a greater significance, even a dominating position. He is the mediator by whose hands the atoning sacrifice of Christ is presented, not to the people, but to God. The congregation may or may not be present. It is not important. And even if they are present, the Service is an unknown tongue.

One essential truth is maintained, and this doubtless is the reason why the Roman Catholic Service has survived so long, it is that Christ has made an atoning sacrifice for the sins of the

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\*Schoeberlein, p. 43; Zoeckler, 3, 492-494.



world. But in many vital respects this Service has deviated widely from the Catholic and Apostolic faith and practice. It has diminished the sacramental elements, not only by removing the preaching of the Word from the Service altogether and by regarding the reading of the Scriptures in the light of a meritorious sacrifice, but especially by taking away from the Lord's Supper its essential character of a gift of God to man, and making it an oblation on our part to Him. The worship of the host and the withdrawal of the cup from the people belong to this scheme.\*

We come now to the period of the Reformation,† when it pleased God to reveal to His Church once more the clear teachings of his Word. The life of that period still pulsates in our hearts, and the principles that governed the minds of men then, have lost none of their force to-day. Hence we have a lively interest not only in the relation of the Reformation to the Catholic Service but also in the questions that divided the Reformers into two separate and in many points opposing bands.

With the Service as such, the Lutheran Reformers had no quarrel. They accepted it as something that had a truly Christian origin,‡ as a legitimate development of the institution of Christ and the teaching of the Apostles, and as a most important means for the edification of the Church. Their issue with Rome was purely a question of doctrine. Their guiding principles were justification by faith alone, and the Scriptures the ultimate authority. But in the light of these principles they claimed the right to restore the Service to its original sphere and purpose. If abuses had crept in they must be removed, and wherever the Service failed to subserve the purpose of the Gospel it must be made to do so.

The Romanists denied their right to change the Service, claiming that it was a divine institution. But our theologians had no difficulty in distinguishing between that which was instituted by the Lord Himself, or prescribed by the Apostles,

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\*For the views of Luther and the polemical writers, see Zoeckler, 3, 493-494.

†Cf. Richter's *Kirchenordnungen*.      ‡Cf. Luther, *Von Ord.*, &c., 1523.

and that which was only the result of traditional development. They therefore declare it to be their purpose by no means to overthrow the ancient Service, but to purify it and to demonstrate its proper use. The method they pursued was to distinguish between that which had been instituted by Christ Himself and that which had been ordained by the Church, and after comparing the latter with the former, to retain all that was not contrary to the word and command of Christ.\* This it will be seen indicates the conservative method which characterizes the work of the Lutheran Reformation throughout.

We know what the Service was as it was found by the Reformers. Almost all public worship was concentrated in the Mass, and the Mass culminated in the Offertory or Sacrifice. This consisted in the offering of the transubstantiated bread and wine at the hands of the priest and was effective as an atonement for sins. This doctrine the Lutheran Reformers rejected as monstrous. A sacrifice for sin was indeed necessary, but this had been offered once for all on Calvary. This so-called sacrifice in the Mass was no sacrifice. Their polemics were chiefly directed against this one thing.†

But in their efforts to restore and reconstruct the Christian Service, the Lutheran Reformers from the beginning were obliged to assert the validity of their views not only against the Romanists but also against the Reformed. They were, at one with the latter in all that separated them from Rome, but we shall not be able in our day to understand the real character of the Lutheran Service unless we note the sharp distinctions that differentiated the Lutherans from the Reformed from the very beginning. We may therefore compare their methods as we go along.

As we have already intimated the Lutheran Church pursued a historical method in reconstructing her Service. "Loyalty to the past" she regarded as "truest service to the future." She accepted with pious reverence the heritage of the ages, refusing to believe that the Lord had not been with his Church even

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\*Kliefoth, IV, 219.

†Cf. Smalcald Articles II; Zoeckler, p. 495; Kliefoth IV, 55, note.



from the beginning. Her rule was, all that is not contrary to Scripture, we will retain.\* Not so the Reformed. Their rule was all that is not commanded by Scripture we reject. They endeavored to return to what they called the simplicity of Apostolic practice. Regarding the Mass as the work of Satan and as accursed idolatry, they removed it utterly.† Their course may be described as radical; their object was not reformation, but new formation.

Another feature of the Lutheran restoration was the educational, pedagogic character (*Öffentliche Reizung*) which they ascribed to public worship. True worship indeed depended upon the relation of the heart to God, it must be "in spirit and in truth;" but the Service might be made a means by which the truth could be taught, and men might be influenced and trained for the true service of God. Luther, it is true, referred to another Service which he would like to see, a Service for true Christians only, which would need but few forms. But he never composed one.‡ He confessed that he had not the people that were prepared for it. Doubtless he is now among those who are rendering a true divine Service, but here upon earth the Church has a mission for those who are without as well as those who are within her fold.

The Reformed on the other hand had in view chiefly the congregation of believers in the composition of their Services. Many things in their outward history enabled them to carry out this view. They did not have to provide for nations and governments to so large an extent as the Lutherans, and in smaller circles it was easier for them to develop the idea of a purely Christian congregation.

A third feature of the Lutheran view of worship is its sacramental character.§ The Lutherans were not content with sim-

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\*Petri, p. 86. †Heidelberg Catechism, q. 80. Cf. Schoeberlin, p. 60.

‡Köstlin, p. 155.

§The difference between the sacramental and sacrificial elements in worship is discussed in the Apologia. *Quid est Sacrificium?* Briefly stated, a sacrament conveys God's gift to us, a sacrifice conveys our gift to God.

ply denying the errors of Rome. In a spirit of true catholicity they sought out on a higher plane the positive truth which had been obscured, and which must now be maintained in accordance with the teachings of the word of God. This truth they found in the *sacramental* character of the Word and Supper. It was clear that sinful man could not come to God except through the sacrifice and merits of Jesus accepted by faith. The Son of God has Himself ordained the means through which the grace and effects of his sacrificial death are to be applied to us for the forgiveness of sins unto everlasting life. In the use of these means He will manifest himself to us as our great High Priest, and will apply and seal his merits to our soul if we receive them in faith. These means are the Word and Sacraments, and there can be no true Service where these elements are lacking or indeed where they are not the principal things. All else in public worship is secondary. God must first do His work in men before they can do their work for Him. And this is true not only of unconverted people but of those who are justified as well. For they too daily need forgiveness of sins and daily need "that the old man should die and that again the new man should daily come forth and rise."

From this standpoint our Fathers were enabled not only to make far-reaching changes in the traditional Service,\* but also to lay down a most important fundamental principle in the construction of their own Orders. This principle was that worship was chiefly *sacramental*.

This view restored preaching to its proper place. As to the position of the sermon, Luther at first hesitated, but he finally placed it where it was in Apostolic times, after the Scripture lessons. But its character assumed a new importance. While not denying that it had also a sacrificial character, as an evidence of the personal faith and conviction of the preacher, it was chiefly viewed as a message from God delivered by His minister. In this sense the preacher was a mediator between God and man, and when he delivered his message it was with the authority of one who could say "thus saith the Lord." With

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\*Kliefoth, IV, 70.



such a view of his office, the Lutheran preacher had no disposition to seek for sensational topics with which to catch the attention or tickle the fancy of his hearers. He spoke as one who had authority.\*

But especially did this view affect the administration of the Lord's Supper. In the Roman Church this had come to be regarded as a sacrifice, and by virtue of this sacrifice worship itself became effective *ex opere operato*. The Reformed agreed with the Lutherans in rejecting this error. They also held that the one sacrifice for sin had been made on Calvary and that the sacrifices which Christians can bring are not expiatory but eucharistic, such as prayer, praise and thanksgiving. They do not even object to the term offertory, as though that were the incarnation of Romanism. But when it comes to the question, by what means the Lord applies the benefits of His work to the individual believer, the Reformed view is directly opposed to the Lutheran position. The Lutherans say, through the means of grace. The Reformed say, no, because there are no "means of grace."† The Spirit of God operates directly upon the spirit of man and needs no means of grace. The Lutherans found in the institution of the Lord's Supper, as something that was to be given, distributed and received, (not offered), and also from its relation to the death of Christ, that it had a sacramental character, that it was a gift of God to man, that its object was to apply to the individual believer the assurance of grace and a seal of his salvation. Hence the Communion retained the commanding position in the Service which it held in the earliest ages of the Church. It was the climax to which all the rest naturally led. It was celebrated every Sunday and on weekdays if there were those who desired it; and the only exception to this rule was when there were no communicants, in which case a penitential prayer was to be offered because of the spiritual decline that was manifest. The Service itself was known as the Communion. From the view-point of the Reformed, the Lord's Supper was simply a memorial feast which was to be celebrated at certain times. In Geneva it was held four times a

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\*Cf. Kliefoth, IV, 186.

†Zwingli, Fidei Ratio. Cf. Kliefoth, IV, 82.

year. It was to be the act of the entire Congregation. It bears throughout the character of an exalted eucharistic Service, that is, a solemn act of thanksgiving and Christian testimony on the part of the congregation. Thus, ignoring the sacramental character of the Supper, while they deny the sacrifice of the Mass, they commit the same error as the Romans, making the Service purely sacrificial, emphasizing the pious acts of men instead of exalting the work of God which must take place in us before we can work for Him.

The Lutherans must not be understood as denying that there is also a eucharistic or sacrificial element in both the celebration of the Supper and the preaching of the Word. They recognize the memorial character of the feast as well, but they deny that such is its exclusive character, and they emphasize the sacramental purpose.

It cannot truthfully be said that such a view of the Service has left the holders thereof cold and dead. From their altar of incense there have arisen hymns and prayers to God, and on their altar of sacrifice there have been placed many living sacrifices which doubtless have been accepted of God. In no period of the Church's life since the days of the Apostles has there been a greater wealth of sacrificial utterance than may be found in the hymnological, liturgical and homiletical treasures of the Lutheran Church; and Christian Biography, the story of missions and of work for God and humanity have recorded in part the fruits of such a faith. That tree cannot be dead that brings forth such fruits.

Time will allow us to consider only one more feature of the Lutheran Service. Over against the hierarchical principles of Rome, the Lutherans showed that the Service was rendered, not by the minister, but by the congregation. That this was its original character was seen from the Salutations and Responses, the invitations to pray and the plural form used in the prayers.\* Hence the Lutherans retained the responsive character of the Service and developed it in all directions in such a way as to make it congregational, a Service of the people, an

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\*Kliefoth, IV, 80.



expression of their faith, and hope and love. It has a versatility and manysideness which stands out in marked contrast with the Reformed Services. The Reformed were afraid of trespassing on the liberty of the individual believer, and while for the sake of order they did institute certain forms of Service, in carrying out their ideas of liberty they really denied all order. The Frankfurt liturgy, which for practical purposes provided some sort of Service, adds that it is to be left to the minister, *pro suo arbitrio*, whether he will use it or not. "Modern anti-nomianism fancies where there is order there can be no life." Promising their people liberty the ministers of the unliturgical churches have in reality secured for themselves an undue domination of the Service. Its entire tone and character is regulated by the subjectivity of the preacher. He not only preaches the sermon, but he selects all the hymns and chants, unless his choir has stipulated for an anthem. His "long prayer" becomes the general prayer of the congregation. His authority indicates the portion of Scripture to be read, if indeed Scripture is to be read at all. In short in their intense opposition to the hierarchy of Rome, the Reformed view brought the congregation into a condition of passivity and subjection to a hierarchy of their own, which in some respects differs but little from that of Rome.

The sources from which our information in regard to the Lutheran Service is derived are not only the numerous Agenda of the Reformation period, with their statements of principles, but also the Augsburg Confession and Melanchthon's Defense of the same. The large number of Orders published in different countries and with various national and ethnical environment, differing in many respects from each other, give expression to that conviction of the Reformation that the unity of the Church was not to be found in the uniformity of ceremonies, but in the unity of doctrine. They must also be studied in the light of the general principles which were laid down in the Confessions of the Reformation.\*

In regard to sacred places, seasons and ceremonies, the Lu-

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\*Köstlin, p. 162.

theran Church also saw no reason to disturb the continuity of history. Churches were not sacred in the sense that they sanctified that which was done there. God's Word made the Church, and all places belonged to Him. For this reason they had no hesitation in using the Catholic Churches just as they found them, and when they built new ones they renovated in a judicious manner. The altar was retained as the place of prayer or administration of the sacrament. Once a royal commission proceeded through Thuringia and upset the altars, so that the ministers were obliged to stand behind them when they officiated, an arrangement that continues to this day in some parts of Thuringia. (The form of a little stand or parlor table, or that of a shelf attached to the floor of the pulpit is a comparatively modern suggestion.) The altar was decorated with the crucifix and candles, symbols of a simple and edifying character. The folding of the hands in prayer, the change of attitude, standing up or kneeling down in prayer, the reverent reception of the reading of the Gospel in a standing position, were customs retained for the sake of their symbolic character, and their influence in conveying truth. So too the sign of the cross was made, at morning and evening prayer, at the consecration of the Elements, and in Benediction. At the name of Jesus they reverently bowed the head. All these things were of course extremely objectionable to the Reformed. They disapproved of all formality and therefore placed their hands on their backs when they prayed. During the Service they frequently kept their hats on their heads.\* They stood while they sang, and sat down when the Scriptures were read, all with the best of intentions in the effort to show the true forms of spiritual worship. Lutherans on the other hand regarded all these things as *adiaphora*, to be retained for the sake of their didactic and pedagogic character, but in no sense as obligatory or essential.†

The Church Year afforded a welcome frame-work in which the Church could celebrate the great facts of redemption. Art was made subservient to worship. Pictures were not removed from the churches. Vocal and instrumental music were cultiva-

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\*Kliefoth, IV, 239.

†Augsburg Confession, XV.



ted and made to contribute largely to the edification of the Church. All this was in sharp contrast with the Reformed view.\* In evident reference to Lutheran usages, the Second Helvetic Confession denounces ceremonies as introducing Judaism anew. "The more ceremonies, the less Christian liberty." The Lutherans retained them out of pious regard for their historic significance and held that they belonged to the domain of Christian liberty, but always with the understanding that no new law was to be made out of this liberty. Indeed in some parts of Southwest Germany a marked similarity with the Reformed worship is observed. In her desire to elevate and spiritualize the people, the Lutheran Church was ready to receive aid from all sources that were not opposed to the Word of God. The historian Kurz thus characterizes the three tendencies: "The Roman Cultus appeals to the imagination and sentiment, the Reformed to the intellect, the Lutheran to the heart. While sensuousness controls the first, and spirituality the second, in the Lutheran form of worship, both are connected in legitimate and vital union.‡

In various sermons and tracts Luther had stated the principles and scope of an evangelical Service.† In 1523 he prepared the Formula Missae which is the most conservative restoration of the Roman Service in harmony with evangelical principles, and which was the norm for most of the pure Lutheran Services that were prepared subsequently.

The order is as follows: Introit, Kyrie, Gloria in Excelsis, Salutation and Collect, Epistle, Gradual with Versus and Hallelujah, Gospel, Response: *Laus tibi Christe*, Nicene Creed, Sermon, Salutation and Preface, Words of Institution, Sanctus and Benedictus, the Lord's Prayer, Distribution introduced by Pax Domini and accompanied by the Agnus, Thanksgiving, Salutation, Benedicamus, Benediction, (Numbers 6 or Ps. 67, 7-8).

The general thought which pervades this Service is pointed out by Alt: (Kirchlicher Gottesdienst, p. 34) 1. We are sinners unable to help ourselves and our only hope is in God's mercy. 2. This hope is realized in the declaration of the Gospel that

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\*Kliefoth IV, 266.

‡142, 2.

†Zöckler III, 465; Köstlin p. 172.

Christ Jesus has come into the world to save sinners. "He that believeth in Him shall not perish." 3. The true believer seeks his salvation only in communion with Christ and the means of ever renewing this communion is the Supper of the Lord.

The Introit which originally consisted of entire psalms, in its present form is used to point out the character of the day. It gave the key-note of the Service as it were. It was sung by the choir and was thus the voice of a herald to the congregation. The Kyrie is our cry of need,\* and the Gloria in Excelsis in its angelic message is in itself an absolution. The Salutation, which has come to us from the most ancient times, is a means of expressing *κοινωνία*, the fellowship of the saints, and in the Collect, the special petition of the Church is brought before the Lord. In answer to the prayer of His people the Lord speaks at first through the mouth of his Apostles, and the congregation answers with a joyful Hallelujah. The Lord Himself approaches, and in the Gospel we receive His very words. Doctrinally speaking, the New Testament law prepares the way for the proclamation of grace in the Gospel. Having heard His word, the congregation answers in the confession of its faith. The sermon, restored to its position in the Apostolic Service, fulfills the same purpose which it had then. Preface is the name given to the various prayers and antiphons which preceded the Consecration. The Consecration itself takes place by the use of the words of Christ. (*Accedit verbum fit sacramentum.* Augustine.) The table of the Lord having thus been spread, we recognize our filial relation to Him in the Lord's Prayer. The Thanksgiving after the Distribution is based upon the hymn of the Lord's institution, (Matthew 26 : 30).

This Service has been criticized from two points of view. It has been asked why the Lutheran Reformers did not construct a new Service altogether from the Evangelical standpoint. The answer has already been indicated. The Lutheran Church regarded herself as the historical Catholic Church, purified from the errors of Rome, and therefore felt no call to ignore that which was not contrary to the word of God.

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\*Our Inheritance, pp. 97-98.



Another question is, why did Luther adhere so closely to the Roman type. Might he not have corrected the Western tradition by an appeal to still older authorities. We have seen that he did so in the position of the Sermon. The Kyrie, for example, in its present form is doubtless a relic of the Intercessory Prayer, to the various portions of which the congregation responded "Lord have mercy."\* The Roman Service retained nine Kyries and this number Luther reduced to three. The Anglican service has ten, having made a free adaptation of the Kyries by using them as responses to the reading of the Ten Commandments. In other cases, notably in the Preface, no doubt our Service would have gained in fullness and fervor by drawing from other ancient sources. But in behalf of the Reformers it may be said that there is nothing in the principles of their Service which would prevent such a course.

Certain parts seemed to be missing altogether from the Formula Missae, such as the Confiteor, the General Prayer, and the Exhortation. The Confiteor was subsequently introduced into many Lutheran Services, but it has never been regarded as strictly belonging to the normal Service. It was modeled after the private devotions of the Roman priest, and did not belong to the public Service. Its use in modern times in this country is partly the result of a custom that has prevailed in the churches since the days of the patriarch Muehlenberg. The General Prayer is not named in Luther's Formula Missae, but it probably was offered at the conclusion of the sermon, at least such was the usage in subsequent Services. The Exhortation was an afterthought, and arose from the intense desire of impressing upon the people the importance of due preparation for the Communion. Its use in our day is optional.

In connection with this Service of Luther's which had such potent influence on the liturgical history of our Church it will be interesting to refer to his own views in regard to public worship. Above all things he held the principle of liberty. All ceremonies belonged to the adiaphora. Orders of worship are

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\*Our Inheritance, pp. 96-8.

not to be regarded as a law which we have no right to change. Neither the word of God nor history teaches us this. This principle the Lutheran Church recognized, and we therefore find a large liberty in the position of the various parts, *e. g.*, of the Creed, the Agnus, the Lord's Prayer, the Consecration, the Confiteor and the Sanctus. Even the Preface is sometimes omitted. While the general structure was retained, the subordinate arrangement was largely adapted to local and occasional wants and conditions. But, much as Luther insists on liberty, he also insists that liberty must be governed by love. In 1525 he addressed a Christian admonition in regard to public worship to all Christians in Liffland, including their pastors and preachers, in which he says, "Although external orders in divine Service have nothing to do with our salvation, it is nevertheless an unchristian thing to quarrel about these matters, and to lead the people astray. I beg of you therefore to give up your own views and to come together and agree in what manner you desire to arrange these external things, so that you may have one form of Service in your territory, and not conduct it one way in one place, and another way in another place, and so confuse and disturb the people."\*

The Formula Missae fairly represents the Service of the Western Church of the preceding thousand years, stripped of the unscriptural fungus growth that had attached itself. It is simple, easily understood, and well adapted to edify the congregation. With a normal development under Evangelical auspices, how fair would have been the temple which our Fathers might have built. But the story that follows is a tragedy.

With great industry the Reformers devoted themselves to the edification of the churches in accordance with the new Orders, and commendable progress was made. But soon came the Thirty Years' War which devastated the land. For an entire generation the flood of rapine and bloodshed swept over the people of Germany, and when it subsided, there was only a ruined waste. To this day Germany has not recovered from the devastations of that war. Not only were towns and cities completely swept away, but in place of the hardly-won culture of

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\*Tom. Jen. III. 162.



the Reformation period, there was left a new barbarism with which the Church had to contend.

In the seventeenth century\* an earnest effort was made by the princes to restore what was lost. The books of worship were published by authority of the State, and a hearty effort was made to revive the Church. The effort failed, perhaps because it was too much like a police regulation, and operated from without rather than from within.

Then came the days of Pietism. Spener himself was not opposed to the Service. He used and cherished it with great loyalty and love.

But the aim of Pietism was to secure the regeneration of the people by its influence on smaller circles, conventicles. In those meetings hymns of a subjective character were preferred. After awhile the methods of the conventicle were transferred to the Church, and so long as they co-operated with the churchly methods they could have only a beneficent effect, but when they began to take the place of the objective elements of public worship, for example when in place of hymns of invocation of the Holy Ghost or the Introit and Gloria in Excelsis, hymns of sentiment or spiritual experience were used, and the doctrinal presentation of truth gave place to an extravagant relation of personal experience or a hortatory appeal to repent, the Service lost much of its fullness and power. The churches it is true were filled, and in the field of ascetic literature the works of Arndt and Spener, of Franke, Arnold, Roos and Hedinger, to this day testify of the spiritual character of that awakening. Nevertheless, for public worship the period proved detrimental, because Pietism made the cultivation of the inner life, the introspection of the soul, its chief, almost its only object. This narrow view of Christianity, although true, so far as the heart of Christian life is concerned, removed it as a power from the Church *late dicta*, and made it effective only for the smaller circles immediately affected by it.

Rationalism completed the work which Pietism began. The culture of the eighteenth century had no use for the antiquated

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\*Coburg 1626, Mecklenburg 1650, Sweden 1687.

phrases, the unaesthetic expressions and the unscientific statements of the liturgies of the sixteenth century.\* In place of the virile and robust language of the fathers, they substituted sentimental phrases concerning God, virtue, immortality, and that wise man Jesus Christ, who flourished long centuries ago in the East.

In the closing half of the last century numerous liturgies appeared, some of them private, others by authority, full of sentimental subjectivity and with no conception of churchliness or even of Christianity.†

But not only was the language of the old liturgies distasteful to this new generation, the parts of the Service were likewise objectionable. Of what use were the Kyrie and Gloria to a people in whom the contrast of sin and grace was not present in their spiritual experience. Why these responses in the Service to a people that had sunk into utter passivity or spiritual lethargy. Why the Creed when the congregation had lost its faith. Why a Service at all when the congregation had lost all consciousness of being a people of God, whose high privilege it was to worship the Lord in the beauty of holiness. The chief thing was to go and hear the sermon, and if a hymn preceded and followed it, and a prayer was offered, that fully satisfied all their wants in the way of public worship.

Does it not sound like an echo of those days when McClintock & Strong's Encyclopaedia concludes its article on Public Worship as follows :

"In most of the American churches the principal object of public worship is the expounding of the Word of God by the minister in a sermon. This is usually preceded by song and prayer and the reading of the Scriptures, and followed by prayer and song. The order of arrangement differs, being usually regarded as immaterial."‡

Alt in his introduction to *Kirchlicher Gottesdienst* gives a drastic description of the way in which the old Service gradually crumbled to pieces. The first desideratum was to shorten the

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\*Cf. Herzog's Encyclopaedie, *sub* Kirchenagende.

†Cf. Herzog VII, 723; Köstlin, pp. 228-233.

‡McClintock & Strong's Encyclopaedia, article "Public Worship."



Service, but instead of abbreviating in a symmetrical manner, some parts were taken out in order that other parts might be retained in full. Luther thought much of preaching. But he nevertheless impressed it upon the preachers that they ought not to torture the people with long sermons, as the ear was a delicate organ, and soon got tired of hearing one thing. Nevertheless the preaching took up so much time that there was but little left for the Communion that followed. To gain time therefore, the Confiteor was omitted, because it would be more appropriate after the Sermon as a preparation for the Lord's Supper. And then it was omitted after the Sermon, because for want of communicants there was no Communion. Time was gained in other ways also. Instead of going back to his seat after reading the Epistle, it was thought best that the minister should attend to all his duties in the altar service at once, and without interruption, and there followed therefore without interval the following parts: Epistle, Gospel, Hymn, singing of the Creed and the Sermon. But as the Creed was sung, that was equivalent to two hymns, and as the minister was especially anxious to have the hymn that related directly to the Sermon, and both he and the people were tired of the everlasting monotony of the Creed every Sunday, something which in any event was better suited for the festivals, the Creed was omitted. The Service then had assumed the following form: A Morning Hymn, Kyrie, Gloria, Collect, Epistle and Gospel, Hymn, Sermon, Confession, General Prayer and Lord's Prayer (offered in the pulpit as appendices to the Sermon) and Benediction. Then the congregation sang a hymn. The minister went to the altar, and read a Collect, and again pronounced the Benediction upon such as had not yet left the church. Of course, in such an arrangement, it would be impossible to discover any plan or order. The Service was no longer the magnificent cathedral in which the Christians had worshipped for ages, but simply a ruin. Here and there was a noble column or finely carved capital, but lying around in confusion, with no special reason why they should not be arranged in some other way. As the *Encyclopædia* says, "the order of arrangement is regarded as immaterial. To use the figure of the Psalmist, (Psalm 80), "Her hedges were broken

down and all they that passed by the way did pluck her. The boar out of the wood wasted it, and the wild beast of the field devoured it."

One did not have to wait long before the men were found who were willing to rearrange the parts. Why, said one, should the Gospel be read at the altar, when it had to be read in the pulpit as text for the sermon. It was omitted. Why read the Epistle since that was not used as the text for the sermon. It was omitted. Why sing the Gloria on ordinary Sundays, since it did not fit to the Kyrie preceding! It was omitted. Why sing the Kyrie, when the Confiteor did not precede it, having been transferred to the latter part of the Service? It was omitted. Why use a Confiteor, when there were no communicants? It was omitted. The Service had now attained the following simple form. Morning Hymn, Altar Prayer, Hymn, Gospel, Sermon, General Prayer, Lord's Prayer, or some rhymed paraphrase of the same, Benediction and a closing verse of a hymn. The Lutheran Service had thus reached pretty nearly the plane which Calvin had indicated in the beginning. The sermon was the climax, and the chief thing in the Service. Everything else was secondary, and useful only as leading up to the Sermon or aiding in deepening the impression thereof. The celebration of the Lord's Supper was driven into exile, and had to be content with the weekday, or some hour before or after the principal Service. And very frequently it was merely a private celebration in the pastor's study. At all events it was driven from the chief Service, and no longer formed an integral part of the same. It is impossible to give an adequate picture of the diverse usages resulting from these principles. Every locality and every congregation assumed the right to make its own changes and adaptations, and the confusion was great.

These, my friends, were the liturgical conditions of the Lutheran Church from 1750 to 1825. Like the fossil remains of some antediluvian cataclysm, they have continued to the present day. Most of us were born and brought up under the influences which I have described, and to this day it is almost impossible for us to shake off the pall of this liturgical death.

The days of liturgical revival were contemporaneous with the



days of spiritual revival. If you will read such books as Buechsel's *Erinnerungen*, Wangemann's *Ringen und Regen*, or Witte's *Life of Tholuck*, you will gain an insight into the spiritual experiences of those who lived scattered here and there in this dry land longing for the refreshing rains. In remote and far-separated villages were those who hungered for the old books because they had found a new life. Buechsel tells us of Jews who bought up the old prayer and hymn-books and read to intending purchasers with pathos those parts that related to the Saviour's atonement in order that they might sell their books.

The new epoch dates from 1822 and is connected with the name of Frederick William III. of Prussia. In 1787 some congregations, among them that of Koenigsberg, asked for an improved liturgy. In 1798 a committee was appointed for that purpose, but the storms of the French Revolution, and the Napoleonic wars swept over the lands, and when they subsided, the German people were humbled in the dust. Their pride and unbelief was gone, and they cried mightily unto the Lord. Princes and people acknowledged their transgressions, and faith again returned to the land of Luther. In such a state of mind the King resumed the work that had been interrupted fifteen years before. His friend, the eminent Bishop Eylert, was appointed to prepare the scheme of a liturgy. When it was presented, the King rejected it. Said he: "You have made the same mistake that all the modern liturgies make. You have forsaken historic foundations. If anything is to come of our work, we must go back to Father Luther." Eylert was excused from further attendance on the committee; but in 1816 a liturgy was published for the use of the Court- and Garrison-Church at Potsdam, and the Garrison-Church in Berlin. There is reason to believe that the King himself was personally engaged to a large extent in its production. It was sharply criticized by Schleiermacher who called attention to its meagreness as compared with the old Agenda. Stimulated and provoked by this attack, the King ordered a new revision. His own views differed widely from those of the members of the committee, and it was largely owing to him that the new revision led back to the Services of the sixteenth century. For it had become more

and more clear to him that there only could be found the material for the Service that was needed. When it was finished, the Minister of Public Worship laid it before the Superintendents and Consistories for their opinion. It met with a storm of opposition. One demanded liberty in liturgical matters. Another objected to the archaic forms. Another found that it was opposed to rationalism. Another detected opposition to the truly orthodox view of the Gospel. And all sorts of local and confessional interests were affected. The King was filled with disappointment and sorrow, but nevertheless he held on to his plan, and he declared "as the clergymen are unable or unwilling to do anything in this matter, and as it is impossible to please everybody, but as this divergency in one and the same Church must cease, I propose to make use of the authority I have inherited from my ancestors," and so, as Summus episcopus, he ordered the new liturgy, which appeared in 1822 as the Liturgy of the Court-Church of Berlin.

The result of that act is one of the most interesting chapters in the history of the Church of the nineteenth century. It is intimately connected with the story of the separated Lutheran churches in Germany, and the immigration of many of the Missouri and Buffalo colonies to this country. It is not necessary to discuss the merits of the Service itself. It has an interest for us only because it was the turning point from the days of destruction to the days of restoration. The intense liturgical warfare which was brought on by the publication of that Service, brought out into the light the whole subject. Great theologians, philosophers and historians gave their attention to it, and a literature has sprung up, which makes it possible for us in our day to study the subject in a way that has hitherto been impossible. New orders of Service appeared,\* in Russia in 1832, in Saxony 1842 and again in 1881, in Wuerttemberg 1843, in Brandenburg 1853, in Bavaria 1857 and again in 1879, in Hanover 1888. In other states and territories committees are hard at work preparing the new books in which the historical, catholic position of the Lutheran Church is emphasized to a greater

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\*Herzog, 7, 728.



or less degree. Besides liturgical conferences have been held, and the current literature, periodical and otherwise, is of the most stimulating and important character.

We are still living in the midst of the agitations which this subject has produced, but we are no longer groping in the darkness. The principles that must guide us in the preparation of a Service are better understood. In the light of a larger information, and in the power of a deeper conviction as to fundamental truth, the prejudices that so often prevent a judicious consideration of the question are disappearing. And in our search after truth we stand as did our fathers when they worshipped, with faces turned toward the rising sun. The history of worship in the Lutheran Church in this country begins with the first published liturgy, that of Muehlenberg and his colleagues in 1748. It was based upon the Service of the Savoy congregation in London, and was loyal to the principles and history of our Church. For a century following, its high-water mark of excellence and historical accuracy was not attained by its successors. The eight or ten liturgies that were published, either by private individuals or by synodical authority down at least to the year 1832, represent a steady decline in liturgical tone and historical character. The minutes of the General Synod and of other synods for the past sixty years indicate a deep dissatisfaction with the existing condition of things, and a desire to reach a tenable position on the liturgical question. So far as three of the general bodies of the Church are concerned, these efforts have culminated in the adoption of a Common Service which has returned to the forms of the sixteenth century, the use of which is recommended to the churches so far as they may serve to edification.

A backward step was taken in order that, from a known and acknowledged standpoint, we might go forward in safe paths, untrammelled by the foreign and unhealthy developments of intervening generations.

Reference has been made to the principles of worship of the Reformed Churches. The Church of England is an exception to the rule which governed the rest. Her insular position, and

her connection with the State, enabled her, unlike her sisters, to follow a historical method in her Service. A remarkable illustration of the hold this Service has upon the common people is found in the story of the mutineers of the *Bounty*. After they had been settled for some time in their South Sea refuge, they longed for the Sabbath privileges of their far-off English home. Having no copy of the Prayer Book, they set about the task of making one, and from the memory of the sailors they succeeded in restoring the Book of Common Prayer.

Most of the English-speaking Reformed Churches in this country trace their liturgical descent from Knox's Liturgy, the simplest of all the Reformed Services, which itself was prepared under the influence of the Frankfurt Liturgy of 1554. The impress of their origin remains upon them to this day.\*

But there are not lacking indications of a desire to elevate worship to a higher plane than a mere preaching Service offers.

At the recent Baptist Congress in Philadelphia an earnest appeal was made by leading and scholarly ministers for the restoration of the Church Year. At a meeting of influential Presbyterians in the same city, cogent arguments for an Order of Service were made. Some of their leading scholars have published valuable manuals of liturgical worship. Some of the most influential Presbyterian and Congregational Churches in the larger cities are now using extensive forms of liturgical worship.

The following extract from a recent number of the *Christian Register*, a Unitarian paper, is an interesting testimony to the

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\*The *pro suo arbitrio* clause of the Frankfurt liturgy enables each minister to provide an Order peculiarly his own. The omission of the Scripture Lessons is not uncommon. Musical pieces, anthems, &c., are rendered by the choir, the relation of which to the Service it is difficult to discover. Parts of the catholic Liturgy, such as the Gloria Patri or Gloria in Excelsis, are introduced, but in such a disconnected way, as to impair their value. A singular usage prevails very widely, especially in the rural districts, the reading of the hymn. Even in churches where the reading of a collect or other prayer from a book would be esteemed reprehensible formality, the minister announces the hymn to be sung, and then solemnly reads it from beginning to end.



value of that part of the Service which in many minds has been relegated to a subordinate place :

“The existence of a general tendency to ignore the value of feeling, or emotion, as a motive force, may perhaps sufficiently explain the fact that some people speak of public worship as ‘preliminary exercises,’ and thus dismiss it from all serious consideration. Too often, alas ! it is to be feared, the worship in our churches can only be fitly described as ‘preliminary exercises’—a formal and perfunctory observance of traditional customs kept up for the sake of life’s respectabilities. It is not the poor quality of such worship as is provided, but lack of interest in worship itself, that is the more marked symptom of the condition of the public mind. If the interest existed, the worship would everywhere be more full of life. And this means that, while religious theories and beliefs receive a large share of the general attention, there is much less care to preserve or cultivate the faculty of religious feeling. Can it be that much argument is needed to show how sad a mistake this is ? Which is best, to have a beautiful and consistent theory as to the being of God and His government of the world, or to have a deep feeling of His presence as a comforting and sustaining power ?”

The limits of my time have enabled me to give only a brief sketch of Christian Worship in its historical development. But if “history is philosophy teaching by example,” we may surely learn lessons from such a history as this. Permit me therefore in conclusion to collect some of these lessons and bring them to a focus on some of the important questions of our immediate life.

First, in view of those whom it is my privilege to address to-day, let me urge the importance of this subject as a matter of special study during your ministerial life. Believe me it is one that will afford a rich compensation for all the time and effort that may be given to it. Its close connection with the vital and fundamental topics in other branches of theological study will lead to a better understanding of those subjects, and its practical bearing in the development of the Church life will continually yield results for good in your pastoral work. But more than all this, it is a study that will furnish food for the soul. I know

of no more signal service that could have been rendered to the Church by the generous founder of this lectureship than such a call to the study of the Church's worship of which President Dwight so touchingly sings:

"Beyond my highest joys  
I prize her heavenly ways,  
Her sweet communion, solemn vows,  
Her hymns of love and praise,

and of which an inspired writer (Ps. 27 : 4) has said, "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple."

Secondly, it has a most important bearing upon the progress and development of our Church in this country. It surely cannot be considered a narrow spirit to desire the prosperity of that Church which we believe confesses the truth as it is in Jesus, and to use every effort to advance her distinctive doctrine and life. Can we do this best by approximating as closely as possible to the life of those churches whose development has been in lines different from our own, or shall we faithfully use the gifts that God has committed to our keeping and be true to ourselves and our own historical growth. Already the mighty opportunities of our Church in this land are attracting the attention of careful observers, but we shall never reap the harvest of this field if we excommunicate ourselves from our own Church and ignore her spirit and principles of worship.

Thirdly, we may learn from this review something of the value of fixed forms. We have seen that this appeal for liberty is not in the interest of true freedom. The liturgical anarchy that prevails wherever a minister who officiates in his neighbor's church must ask "Brother, how do you conduct your Service here?" is not a mark of progress or true liberty. We may concede that there is no Divine prescription as to the external forms of Service. But from that it does not follow that there is no law which governs it. The essence of liberty does not consist in this that every one can do as he pleases (*pro suo arbitrio*). Indeed the only way of protecting the liberty of all is by limiting the liberty of the individual, even though that individual be



the minister. Liberty of worship exists where the Service is not restricted by external laws that are foreign to its nature, but where it is free to develop in accordance with the laws of its being and its relations to revealed truth. Public worship belongs not to the sphere of the individual but of the communion of saints.\*

An observer of our institutions† speaks of the restlessness that characterizes our modern congregation. Like the Athenians of old they are ever seeking after some new thing. There is a hunger and thirst among the people for some new sensation. Yet withal, there is an impotence in the pulpit so far as the legitimate results of preaching are concerned. Shall we not find a remedy for this if we remember, finally, that worship has a value apart from its relation to the sermon. It is not a more or less valuable accessory of preaching. It brings together in perfect and delightful unity the unspeakable gift of God to men and the gift which He is pleased to accept *from* men. For this reason we may well call it, as did the ancients, the Divine Liturgy.

In one of the galleries of Munich there is to be seen a painting of the Crucified One, underneath which is the inscription "this have I done for thee, what doest thou for me." A worldly-minded nobleman saw the picture and read the question. They left him without peace until he was able to answer the question from his own experience, and the life and labors of Count Zinzendorf were the result.

Such is the significance of the Christian Service. It is God's revelation of His Word and Grace. It is our answer, in prayer and praise and personal consecration to Him.

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\*Cf. Hœfling, p. 21.

†Henry Drummond.

## ARTICLE II.

## OUR LUTHERAN CHURCH A MISSIONARY CHURCH.

By PROF. L. A. GOTWALD, D. D., Wittenberg Theological Seminary,  
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One of the defects of our Lutheran Church in our past history, has been our want of a positive Lutheran self-consciousness and self-assertion. Our modesty has often proven itself an element of our relative weakness. We are known as a Church comparatively so little because we have declared ourselves so little. We are recognized so little by others because we ourselves, in our full doctrinal greatness and in our rich historic life, have recognized ourselves so little. We have been so busy making history that we have not had the time to speak much of our history.

This is especially true of our history as a Missionary Church. But little of our work, in this respect, is known even by many of our own people; and much less of it is known by our fellow-Christians in other Churches.

In view of this fact, my purpose in the following article is to exhibit the History of our Lutheran Church in the Field of Missions, or in the great work of Evangelizing and Christianizing the world. I shall endeavor to show that our Church, in this respect, has a record of which we who bear the Lutheran name may be honestly proud; for I shall aim to make it clear, I trust, that we have not, as a Church, been unmindful of our ascended Redeemer's last command: "Go ye into all the world and preach the Gospel to every creature," but we have, in obedience to the Last Commission of our Lord, thus gone, and are now still thus going, and that there are millions of saved heathen souls already in heaven and thousands more still on earth but on their way thither, who first heard the blessed message of salvation from Lutheran lips, and were won to Christ by the devotion and sanctified eloquence of Lutheran piety.

To present all this, as I now purpose doing, is not improper,



nor can it justly be regarded as unholy boasting. On the contrary, it is simply an act of historic justice to ourselves, and is simply an humble and grateful declaration of what God, through our instrumentality, has graciously wrought.

Of course, in the treatment of a subject like this, aiming simply at a presentation of historic facts, there is but little room for originality. I have not, therefore, aimed so much to be original as to be truthful, and have endeavored to gather from every accessible source all such historic data as tended to establish the object in view.

It may be remarked in a preliminary way: that a genuine Lutheranism is essentially and necessarily missionary in its character.

True Lutheranism is simply, we claim, a revival of pure and true primitive Christianity, and Christianity is always inherently missionary. Like light, it is diffusive in its nature. Like leaven, it is permeating and transforming. Like the mustard seed, it possesses the elements of life and growth, of enlargement and extension, until it cover the earth.

In proportion, therefore, as Luther and the Reformers recovered the pure Christian Faith, and succeeded in imbuing the Church again with her primitive and apostolic life and doctrines, and in again firing her with the old and irrepressible flame of love both to God and man, she necessarily, also, became missionary in her character.

And hence, also, we find that the revived faith, the pure doctrinal system, of the Protestant Reformation, which Luther in his ninety-five theses, on the 31st of October, 1517, nailed upon the church door at Wittenberg, and which afterward he and the other Reformers so grandly defended with voice and pen and life, did, also, in an amazingly short time, spread out from Wittenberg, as from a centre, all over Germany, and all over the civilized world.

No one, since the days of Paul, had more of the pure Evangelical Missionary Spirit than had Luther. It burned in his very bones. It lived as a quenchless life in his innermost soul. The Reformation which he kindled was all aglow with missionary ardor and missionary life. "Jerusalem," he writes, "was the

place where the preaching of the Gospel was to begin: but it was not to remain there. It was, also, to be carried to the heathen, and was to be preached everywhere, in all the world. There is to be no difference either as to places or persons. The Gospel must be promulgated to the utmost limits of the world." "He was very urgent," writes Walch, (quoted by Dr. Seiss, in "*Ecclesia Lutherana*," p. 199), "in laying it upon the consciences of kings and rulers, not only to protect and further true religion at home, but to imitate the example of the Emperor Constantine, who sent out Gospel messengers throughout the world, from the British Channel to the farthest East; and to copy the example also of Theodosius and of Eudoxia, who were more concerned for the good and extension of the Church, than they were for the glory of their Empire."

With such a missionary spirit as this animating the heart of Luther himself, we need not, therefore, wonder that our Lutheran Church, almost from the very beginning of her history, engaged in missionary labors.

Of course, during the struggles of the immediate Reformation period, she possessed neither time nor means for Foreign Missionary work: that is, for the prosecution of work abroad or in heathen lands. The Papacy had morally and evangelically so corrupted all Europe that everywhere it was but little better than a heathen land, and the first missionary work, therefore, of Lutheran Protestantism, had to be the re-evangelization of these European nations, which, whilst still having the name and forms of Christianity, were yet utterly destitute of its real, living and saving power.

Dr. Kurtz, (*Church History*, Vol. II., p. 370), well says: "For missions to the heathen very little was done during this period. The reason of this is indeed not far to seek. The Lutheran Church felt that home affairs had the first, and in the meantime an all-engrossing claim upon her attention and energies. She had not the call which the Roman Catholic Church had, in consequence of political and mercantile relations with distant countries, to prosecute missions in heathen lands, nor had she the means for conducting such enterprises as those on which the monkish orders were engaged."



Our first Lutheran missionary work, therefore, was necessarily almost exclusively home missionary work.

And yet, even in the early period of our history as a Church, something was undertaken in the way of foreign missions, and something also accomplished for the conversion of heathen lands.

The earliest effort, in this direction, of which I know, was that of the Lutheran pastor, Trüber, who translated the New Testament into the Wendic and Croatian languages, with the design of Christianizing the large Slavonic population of Europe, and of thereby, also communicating the knowledge of Christ to the Turks who spoke these dialects. This was as early as 1551, only six years after Luther's death.

Eight years afterward, in 1559, Gustavus Vasa, the Lutheran King of Sweden, sent missionaries for the conversion of the Laplanders, and succeeded well, also, in his endeavors. "Chamber's Cyclopedia" says: "To him the various tribes of Lapps were indebted for the diffusion of Christianity among them by Lutheran missionaries; and the Finns owed to him the first works of religious instruction, Bibles, and hymn-books, printed in their own tongue."

Under his son, Charles the Ninth of Sweden, and his grandson, the great and pious Gustavus Adolphus, this work among the Lapps was successfully carried on to completion. Schools were established all over the land, and a Missionary Theological Seminary was founded, from which the country was supplied with educated native pastors.

Duke Ernst, the Pious Prince of Saxe-Gotha, about the year 1660, sent Lutheran missionaries into Russia, and planted Lutheran churches there: the fruits of which abide to this day. In 1663 he also sent Lutheran missionaries into Abyssinia, in Africa, whose labors were eminently blessed.

Justinian, Baron of Welz, a Lutheran nobleman, not only founded a society for the spread of the Gospel in foreign lands, and, at an expense of 12,000 thalers of his own means, endowed a Theological Seminary for the training of foreign missionaries, but he himself also relinquished his title of Baron and himself

at last went to the West Indies as an humble missionary, and died there while engaged in missionary work.

In 1705, Frederick the Fourth, the pious Lutheran King of Denmark, also organized a Foreign Missionary Society, and put means into operation for the conversion of the natives of Coromandel, the eastern seaboard of India, a mission which Mosheim, the celebrated Lutheran Church historian, pronounces a "noble establishment, one which surpasses all that have ever been founded for the spread of the Gospel."

It was in connection with this Society and Mission that the godly Lutheran Missionary, Ziegenbalg, labored, whom Dr. Harris says, "may be considered as the parent of Eastern Missions." The labors of this man in India for the spread of the Gospel were amazing. He went there in the year 1705. His first effort was to acquire the Tamil or Indian language. To do this he seated himself among the native children and began to learn the letters with them. "As soon as he was able to read he began to translate. For three years, in so far as it was possible, he gave up the use of German and Latin and used only the Tamil language. Two years after his arrival in India he wrote Francke that he had read more than 150 Tamil books. To gain the correct pronunciation he had native readers to drill him daily. To gain the speech of the common people he went among them constantly and noted their manner of conversation. He thus mastered the Tamil language, and presently became the teacher of the natives. He read or caused to be read to him the best of their books, over and over, and thus became proficient in their literature. Experience soon taught him, as he wrote Francke, that if we would have good Christians we must diligently teach God's word to the young. His next move, therefore, was to open Christian schools. Christian books also were prepared and published in the Tamil tongue. The hymns also of the Church were added to the school-books already in use. Without any help he also began the translation of the New Testament into Tamil, and on March 31, 1711, three years after it was begun, completed it. In 1713 he translated Luther's Smaller Catechism, and shortly after published also a Tamil hymn book. Other books followed rapidly from his pen.



Before 1715 he could report that he had written thirty-eight tracts and pamphlets, and five books, one of which was the New Testament, all in the Tamil language. Plutschau, meanwhile, had been working busily in the Portuguese tongue, and was able to report seventeen books which he had prepared therein for the benefit of the missions. Ziegenbalg began about 1715 the translation of the Old Testament, and continued this until his death, which occurred in 1718, before the work was completed. He also compiled two lexicons, one of the common speech and the other of the poetical words of the Tamil tongue. In doing this, in two years he read more than two hundred Tamil books. He wrote a grammar of the tongue, which was published in Halle; and prepared a new dictionary, containing forty thousand words, in alphabetical order, exhibiting at one view the primitive words and their derivatives. The type for printing these Tamil words were cast in Halle and sent to Tranquebar. Romish missionaries had been in India for two hundred years, but Ziegenbalg was the first to translate God's Word into one of the most widely known languages of the country: and the man who translates the Bible into a new language is a greater benefactor than he who founds an empire." (Hand-book of Lutheranism, pp. 312, 313.)

Ziegenbalg was, indeed, the founder of the whole modern Protestant mission work in India. In forty-five years from the time he began his work, over nine thousand heathen were converted to Christ; and the blessed work has ever since been steadily and successfully going on. Honored forever be his memory.

Other faithful Lutheran missionaries, such as Plutschau, and Gründler, and Schultz, and Giesler, and Fabricius, and Guericke, and many others, have since been laboring in the same field, and, in the nearly two hundred years which have since intervened, thousands upon thousands of heathen souls have there, by their labors, been led to Christ.

But the year 1750 marked a new and yet brighter day in Lutheran missionary labor in India. It was then that Christian Frederick Schwartz was sent thither from Halle, in Germany, a man who, for nearly half a century, labored there with the most

marvelous success. I would that I could relate fully the heroic missionary life of this blessed Lutheran apostle to that heathen land. Natives and Europeans, Mohammedans and Christians, Roman Catholics and Protestants, all came under his uplifting influence and all were the objects of his kind and helpful Christian efforts. "He taught and preached in the English, Portuguese, Tamil, Hindostani, and Persian languages. He labored for the conversion of all alike—natives, Europeans, heathen, Roman Catholics, Mohammedans, citizens and soldiers. By his untiring activity the boundaries of the mission field were widely extended. No man in the land was more extensively known or more influential. He was universally beloved. The number of converts brought to Christ by his direct instrumentality reached almost seven thousand. Even at the present day there is scarcely any European name so well known in India as the name of Schwartz. His European co-workers honored him as a master, from whom all could learn; his converts loved him as a father; his praise was in all the churches. The congregations founded by him up to 1778, by the year 1800 embraced more than 2,900 souls. Whole villages, containing hundreds of people, came to Christ together and were baptized at once." *Handbook of Lutheranism*, pp. 314, 315.

His influence with the native Princes was almost boundless, so that the English Government frequently had to request his services in its dealings and troubles with them. When the government of Madras sought to arrange terms of peace with Hyder Ali, one of the greatest Mohammedan princes of India, who dictated his terms under the walls of Madras, Schwartz was the only man with whom he would treat. "Send me Schwartz," said that mild-mannered but determined and successful man, "send him and no other, for no other will I receive and trust." In 1781-'83, during another terrible war, for which the missionary thought the English were to blame, the inhabitants and garrison of Tanjore were dying of starvation, and neither the British nor the native Rajah could induce the native cultivators of the soil to sell any provisions, and it seemed as though famine and pestilence would do what the war had aimed at—extirpate the whole foreign population. In despair the English



and native authorities appealed to Schwartz to interfere. Responding to the appeal he sent out his requests for food and gave simply his word that all supplies would be paid for, and at once the people sent in all that was necessary and ended the threatened famine. Thus the moral power of one humble Lutheran missionary did for the English garrison and the people of Tanjore what they could not do for themselves, and what all the force of England's prestige, in the time of direst need, failed to accomplish. All of which shows that the natives almost worshipped him. And to this day his name stands unrivaled in honor among them: Schwartz, the grand old Lutheran missionary, "the German oak in the land of palms." (Handbook of Lutheranism, pp. 315, 316.) Bishop Heber, of the English Church says that "lights were frequently kept burning by the natives after his death, in testimony of their unbounded admiration of him." All in all, he was certainly one of the greatest missionaries since the days of the apostles.

But, it was by Lutheran missionaries, also, that the Gospel was first preached in Greenland. The same Danish King, Frederick the Fourth, who sent the Gospel first to India, was, also, the founder of Protestant missions in Greenland.

Hans Egede, a Lutheran pastor in the north of Norway, had become deeply interested in the history of some of his countrymen, who several centuries before had emigrated to that land, and he was deeply pained as he thought of their descendants living there without the gospel. Moved, therefore, by love to their souls, and after overcoming the greatest obstacles and discouragements which lay in his way, he, at last, in 1721, with his wife and four children, landed in Greenland, only to find, however, that all his countrymen had been murdered before his arrival and that he and his family were now there among the savage Esquimaux alone, and exposed to the same fate. But with strong faith in God, and with an irrepressible love for the souls of the heathen around him, for fifteen years he lived and labored on in that cold and desolate region, in constant danger of death from the benighted people he was trying to save: often suffering from want of the very necessities of life, often af-

flicted with sickness, and worst of all, during all this time, without seeing any fruit whatever from all his labors.\*

But if Egede himself is one of the heroes of Lutheran missions, a true Lutheran missionary heroine, most assuredly, also, is his noble wife, who never once shrank from the duty before her, who, when her husband, in despair, was repeatedly ready to abandon the work, urged him to remain and persevere, and who at length sacrificed her very life in behalf of the mission. Forever sacred in the annals of the Lutheran Church, and of the whole Protestant world, be the memory of this brave and self-sacrificing Lutheran woman, the wife of Hans Egede, the first Christian missionary to Greenland.

I said that they lived and labored for fifteen years, and then died, without seeing any fruit from their labors. So they did. And yet their labor was far from being fruitless; for the remarkable success which a few years later attended the efforts of the Moravian missionaries was, in a large measure, due to the preparatory work which Egede and his faithful wife had wrought. And "herein is that saying true, one soweth and another reapeth."

To our Lutheran Church, also, belongs the high honor of having been the first to take an interest in the spiritual condition of the Jews, and to labor for their conversion. Dr. Franke, of the Halle Orphan House, preached and wrote much upon the duty of the Church to the Jews; and by his efforts in this direction there was awakened a wide-spread interest for their religious welfare. Two hundred converted Jews were, at various times, members of the Lutheran Church in the city of Hamburg alone. Dr. Miller, an aged Lutheran pastor, prepared a book in Hebrew for Jewish readers, proving the Messiahship of Jesus of Nazareth, of which, in four years after it had been published, 21,500 copies were sold. A Jewish Missionary Seminary, in 1728, was founded also for theological instruction, and especially for the training of Jewish missionaries to labor among their own kinsman. In about forty years, under these mission-

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\*Vide "*The Earlier Foreign Missions of the Lutheran Church*," in *The Lutheran*, Aug. 9, 1887, by Dr. H. E. Jacobs. Also "Hans Egede," translated by Rev. W. H. Gotwald, A. M.



aries thus sent out, over one hundred thousand Jews were led to Christ and received Christian baptism. Much other missionary work among the Israelites has been done by Lutheran workers since then, of which I have not the space, however, to write. A full account of it may be found in Roth's "Hand-Book of Lutheranism."

"The most prominent worker in behalf of the Jews in our century, has been Dr. Delitzsch. More than fifty years have elapsed since he began the translation of the New Testament into Hebrew. On the fiftieth anniversary of that event, an appeal was issued for a jubilee fund to distribute the work among Israelites. The translation met with a warm reception and perhaps no other agency in modern times has done more than it to bring Jews to their true Messiah. It has now passed through nine editions and the tenth is in preparation." (Hand-Book of Lutheranism, p. 271.)

But, passing by, for want of time, many other interesting facts in the history of Lutheran missions, let us notice yet the missionary labors of the Lutheran Church in the early history of our own country.

In 1637, a colony of Lutheran Swedes was planted by Oxenstiern, the Prime Minister of Gustavus Adolphus, on the banks of the Delaware, thirty-seven miles south-west of where Philadelphia now stands; and among the first, if not the very first churches built in this new world, were the churches built by these early Lutheran Swedish colonists. Lutheran ministers had accompanied them from Sweden, and already in 1642, four years before John Eliot began his mission in New England, missionary efforts were begun by these Swedish Lutheran ministers, among the neighboring Indians, upon the banks of the Delaware. Four years already, I repeat, before John Eliot, who is called the "Apostle to the Indians," had begun his labors, Campanius, a Swedish Lutheran minister, and other Swedish Lutheran ministers, had been preaching regularly to the Indian tribes of Delawares. A translation, also, of Luther's Smaller Catechism into the language of the Delawares was made: the first book of Christian instruction ever translated into any of the Indian languages of the country. This translation was the

work of the Swedish missionary Campanius. A copy of the book is yet preserved in the Philadelphia Public Library. It is in the Indian and Swedish languages. The Swedish portion is printed in German type, the Indian in Roman. A vocabulary, also, of Indian words and phrases is appended, making, with the Catechism, a volume of one hundred and sixty pages. To the Swedes also belongs the honor of translating that same Catechism into the English tongue in connection with their missions and with the colonies on the Delaware. It was issued from Dr. Franklin's printing office, and the translation was made by Dr. Magnus von Wrangel, then Provost of the Swedish churches.

Nor did these Swedish Lutheran pastors cease their missionary efforts as long as the Indians remained about them. In 1696, five hundred copies of Luther's Catechism, translated into the dialect of the Delawares, were sent over from Sweden; and in 1714, when Eric Biork, after having served as a missionary for sixteen years, returned home, he carried with him many testimonials from the Indians of their high regard for him.

Of the numbers converted and brought into the Church of Christ through the labors of these early Swedish Lutheran missionaries we have no record. But in another respect, the results can easily be traced. The influence of their labors bears a very close and direct relation to the history of the State of Pennsylvania. For, be it remembered, that for forty years before William Penn made his treaty with the Indians these faithful Swedish Lutheran Missionaries had thus been laboring among them, and had thus been instructing them in the Gospel of Peace; and it becomes manifest that to their influence Penn was indebted for his friendly reception by these Indians. The very Indians with whom Penn treated, were those whom our Swedish Lutheran pastors had thus been instructing. Why did these Indians so welcome Penn? Why did they hasten to meet him? Why did they accept and trust his declarations at first sight? And why was this treaty of peace and friendship so long and faithfully kept? Every effect has its cause, and Penn's reception and treatment by the Indians is no exception. The lives of our godly Swedish Lutherans among them, and the



pure Gospel which they had taught them, furnish the solution and explain the apparent mystery. To those early Lutheran settlers belongs the honor of inaugurating the peaceful policy toward the Indians which gave Penn so much of his fame: a policy dictated by the good Lutheran State that sent over the colonists and the missionaries. Among the instructions given these pioneers of civilization on the Delaware, (then written De La Ware), were such as these: "The wild nations bordering on all sides the governor shall treat with all humanity and respect, and so that no violence or wrong be done to them, \* \* he shall rather exert himself that the same wild people may be instructed gradually in the truths and worship of the Christian religion. \* \* Especially shall he \* \* impress upon their minds that neither he, the government, nor his people, are come to do them any wrong or injury, but much more for furnishing them with such things as they may need for the ordinary wants of life."

This policy was the guide of the Swedes at all times. They lived in peace with the Indians—did them no injury and received no injury from them, and the Red Men continued to speak of them with confidence and affection long after their power had been destroyed by the Dutch (Hollanders.)

But, besides these missionary labors of the Swedes among the Indians, on the Delaware, German missionaries also, like Mühlenberg in 1742, and Brunholtz in 1745, and Handschuh in 1748, and Rauss in 1753, and Bager in 1758, and many others, came over to this new world, and here spent their lives, amid great privations and sacrifices, in preaching the Gospel to their scattered countrymen, and to the natives. And it was by these noble German Lutheran missionaries, the record of whose piety and labors for Christ and his Church you will find well described in the *Hallische Nachrichten*, or "Halle Reports," that the Lutheran Church was founded in Philadelphia, in Germantown, in Lancaster, in York, and in many other of our eastern localities: the fruits of whose pious missionary zeal and labors our whole Church and Nation are even to-day yet reaping, and will continue to reap until the end of time.

And so Lutheran colonies and missionaries were, also, among

the earliest settlers on the Hudson in New York, at Ebenezer in Georgia, at Charlestown in South Carolina, in the Shenandoah Valley in Virginia and Maryland: at each of which places they built churches, founded schools, and labored, in every possible way, for the conversion and salvation of souls.

Yes, and even with their blood, did some, also, at least, of the early Lutheran colonists in this country seal their Protestant Lutheran faith. From reliable historical authority, referring to the early events of this country, we learn that the first martyrs here in the New World were Lutherans. In the times of persecution connected with St. Bartholomew's Massacre by the Roman Catholics of France, the King, Charles the IX. granted Jasper Coligny, admiral of France, the privilege of providing a place of refuge for his Protestant brethren, beyond the Atlantic. An expedition was sent which arrived in America in July 1564. They pitched their tents on the banks of the St. John's river, Florida, and built a fort which they called Carolina, in honor of the king of France, Charles IX. When the Spanish monarch, Philip II., heard of the settlement of these French Protestants within his claimed territory, he adopted measures at once for their expulsion. Pedro Melenday, a brave but cruel military chief was appointed governor of Florida on condition that he should expel the Frenchmen from the soil, conquer the natives, and plant a colony there. He landed with a strong armed force, in a fine harbor on the coast of Florida, laid the foundations of St. Augustine, Sept. 17th, 1565, and proclaimed the king of Spain to be monarch of North America. On hearing of the arrival of the Spaniards, a large party of the French proceeded to attack them. A tempest wrecked every vessel, and most of the survivors who fell into the hands of the Spaniards were put to death. In the meanwhile, Melenday made his way through the swamps and forests to the defenceless French settlement, where he massacred about nine hundred men, women and children, and over their dead bodies placed an inscription avowing that he slew them, "not because they were Frenchmen, but Lutherans." Upon that field of blood he erected a cross, and laid the foundation of a church to commemorate the deed.\*

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\*Vide Bancroft's History of the United States, Centenary Edition, Vol. II., p. 60.



Thus glorious, then, is the record of our Lutheran Church in respect to missions in the past. We pass on, however, to consider yet briefly our mission record, as a Church, in the present.

What is our record, as a Church, in respect to missionary spirit and activity now, in the present? Is the Lutheran Church still thus a missionary Church? I answer, she is. Not as fully as she should be, I confess, but still doing much, and occupying a high place in the mission ranks of Protestantism, a rank of which, as Lutherans, we need not be ashamed.

Upon this part of our subject, however, I will have time to dwell only briefly. I can barely outline what she is now doing.

Let me say, then, that there are, to-day, flourishing Lutheran missions, carried on by different Lutheran foreign missionary societies of Europe and this country, in Australia, in Palestine, in China, in Japan, in South Africa, in West Africa, in East Africa, in Southern India, in Farther India, in New Zealand in Lapland, in Borneo, in Abyssinia, in the Sandwich Islands, in Asia Minor, in Egypt, in Syria, in Alaska, in Greenland, and in yet many other countries. A full statement of the origin, history and achievements of the different societies thus engaged in this great net-work of Lutheran foreign missionary activity may be found in the *Hand-Book of Lutheranism*, a book which I cordially commend to every Lutheran, being a great store-house of most interesting facts in connection with our Church.

In these Lutheran missions, in these different heathen or un-Christian lands, there is to-day a most blessed work being accomplished. In the aggregate there are engaged in all these missions, to-day, about six hundred and fifty-five missionaries from Christian countries, one hundred and thirty-four ordained native ministers, and over four thousand native teachers and helpers. At nearly all of them, also, schools, seminaries, colleges, and institutions of learning of various kinds are maintained, in which there are to-day over seventy thousand children and youth receiving instruction. At all these mission stations, churches also are organized, in which to-day there are enrolled nearly 250,000 professed Christians converted from heathenism. At most of them also hospitals, schools of manual labor, asylums, medical dispensaries, and other benevolent institutions

exist, by which indirectly the Gospel is preached most successfully to many. Everywhere, also, the Bible, Luther's Catechism, evangelical hymns, and works of practical religious literature are translated into the languages of the people, and thus the mighty power of the press is made to unite with that of the living preacher in telling these nations of the earth the glad story of salvation through Christ.

Thus is our Lutheran Church, both in Europe and America, standing to-day shoulder to shoulder and marching side by side with the followers of Christ in all other branches of the great Protestant Church in carrying the Gospel to the ends of the earth. Now, as always, she is a Missionary Church.

In the field of practical home missions our Lutheran Church in Europe, is to-day, in the very van of Christian activity. One can scarcely enumerate all the varied and blessed agencies employed by which to relieve, aid, reform, elevate, and evangelize humanity. Christian inns or lodging houses; training institutions for self-supporting girls and young women; the Pilgrim Mission Institution near Basel for the training of young men to serve as evangelists, deacons, housefathers, missionaries among scattered Germans in foreign lands; brotherhoods to care for the sick and wounded in time of war; free circulating libraries of helpful literature; hospitals; orphan homes; city missions; deaconess institutes and training schools; sewing societies; the Woman's Society or Alliance for the rescue of fallen women; the Men's Alliance for the suppression of open immorality; the Central Committee for the care of poor children; boys' and girls' industrial schools; colporteurs and Bible readers among the spiritually careless and irreligious; societies for the care of prisoners, of imbeciles, of epileptics; asylums for the deaf, dumb and blind; a society for the care of factory girls; the Zoar Home for the day care of infants and sickly children; societies for the relief of needy pastors, their widows and orphans; kindergartens for the children of the poor; homes for the aged; coffee houses, to draw men from the saloons; Evangelical working men's societies, to cherish piety and patriotism, and to assist members to work and to keep free from debt in times of labor trouble; societies of Christian young men, like



our Young Men's Christian Associations, for the culture of personal piety and usefulness among young men ; and many, many other organizations, societies, institutions, guilds, all, more or less directly Lutheran in origin and under Lutheran control, and all having as their object the practical benefit physically, morally, mentally, socially and religiously, of different classes and conditions of mankind.

The foreign mission work of the General Synod of the Lutheran Church in the United States is prosecuted in only two countries : India and Africa. The last report of the Foreign Mission Board, made to the General Synod, at Lebanon, Pa., in May 1891, represents the work in both those fields as quite encouraging. In the last two years there has been marked increase in results, especially in the India field. Thirty-six new congregations have been organized ; twenty-seven new prayer-houses have been built ; one hundred and fourteen more Sunday-schools have been organized ; over four thousand more Sunday-school scholars are in attendance than two years ago ; thirty-three more native pastors have been added to the Evangelistic force ; and at the close of the year 1890 there were more than three thousand candidates for baptism. The present communicant membership is nearly eight thousand. The total baptized membership, young and old, at the close of 1890, was thirteen thousand, five hundred and fifty-six. Besides the more direct religious labors of our missionaries, many other agencies are employed by which to enlarge their Christian influence and prepare the way for the Gospel. Prominent among these is a printing press ; a reading room ; religious book depot ; the tract work ; elementary schools ; boys' boarding schools ; girls' boarding schools ; the Arthur G. Watts Memorial College and its branches ; the Zenana department ; the industrial school for Mohammedan women ; the Hindu and Mohammedan girls' schools ; the medical dispensary ; the hospital ; and yet other agencies, all of which are powerful means of deepening and enlarging Christian influence, and of preparing the way by which to lead souls from the darkness and misery and spiritual degradation of heathenism out into the light and life of salvation through faith in Jesus Christ.

Concerning our mission work in Africa, under the direction of that model missionary, Rev. D. A. Day, D. D., and his noble wife, only words of praise can be truthfully spoken. Under circumstances demanding great self-denial and sacrifice, in an unhealthy climate, amid a benighted and degraded people, away from all the comforts of civilized life, these two most faithful servants of Christ, uncomplainingly and bravely, year after year, are toiling on in heroic efforts to evangelize Africa. Their labor is necessarily largely confined to the training of the children in the Christian faith. As a rule, adults in Africa are very slow to give up their old superstitions and become Christians; but they are always willing to have their children taught. Their reply generally is: "We are too old to learn 'Merican sense! Go teach our pickaninnies—they are young and can learn."

But, before closing my remarks upon Lutheran foreign missionary work, I must direct your attention yet to one other most wonderful exhibition of Lutheran and Christian missionary zeal. I refer to the Missionary Society of Hermannsburg in Germany, founded by Pastor Louis Harms, who died in 1866.

Hermannsburg is only a small German village. The pastor there, from 1844 to 1866, was Louis Harms. His soul was all aglow with zeal for the conversion of the world; and soon his congregation and the whole country around for many miles came into sympathy with him. He felt especially, for some reason, responsible for the conversion of Africa and the East Indies. Soon, as a result of his deep missionary zeal, a missionary society was organized; a theological missionary training school was established; twelve young men from the congregation at once volunteered to enter as students to be educated to go as missionaries; the people contributed of their means to the utmost of their ability; funds, in answer simply to prayer, poured in from Germany, Russia, England, America, and even from Australia; a missionary journal was printed; a missionary ship was built in which to carry the missionaries to their fields of labor and for other missionary purposes, and which is still plying between Hamburg and West Africa; missionary festivals were frequently held, attended often by five and six thousand people, including strangers from all parts of Europe;



monthly missionary concerts also were held, at which letters were read from their missionaries in Africa, Australia and the United States; and as the result of all this missionary zeal and activity and liberality, from that one single Lutheran church and Lutheran missionary society at Hermannsburg, over three hundred missionaries have gone forth to preach Christ to the benighted heathen. And to-day it has, at its various mission points, seventy ordained missionaries, and annually expends about \$70,000 in the prosecution of missionary work. Think of that! It sounds like a romance. It has not its parallel in the whole history of missions! It shows what may be done, even by a single church, if only once the missionary fire is really alive within it, and if once all it possesses is really consecrated to missionary work.

It would be interesting and encouraging to dwell, if time permitted, upon our Lutheran home mission work, or the work of our Lutheran Church in the evangelization of America. No Church, in proportion to her means and numbers, is doing more. No other Church, in view of her special possibilities, can do so much as can ours. God has here given us, as a Church, both a great and a special work. And right well, also, all thing considered, is our Church doing this work. The Missouri Lutherans among the scattered Germans; and the Scandinavian Lutherans among the Swedes, Norwegians, and Danes; the General Synod among the English speaking population principally, although not exclusively; and of late, also, the General Council, are all heartily engaged, side by side, in this blessed work of Home Missions, and the blessing of God is richly crowning with success all our endeavors.

Such, now, is the record of the Lutheran Church in respect to the cause of missions, both in the past and now also in the present.

In view of this record we may well claim, as I started out to show, that the Lutheran Church is emphatically a Missionary Church: that she has always been such, and that she still is such; that her very genius necessitates her to this; and that she is only true to herself as the "Mother of Protestantism," as the purest modern type of primitive Christianity, in proportion

as she possesses, cultivates and exercises the missionary spirit : the spirit that animated the great heart of Paul, the spirit that kindled into a holy glow the entire Apostolic Church, and the spirit especially that characterized the Divine Redeemer in his advent to earth and throughout all his self-denying and laborious life here below.

If Christians of any name have reason to be proud of the missionary history of their Church, we Lutherans surely have. Remembering that the first martyrs for Christ's sake here in America were Lutherans ; that the first translators of God's truth into the printed language of the natives of America were Lutherans ; that the first men in America scourged for adherence to their faith were Lutherans ; that the first orphans' home established in our land was established by Lutherans ; that the first Sunday-school ever organized in the world was organized here in America by Lutherans forty years before the much lauded work of Robert Raikes : remembering, I say, all these historic facts, and all the other grand achievements which make up our history as a Church, we, as Lutherans, have, indeed, in this field of missions, nothing of which to be ashamed. On the contrary, there is much to fill us with honest and honorable pride. We come of noble Lutheran missionary stock. The blood of grand Lutheran missionary heroes flows in our veins. Let us, then, as Lutherans, in this divine cause of missions, be worthy, also, of our high lineage. Catching inspiration from the heroic daring, the noble sacrifices, the sublime achievements of this brave Lutheran ancestry of ours, these courageous Lutheran missionary heroes of ours, who both in the past and in the present, both in the home field and in the foreign, have labored and lived and died for Christ and for the evangelization of the world : catching inspiration from their sublime example, let the same holy missionary zeal inflame and fill our souls which thus inflamed and animated theirs, and, constrained by the same burning love of Christ which constrained them, let us all give to this holy cause of missions, more than ever, our thought, our interest, our means, our services, our prayers, our love.



## ARTICLE III.

## THE TRUE BOND OF CHURCH UNION.

By REV. J. M. CROMER, A. M., Kansas City, Mo.

The simplest questions are often most difficult to answer. One may not always easily decide whether a statement is an axiom, or merely a proposition requiring proof. Moreover, where personal interests are involved there is additional difficulty in reaching the true conclusion. To be truly loyal to one's own Church, and at the same time advocate church union, would suggest to the minds of some a self-contradiction. Could the bare question of church union be considered wholly objectively—disassociated from our own personal relation to it, the chief trouble would be removed. The fact that we ourselves are to become elements of this union, at once makes us hesitate.

It might be answered, in a word, that Christ is the only true bond of Church Union. But what is made objectively so apparent, and which might subjectively obtain general consent, would not seem to solve the problem. There would seem to be something more necessary both for proof and adoption. It is true that no union of believers would be worthy the name, that is not in and through Christ. It is also true that if this union cannot be effected in and through him, there is no hope for its accomplishment. And yet we do not find ourselves approaching a solution of the problem by this course of reasoning.

Because our statement seems so axiomatic is no evidence that it lacks proof. He who so completely ignored all human distinctions and differences, and who formed the cementing bond by which the disintegrated elements, national, social, and religious, of his own time, were united in the most fraternal brotherhood, forming a religious republic invincible before an assailing world—certainly he, about whom the diverse elements gathered,

and by whom they were crystallized into the Apostolic Church, and who is still our recognized Head, is still a sufficient bond for all believers. If Jew and Samaritan, Jew and Roman, Jew and publican, and Jew and Jew, could be harmonized and affiliated under a common cause, we might easily conclude that if that same common cause were present now, and operative under the same influence, we might all, of whatever name, find ourselves at one with each other. And yet all the overtures we have seen upon the subject of Christian unity have seemed to imply and require something more, involving either doctrine or polity. Hence we must argue that which at first, it would seem, ought to pass with the mere mention.

We do not at all question either the sincerity or honesty of those who have come forward presenting a ground for such union. And yet we see in all of them a good deal of what we might call ecclesiastical humanity. Without pretending a critical notice of these overtures we think we can say of all of them that they emphasize some of the things which are most particular to each; whereas the only hope of such union is in dropping into a secondary place those things most peculiar to each, and in emphasizing only that which may be found common to all. Some allowance may be made for shades of modification which all might admit. Until this point can be reached we must hope in vain for union.

The matter would soon be decided so far as the Episcopalians are concerned, if the Nicene Creed and Apostolic succession could be fully incorporated. But these are chief features of the Episcopal Church, and the whole Protestant world would feel that, in accepting this ground, instead of having formed a union, it had gone over bodily to the Episcopalians; and the Episcopalians themselves could not keep down a feeling of triumph for their pet articles. There would be little else to adjust with our Baptist brethren if they were allowed to bring into this plan for union, immersion and close communion. But in such a union the Baptists would be deprived of the chief blessing of such a union, viz. the privilege of making some sacrifice for it.

And so we might speak of others. The very plan each would propose for such union would contain the very things most char-



acteristic of each. One might have supposed, from all that has been said and written on this theme, that somewhere the true spirit of such a movement had taken such deep hold, as to have brought forth an overture having in it some *real, personal sacrifice*. Only in such spirit can even believers be united. They must give up that which most differentiates them from those with whom they would unite.

That advances have been made in the solution of this problem none will deny; and that denominational lines are not so strongly drawn seems apparent. But the Millennium is not at hand. On the surface appear many promising and pleasing things. But when the real pulse of denominationalism is touched it seems to beat as strongly as ever. The world has *shamed* us into closer fellowship. By its criticisms, under God, it has *driven* us more closely together. Shall I add, that by our growing conception of Christ and his Church, we have also been *drawn* into closer fraternal relations?

Our denominationalism has been justified in two ways. First, we have at tongue's end the history of a corrupt Romanism, when the Church was formally one. Then we show how the Lord has prospered us in our separation. Hence we have come to think that denominationalism is somehow necessary, or immanent in the nature of things, and is in some way consistent with our Lord's prayer for the oneness of his Church. But the first argument is a sad comment both upon man and the Gospel. Before this can become conclusive it must be shown that the Gospel cannot so sanctify men, and that men are not capable of being so sanctified, as that all of Christ's followers may not belong to one fold, and still preserve their high moral and spiritual development. Moreover, God has doubtless blessed us notwithstanding our divisions, overruling them for his glory.

Several features of our general church life have seemed to be at least straws showing the direction of these denominational winds. It is not necessary, here, to speak of the Evangelical Alliance which has by many witnesses ascribed its origin to our own denomination, in the person of the sainted Dr. Schmucker. This movement seems to have marked its boundaries, and falls

short of the popular notion of what Christ meant in his sacerdotal prayer.

But there have been overtures, councils and conferences. Those of similar or family features have attempted to come to some practical understanding whereby they might be one among themselves. The great Pan-Presbyterian council was notable in this respect. It went even so far in its fraternal conception of what such a council really meant, as to include the great Lutheran family. This, however, was no greater evidence of the fraternal feeling than that which was necessary to bring about fellowship among themselves. For, strange as it may seem, notwithstanding a sort of general concession that there is a sweet spirit of brotherhood abroad in the land, the most *sensitive denominational differences are among and between those of the same common family name.*

But as a movement, considered as a stepping-stone to something more general, I have not seen it discussed. Hence I have asked myself the question, suppose all the Presbyterian families should unite, and all of the Methodist families, and all of the Lutheran families, and so on through the whole list of denominations,—what then? Would this not then become a war of giants? Without Christ, pure and simple, as the bond, it surely would. Instead of such a movement being in the interests of a general union, *I believe it would cause a more positive settling around denominational standards than is known to church history.*

I can give no offense by using my own denomination as an illustration. That all Lutherans are not united is first an offense to our Lutheranism. We are greatly divided. We have in this country a large number of principal divisions: *The General Synod, General Council, United Synod of the South, Missouri Synod, Joint Synod of Ohio, Synodical Conference, The Evangelical Lutheran Church of North America*, each of which with one exception\* includes the whole country in its bounds. Besides these there are many independent synods and congregations. To add to this confusion, we are a polyglot church, speaking almost every language in this Babel world, and we are again divided on language.

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\*The United Synod of the South.



Now, suppose all these Lutherans who, notwithstanding their many and really serious divisions, were nevertheless one in their loyalty to the Augsburg Confession, spoke the English tongue, and belonged to one general body—in what spirit would *we* be inclined to meet the overtures of the day for a general union?

As we now stand so divided by synod and language, and by a spirit of independence in general, we lift our heads very modestly in the councils of Christendom, because we are always made to feel what and whom we represent, and are further embarrassed by the consciousness that others of our own name, but who are so antagonistic to us as not to recognize us, claim that they are the "*what*" and the "*whom*." We are so humiliated by these glaring facts that when intelligent ministers of other denominations, in naming the four leading denominations of this country, omit ours, and put instead the Episcopalian, we haven't the courage to rise and assert the facts in the case, but sit quietly wondering at such ignorance among enlightened men. In our aggregate we crowd the great Presbyterian Church for *third* place; and yet because of our sinful divisions we appear as among the weakest.

Inasmuch as we make no claim to profundity or erudition in this article, an illustration, explaining our family divisions, and possibly divisions in general, may not be out of place. It will be remembered by all who were in attendance at the General Synod, convened in Springfield, Ohio, in 1883, that the Wartburg Synod, which is a German speaking synod, and which had occasional differences which it had asked the General Synod to settle, were again in trouble. There were four clerical delegates present representing the synod, and when they presented a request for a committee to be appointed to consider their question of difference, the venerable Dr. Morris, who was President of General Synod, gruffly asked, "Well, what's the matter with you Dutch again?" Good brother, Steffins, modestly arose, and in his broken tongue replied, "There is nothing the matter with us in particular, only when there be four Germans, there be five opinions." Alas, it is these "*opinions*" among all Protestants, as well as the Germans, which not only *cause* our divisions, but which *maintain* them.

Now, suppose all Lutherans of this country should unite, what in all human probability would be the result? Why, there are plenty of Lutherans, so many, I fear, as to carry the day, who would say, "Let us now keep together and go forward in our strength and *compel recognition*." "We have never been given our rightful place in the family of Christ's followers, we should be third, let us now forge our way into prominence, and ourselves soon become the *great dominant Protestant church of this country, as we now are of the world!*" And what force could stem the tide against such a popular movement as this would be?

I am not so charitable as to assume that all the evil of such a movement would be confined to the Lutheran Church. I am of the humble opinion that it is this *lust of leadership and dominance* in this matchless land of ours, that will prove an immovable barrier in the way of all union. The spirit of Alexander, has inspired many good men in all our denominations, and as though sacrificing for the Master himself they are propagating their ism.

And it is in this light that I am forced to consider this movement which has for its end the union of the divided families of our denominations. If it is to become a stepping-stone to a general union of all believers, it must be guided solely by the sweet spirit of the Master, or it will make such general union forever impossible.

The Endeavor Societies of our time, have been looked upon by some as visiting angels which would bring the scattered flocks of Christ's fold at least one step toward a common fold. This is not to be wondered at. What a movement it has been. Like a pentecostal fire it has kindled its flame in the hearts of nearly two millions of Christ's followers. And, what is more promising, this movement has taken hold of the hearts of our young people, in whom sectarian life has not been so fully developed. Looking at this movement in its own simple, but clear light, we almost have apocalyptic visions, and wonder if the King himself will not soon appear. How fraternal the spirit of these Endeavor Unions. How simple, pure, and true their worship. Surely this is a live coal from the altar.



But I must deal plainly and candidly with my theme, and I am constrained to feel that our denominational leaders are adopting such diplomatic measures as, if successful, *will make this glorious movement one of the strongest agencies toward a more positive, and persistent denominationalism the Christian world has ever witnessed.*

Again I must illustrate my meaning. I have attended two denominational conventions where the Endeavor Society movement was discussed, one of them my own denomination, and in both of which the strong under-current of denominationalism was manifest in a degree surprising to some of us, who had been simple-hearted enough to believe that the Millennium was at last dawning. In both conventions the thing endangered was the *ism*.

Without the thought of doing either injustice my impression was that the question of serving the cause of the Master was deluged under the flood of argument in favor of the *ism*. In my own church-convention the argument did not prevail. In the other, of a sister church, with much master-managing it did prevail.

When God sends such a wave of Christian fellowship among his differing children, and when the good seeds of that fellowship have been sown by the Holy Ghost in the hearts of the young people who are the hope of the Church and at a time before their minds become warped by denominational bias, what hope can we have for union, and with what poor heart can we even pray for it, when our strongest denominations set themselves to counteract its influence—to make Pentecost a denominational dispensation?

Now, if it is our *first* care as Lutherans to make Lutherans of our young people, then I have no controversy. Certainly the "*Young People's Luther Alliance*" is better, a hundred times better, than the Endeavor Society. If our Methodist brethern are willing to fling their banner to the breeze saying, "It is our first aim to make Methodists out of our young people, then we have nothing to say. The *Epworth League* is a *necessity*, and they are wise ecclesiastics in so maintaining. This opposition to the Endeavor Societies might be justified if they tended to

make our young people any less loyal to their own church. But loyalty to one's own church is a fundamental and primary principle of the Endeavor Societies.

We may say the same of other denominational societies, nearly all of which have been after-thoughts, and have garbled the best feature of the Endeavor Society.

But if it is our first aim as Methodists, Baptists, Lutherans and all, to rear a generation which shall first exalt Christ, and which shall be able to rid itself of some of our imperfections, and, above all, which shall be able to furnish some practical solution of the problem which has vexed Protestantism from its birth to the present time—our sinful divisions,—then none could do better than to make this much sacrifice, if indeed it be a sacrifice, for the common weal, in anticipation of that universal sacrifice which shall finally consume the “wood, hay, and stubble” of all our isms, and set us down one fold, under one shepherd, in the kingdom of life and light.

I cannot conceal a feeling of disappointment which thought upon this subject has produced. I had been foolish enough to believe that there was no insurmountable difficulty in the way of a union of believers in the present century—a fitting crown to place upon its marvelous achievements. But I now feel that my hope is a vanishing dream, and that the new century will usher in a generation of contestants all striving, like the foolish mother of Christ's time, to have *their* children sit nearest the Master. O foolish generation. This privilege may be enjoyed by all who truly love him.

The laymen's movement calls for special mention. Evidences are not wanting on every hand of the moving of God's Spirit. The only question is, how long shall man be able to permit its fullest manifestation?

Perhaps nothing is more easily criticized than a movement which aims at general union. The very first feeling to arise is self-defense. Then we are apt to be found questioning the motive of the movement. There is also nothing so injured by criticism. Criticisms are most hurtful, if not fateful, to all enterprises of the heart; and church union is necessarily a heart movement. No intellectual machinery can bring it about. No



common mould can so fashion Christians as to prepare them for it. Members of the same family in the flesh, differ in complexion, stature, temperament, and taste. It will be so in the common fold of Christ—the spiritual family. There will be a Paul of faith, a John of love, a James of works, a Peter of penitence and confession, but all strangely of one mind, even the mind of Christ.

Let us then say of the laymen's movement, when disposed to criticise, "Let it alone, if it be of man it will come to naught, if it be of God, ye cannot overthrow it."

But we do not mean by these remarks to make the impression that the laymen's movement is specially open to criticism. It is based upon reasons common to the origin of such movements among the denominations.

This laymen's movement, however, is no little reflection upon the clergy, in that it is based upon a belief that the clergy, by virtue of their positions, environment, &c., are embarrassed in such a work, and that if it is ever to be accomplished it must be by the laymen who are not so surrounded. A single quotation will explain: "Relief must come. The clergy as a body will not bring it. A few of them are willing enough, but when they move their motives are impugned. Some denominations sit more lightly in their saddles than do others, but they cannot bring it. They have not the confidence of sister denominations. We can look only for substantial and speedy relief to the business sense of Christian laymen." (Richard Hassell, Feb. No. *Review of Reviews*.)

We are willing to concede at once that if church union is in any large measure a business or commercial problem, that our laymen are eminently better qualified to solve it than the clergy. And it is not strange that their movement assumes their business character, as we shall hereafter see. But if we are correct in placing this movement in the realm of the heart, then we cannot see how the stream of spirituality, upon which this movement must be borne, can rise higher than its fountain-head, in the clergy.

The laymen's movement has many novel features which we

might easily criticise, but which time will test. We will notice only one feature, which, however, is not original with the laymen's movement, but which would naturally attract the laymen's attention, and receive consideration, owing to its commercial character. It is the fact laid down by Bishop Coxe as a leading reason for the overture of the Episcopal Church. We quote from the Bishop in his article in the *Homiletic Review* for March. "The profligate waste of Christian resources, spiritual and material, implied in the perpetuation of sects, calling for five or six men in villages where one pastor would suffice, and leaving corresponding destitution in the new States and Territories," is the question as the good Bishop sees it.

Our ears have become used to this cry. It was hoped that the key had at last been found which would open all hearts to an acceptance of a common basis for church union. And, strange to say, it was not a creed, not a form of worship, not even a confession or pledge of faith, but a mere practical question of *men and money*. Certainly this would catch the alert business eye of our day, but as certainly will it fail in its promise of uniting the different branches of Christ's kingdom. This is purifying the stream, and ignoring the fountain. So long as denominationalism exists as it is, so long will this "profligate waste of Christian resources" continue. Cure the *ism*, and you stop the waste. The cause lies back of the realm of the practical. Here is at least one problem which the practical cannot solve. No use trying to heal the patient until the cause of the disease is removed. Denominationalism is the cause of this "*wasting*" disease.

But this is only one, and a small evil of the denominational life as we now have it; and we cannot believe that this was the burden of Christ's prayer for the unity of his followers,—the "waste of forces." When men have grace enough to come together on a practical basis of advancing the Master's kingdom, then denominationalism will have lost all of its objectionable features, and a union will be possible.

But is there not a higher ideal than this? Practically it would be a grand achievement, hastening the time of the Lord's coming. But is even this a strong argument for union? Is not the



spectacle of a divided church a far greater hindrance, in the eyes of the world, and far more wasteful of the spiritual forces of the Church, than the occasional extravagance of men and money? At any rate it is asking too much of those devoted to the mission work of their own church to give way for anybody or anything. "The field is the world." The fault lies back of this. The cause must be one before the work can be one.

We must, however, notice Bishop Coxe's article, already mentioned. The argument used by the good Bishop would hardly pass as being fair. His best point is subject to this criticism. He says that many of the Protestants already profess to agree on all essentials, and then asks them why they do not unite, saying that "the way to unite is to unite." In this manner he seeks to make us justify our divisions by clinging to non-essentials, and to lay the blame of *keeping up* a divided church, as well as of *causing* a divided church, upon those whom he is pleased to call "the sects." He asks, what encouragement is given Episcopalians to sacrifice things which they regard as essential for a union with those who will not even give up non-essentials?

Upon the face of it this seems good logic, and puts "the sects," as he calls them, in an unenviable position. But the utter weakness of the argument lies in what he claims as essentials. Remembering that he would make the episcopate an essential which is *the differentiating feature of his church*; and understanding the full meaning of the term by which he designates those with whom he would unite, calling them "*the sects*," his language becomes biting sarcasm, and destroys that good feeling which is absolutely indispensable even to a fair discussion of the question, and actually puts a hindrance in the way of union. It is assuming, right in the face of this era of good feeling, the ugliest form of all division, viz., "*We are right and you are wrong.*"

This then reveals the spirit of this movement so far as we have been able to discover it. Many good men in all denominations are rejoicing over the prospects of a church coming more closely together, who are *inwardly congratulating themselves that as this union is approached the whole body of Christen-*

*dom will be found heading for their respective standards!* A good brother of the Christian or Disciples' Church, on hearing the above sentiments said, "Well my brother, you are making progress, and will soon be ready to adopt 'primitive Christianity,' " which was of course his "anity." And I know that many of us as Lutherans have comforted ourselves with the thought that when the whole range of doctrinal discussion shall have been compassed, the Church universal will be found gravitating toward the Christological conception of the Lutheran Church.

Bishop Coxe takes a pessimistic view of the whole matter, and finds encouragement only in the Scripture assertion that "ten righteous can save a Sodom" of which in the figure, the Episcopalians are the holy "ten," and all Protestantism besides is the "Sodom." But he still gives Protestantism the hope of the "prodigal." He says that a second and more sober consideration of the overtures of his church must certainly bring "the sects" to see that they are purely Scriptural. Otherwise he says, "We must frankly choose isolation." His only meaning of the overtures from his church is therefore contracted to the simple declaration, *merge in us*, and lacks even the very first requisite of any and all union, viz., a fraternal spirit.

We would not, however, be too severe on the bishop. He has simply been honest to his feelings and convictions, and the sad thought with us in the whole matter is, that we fear the bishop represents the greater part of all the union sentiment of the day.

It would then be no addition to the subject under discussion, if we did not say that if ever there is to be union, I as a Lutheran must make some sacrifice for it. I must give up something I hold dear, and that is dear to my church. But I must also add, that something dare not be anything fundamental to the religion of Christianity.

The General Synod has been characterized by a fraternal spirit, and has thereby brought down upon her the accusation by fellow Lutherans of being "*Unionistic*," which is supposed to be something very bad. In the minutes of the General Synod's Convention at Omaha, 1887, page 50, the committee on "Lutheran Church Union" reported, "that after varied efforts in this



direction they have been unable to accomplish anything practical, and would therefore ask to be discharged." The report was adopted and the committee discharged. And thus is buried our hope at present for family union.

In the report of the committee, (same minutes, page 56) responding to the overture of the House of Bishops, and which was adopted, occurs this expression, (Resolution 3) "We deem the restoration of the organic unity of the Church, at the present period, neither desirable nor practicable." A committee was however again appointed, which in its report at Allegheny 1889, (see General Synod Minutes page 48) said it had "little to report." This committee however reported a correspondence with the secretary of the House of Bishops, in which the secretary asked how they were to understand the General Synod's action as expressed in the words above quoted," we deem the restoration of the organic unity of the church, &c., adding, "that if the plain meaning these words bear is intended, there is little use of a conference." The committee answered the secretary by saying that the expression quoted "was interpreted as clearly taking into consideration the numerous great and conflicting divergencies in the doctrinal and ecclesiastical position of the different communions calling themselves Christians—divergencies at *present* too great and vital for 'organic' union.' " The report goes on to say "though 'organic unity' should be unattainable now, there might be something gained in the way of *approach* to the object of the Saviour's prayer through some possible plan of mutual recognition, fellowship and coöperation.'" The committee then asked "that if the chairman's interpretation of the meaning of the declaration concerning the 'desirability' and 'practicability' of organic union should be incorrect, the Synod so advise.'" This report was adopted and the committee discharged. We find no reference whatever to this subject, possibly for good reasons, in the minutes of the General Synod held in Lebanon, Pa., in 1891.

Certainly there is nothing very encouraging in all this to the great question which is being so widely discussed in our day. Surely the General Synod merits no odium on account, of "unionistic sentiments."

But we are not on this account to give up the thought. The need of a more serious and earnest consideration of the question is only the more strongly argued. As long as Christ's prayer stands, it is the duty of all believers to seek to have it answered. It is also argued that the plan for such union has not yet been proposed, that the spirit for it is not yet present, and that the question itself has not yet taken sufficient hold upon the hearts of Christ's followers.

We desire, then, to emphasize our simple ground, understanding now that the ground must commend itself to the many and diverse bodies of believers. It is that Christ is and can be our only bond. The practical part of this proposition is seen in our fellowship with sweet spirits of all denominations. They are no less loyal to their own denominations, but they do so breathe the spirit of the Master, that we find ourselves in an atmosphere where we are ashamed to ask them to what church they belong—indeed the question is not even suggested.

There is this unpleasant fact however that we are pained to note, viz., that *these liberally inclined Christians are not the ones who rise most easily to chief seats in the councils of their respective denominations.* Let it be printed in DOUBLE EMPHASIS, THAT THE LUST OF POWER AND LEADERSHIP WILL BE THE LAST DEMON CAST OUT OF A DIVIDED CHURCH.

But Christ is the only bond of union; first because of man; because only as Christ is magnified in man can he overcome the party spirit; because his denominational peculiarities have become so identified with his religious nature, as to make them seem to him to be his religion—so dear to him, indeed, that only when he is made to feel that the sacrifice is for the Master himself will he give them up; because only heart bonds bind. No observance of forms, or externals, or of any non-essentials, can prevail over these strong human propensities. Christ is the only bond of union. Secondly, because of Christianity; because Christ is not only the center, but also the circumference of our religion. He is its head, heart and life.

No dogma of Christ will do. This would open up the whole field of theological polemics. No opinion would do. This implies a master opinion to which proud humanity would not bow.



No creed can be this bond; for this would only be at best a compromise which would leave all the diverse sentiments unmolested.

The bond must be Christ—his holy and divine person, under whom we must unite as under our elder brother. “Thou art the Christ the Son of the living God.” Against this bond hell itself can not prevail.

Why should there be any objection to this simple confession as the basis of such union? Christ of miraculous conception, crucified, risen from the dead and ascended into heaven, was the sum and consensus of Christian doctrine as preached by the Apostles. It ought to suffice now. It would be infinitely better for Christendom were this now the only gospel preached. Our deviations from it have caused our divisions, and until the deviations are removed, we cannot unite.

The trouble then is in man. Shall I say unsanctified man? If you will allow me to include myself, I will say *unsanctified man*. But it depends much upon who is the man and what his position.

I believe the strongest coloring entering this prismatic combination of denominational rays comes from our respective leaders. The mass of believers, as I believe, rest peacefully, if they rest, in the pure, white light of a simple Christianity.

The farmer knows nothing of the seven principal colors of the sun-beam. All he cares to know is that this sun-beam fertilizes his soil, germinates his grain and ripens his harvests. It remains for the scientist and artist to dissolve God's light and to speculate upon its several properties and components parts.

I believe I represent the great majority of those to whom we minister and who *are the Church*, when I say that they are not specially concerned about the spectrum analysis of the rays of light which come streaming down upon a lost world from the cross of Christ. They know that this light fertilizes their cold and sinful hearts, quickens the germ-seeds of truth and ripens them into holy living. It remains for the theological scientist to experiment with these rays by dissolving them and appropriating to himself those he most fancies. What folly this is, an axiom in Euclid proves, viz., “that the whole is greater than any of its parts.”

Brethren, if you want and need some way by which to designate me, for your personal convenience, you may call me Lutheran, if you must and will. The name was first given in derision and forced upon us by our enemies, and yet is so honorable withal that you will not hurt my feelings. But personally I am not afraid of becoming lost among Christ's sheep. And since there are more Lutherans in the world than all Protestant Christians combined besides, I shall not feel lost or lonely if you will persist in shutting me off among those of the Lutheran fold. But for myself I want to say that I have no such desire as this, and find my spiritual affinity at once with those who truly love our common Lord. I love my own family best, and under the present order of things shall do all in my power to be loyal to all of its best interests, but when under the focus of divine love my church-family shall come to propose nuptial bans with the other families of Christ's flock, I can enlarge my heart to the larger circle this will make, and will make these sisters-in-law sisters-in-grace, and hence, sisters indeed.

What then is the nature of this whole question? Is it practical? Is it doctrinal? Is it of polity? Is it of essentials or non-essentials? We have much to settle before we are ready to convene that conference which under the baptism of a new Pentecost, and in the light and revelation of a new Apocalypse shall fix the basis for such union.

However this union shall be brought about it cannot be established by sentiments on the one hand, nor can it be formed by a careless compromise of the truth on the other hand.

It is said of Toplady who was a rigid Calvinist, and of Wesley who was a zealous Arminian, that they would not commune with each other on account of doctrinal differences. And yet the former writes,

"Rock of Ages cleft for me  
Let me hide myself in Thee,"

while the latter wrote,

"Jesus lover of my soul  
Let me to thy bosom fly."

One in the riven side of our Lord, the other resting on his bosom,—both one in Christ. The question of our *union must be* carried to Christ.



## ARTICLE IV.

## THE ETHICAL AIM OF CHRISTIANITY.\*

By M. VALENTINE, D. D., LL. D.

"And He that sat upon the throne said, Behold I make all things new.—  
Rev. 21 : 5.

Life rightly takes its start from its end. What it is to become and secure settles the direction and movement from the beginning. Its great purpose must decide how it is to be lived. The good which in the divine plan of the world is proposed for us, must like a pole-star, hold the eye and nerve the hand, if we are to reach the divine things at the consummation. For, the system of the world is a thought, a thought of God, with a sublime and glorious purpose. The law of our lives is teleological. The intended end determines everything—is the all-shaping, ruling thing. The future decides the present. Our to-morrows govern our to-days. The coming time must be master of that which is. It *must* be so, in a system that is rational and moral, above the mere existence of clods. To this law we must voluntarily and intelligently conform, if we are to stand in our lot at the end of days.

See the principle. The entire work of the watch-maker is controlled from first to last, in every wheel and tooth, by the conditions of the time-piece that is to be. The artist lays on every color, or makes every stroke only as the purposed picture or statue demands. The sight of stars constructs our telescopes. The foreseen trains of traffic and travel lay the steel rails along our valleys, tunnel our mountains, and span our rivers with bridges. It is the future crops that plant our orchards and vineyards. Art, science, common toil, are all moving upon lines that are drawn by this law. There is hardly an intelligent act of our daily or hourly lives that is not made what

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\*A Discourse to the Graduating Class of the Theological Seminary of the General Synod of the Lutheran Church, Gettysburg, Pa., June 5, 1892.

it is by powers that come to us out of that future into which we are forever going. Were there no such rational ends in view, life would be meaningless, chaotic, unregulated and worthless. It is our appointed, divinely designed future *before* us that not only gives worth and grandeur to our present, but is to hold the helm and decide all the way, and the *means* of the way, till we come to that which God's love and providence are intending for us, if we will take it. Into this mighty plan, opened by eternal Love, in which there is

"One far-off event  
To which the whole creation moves,"

*we* are to bring our lives and all our work.

What is the one great aim in which all aims centre and find accomplishment? The text is the divine proclamation of it. He who sits upon the throne—that throne which represents the meaning of life and the world—announces the purpose of the whole manifold movement: "*Behold, I make all things new.*"

It is a familiar truth with you all, that *Christianity* is the centre and ruling fact in this world's history—all preceding ages moving toward and preparing for it, and all after ages taking thence the divine power and carrying it forward to its consummation. To that end—for the race for which the earth itself with all its history exists—all time, with Christianity as its heart, is moving on, with all its seemingly broken lines, its surging forces and myriad energies. This is the ruling place of *Christianity* in this world's movement—the very heart of it all. And the *heart of Christianity*, that which stands for every thing which *it* means and seeks to do—so the text brings into impressive view—is the *renewal of human life*, the restoration of it to order out of the world's sin, the recovery of men and perfecting them in righteousness, goodness and blessedness. The very summit of its purpose, the Alp that rises above and beyond every other Alp, is *character and right life*. Christianity is supremely ethical—God's work for new life and holy order out of the earth's sin, unrighteousness and woe.

This *ethical* aim of Christianity, as *the supreme purpose of redemption and providence*, is the truth at which we are to look particularly this morning. It is a truth that well deserves the



emphasis of this special hour and service—with deep meaning and practical directive power, it seems to me, for you who are about to pass out into the active labors of the Christian ministry, and with solemn import to *every* man who wishes to adjust his life to God's plan and stand right at last.

1. This great truth has hardly ever been more than half apprehended by the Church. Indeed, it is only beginning to come fairly into view, in its grand significance and intense practical import. Though the supreme ethical character of Christianity illuminates every page of the New Testament, and glorified the apostolic type of its power, the succeeding human development became *too* human, and soon began to obscure it, permitting this purpose to fall into the back-ground. Very early, in the necessary process of formulating the truths of the Gospel, human onesidedness tended to an absorbing conception of it as a system of doctrines, rather than as a renewal of life and the earth. In its new view of man and his unspeakably momentous relation to another world, the just balance of its meaning and duties of this world suffered disarrangement. Judaism brought over into it some notions which tended to make it rest in outward forms and ceremonies. Converted heathen philosophers introduced corrupting ideas from their old paganisms. More and more its profound spiritual intent was neutralized, and practice was satisfied in a Christian profession, with characteristic observance of church rites, worship, and formal proprieties. The union of Church and State under Constantine and his successors further relaxed the relation of doctrine to its true divine ethical fruits. The masses of the people, throughout the empire, were soon Christians in name, and semi-pagans in life. A spurious asceticism, an immoral craze that led men to abandon their place and duties in personal and social relations, having swept the preceding century, swept on in increasing absurdity and wrong. Vile inflictions on the body, renunciation of property, withdrawment into deserts and caves, unnatural and revolting self-mortifications, mendicancy and pilgrimage, wearing hair-cloth, immurement in squalor, refusing meats and eating filth—countless austerities surpassing those of the fakirs of India—these things took the place of the pure, sweet, good life

which God would have in every sphere of human relationship, duty and activity, and marked the supposed loftiest ascents of the Christian idea and worthiness! For long dreary centuries, anchoretism, with its swarming monks and nuns, grotesque will-worship and self-imposed works violative of all the normal relations which were divinely meant for men and society, fastings and offerings, penances and celibacy, indulgences and observance of days and seasons—*anything*, almost, that substituted an arbitrary externality for dutiful and loving living where God had set men—formed the very peaks of supposed Christian excellence and eminence. It has been well said: "Men will wrangle for religion; write for it; fight for it; die for it; anything but—live it."

Another baleful influence came in from the side of philosophy—from the hard, dry, Aristotelianism of the Middle-Ages which, in its excessive speculative methods, tended strongly to leave religion with but little touch on morals and life. Metaphysical subtleties absorbed the working powers of the theologians—theology standing away off from life, intenser for settling the mysteries of scholastic quodlibets than for saving souls or making men good. Except here and there, in special cases, the ethical beauty of Christianity was through the Middle Ages almost lost under doctrinal and ecclesiastical corruptions, which annulled the true power of the Gospel and hid from view its grand spiritual and moral intent and glory. It is true, it was all this time, in multiform ways and in spite of perversions and corruptions, an unspeakable blessing, the greatest, brightest and best the earth ever saw or felt. Christianity cannot exist and act at all, without being that. Even in such sadly faulty form and application of it, it accomplished a mission of regeneration, righteousness and uplift for men and society such as to seal it radiantly as of God. Yet, with the exception of the few whose divinely sanctified life shows what it could have done for all, it is too apparent to be questioned there was through those centuries a melancholy and woeful failure to apprehend or rightly apply the full moral purpose and power of Christianity for the redeeming and perfecting of human life, either personal or so-



cial. Its intention for character seems to have been almost lost sight of.

And after the Reformation brought a new morning to the long night of the Church, and the restored truth of justification by faith put men again in true living relation of sonship with God for the true life of righteousness, the hot polemic rage that soon absorbed theological effort and aim, the civil and religious upheavals, wars and revolutions that then swept and wasted Christendom, prevented, in great degree, the carrying forward of the saving truth into its right and full fruitage of personal and social excellence and blessings. And when quieter times came, did not a one-sided ecclesiasticism rest too much in mere intellectual orthodoxy, in which Christianity's high moral intent and power for a Christ-like life dropped largely out of view—a period of spiritual deadness that, on the one side invited the canker of rationalism, and on the other was somewhat relieved by a fresh work of grace in pietism? Temporary and partial awakenings, and quickenings of the Church to its true life, now and then, here and there, have indeed lessened the evil and lifted up believers in some measure toward God's new order of real redemption. But, alas, how far below the standard of the Gospel, even in Protestantism at its best, has been the prevalent conception and type of Christian life and attainment. How poorly the Sermon on the Mount has been illustrated. Perpetually, save in exceptional individuals, the grade has been low, an unworthy contentment with getting inside a state of pardon and some inchoate signs of converting grace. Not to be "saved from sin," but to enjoy an easy and indefinite use of God's *forgiveness* of sins, seems to form the sole conception that thousands on thousands have of the intent of redemption. Sometimes it has looked as if the Church held as the supreme article that clause of the creed which says: "I believe in the forgiveness of sins," as though relaxation of the divine justice into a mercy that may permit wrong-doing to go unpunished, were the final thing in God's plan for men—oblivious, all the while, of the grandest reality in that "kingdom," the sound of whose coming echoed all through the ages of the Old Testament, the kingdom that is "righteousness, joy, and peace in the Holy

Ghost." The Church has not obediently listened to the divine summons to "go on to perfection" upon the basis of saving truth, and saving grace, but has been far too content to be everlastingly busy only with laying again the foundation of first principles and first experiences.

Is not "salvation," about which we so "joyously sing," continually thought of as something for the *future*, for the *next world* rather than as a present attainment of state and character—the kingdom of heaven simply an object of foreseeing faith, off somewhere among the stars to be gotten into when death breaks up our present home, a pre-empted mansion in the Father's House when houses fail here? Faith takes out an insurance for the next world—against hell, and for an inheritance in the heavenly country. Even when Christians rise to the conception that salvation is meant to be a present reality, and heaven a thing begun now and here, how much the whole idea is yet restricted to a little happy sentiment, a mere emotionalism, a sweet sense of adoption, enjoyment in worship, the aesthetic happiness of rites and ceremonies—possibly, too, the pleasure of what may be technically called "Christian work." The most rapturous emotionalism, or luxurious aesthetic formalism, is, however, often conjoined with uncertain morals and a life that will not bear the light of day. I think it is Phillips Brooks that has declared that the business of Christians is still largely an illustration of the ethics of paganism. And when we look even at those features of the Church that are best, really rich with the pure life of grace and the divine power and excellence of redemption—where under inspired faith and consecration the workers of the Church, ministers and laymen, are showing a Christ-like devotion in rescuing the lost and evangelizing the world—is it not a sad fact, that even in this best range, effort is largely satisfied in simply bringing the subjects of grace across the margin from condemnation to forgiveness, with credible profession of trust in Christ, but with hardly a conception of that complete regeneration into which forgiveness and adoption are to bring them, "working out" the real salvation in a new life of duty, holiness, righteousness, love, goodness, real "obedience to Him whose world men live in."



II. Now, over against all this failure rightly to hold in view and apply our holy Christianity, stands this clear proclamation of the divine purpose and plan, summoning us to a better conception and working out of the great intent of redemption and providence in the world. We are to rise up to a true view of the ethical character and aim of Christianity. We are called upon to look upon and treat this as the supreme thing in God's redeeming love and work, exhibiting the very goal and consummation which the mediatorial Throne is seeking through all the powers and agencies of saving grace.

Christendom to-day, as in no other period, is coming to see this moral purpose of redemption. Not theology alone, but philosophy and science and poetry are being inspired with the vision, and pleading for its better realization, as the world's only hope of regeneration and peace. That the present emphasis on this point is voiced even by many who have surrendered much or all of the supernatural faith of the Church does not abate from its *truth*, but rather accentuates the call that Providence is making upon the followers of Christ to rise to a better conception and application of it. Let us look at it a little further, in its Scripture basis and relations.

This supreme ethical purpose belongs to Christianity in both the grand relations in which the Gospel touches mankind, viz., in its work of *individual salvation*, and in its work for *society* or the order of general life. It means *personal* renewal and character; it means also *social* renewal or the putting of men right with one another in the organism of humanity. We must recall these two things separately.

I. As to men *personally* this divine design is indisputable. Redemption, in its deepest essence, for you and me, is redemption from a *wrong* or immoral *state and action* of our fallen nature. "*Guilt*" and "*condemnation*" also came along with the "first disobedience" in which the law of duty was forsaken, but only as *consequence*, a witness to the burning *wrong* of the act violative of what was owed to God and righteousness. And man's deepest woe now is the disorder or corruption in his nature, under which it acts sinfully, immorally. It is lost to the true life of duty. The great, all-consummating purpose of re-

demption was, and forever remains—a thing beyond forgiveness of sins to recover the sinner's nature out of its wrong, immoral state and action, into holiness, right life in thought, feeling and action—to restore the believer from bad character and life to good, and bring him to *be* again, in nature, power and conduct, the being of excellence and glory that man was primarily *made* to be. This *is* true redemption, deliverance, salvation. Nothing short of this is. And to this thorough recovery all the word of God looks and calls, from the opening chapters of Genesis to the closing words of Revelation. It is universally conceded that the Old Testament speaks little about the loss of the soul in the next world, but rings its ever resonant admonitions against the loss or lack of righteousness in this—all its types and symbols, its sacrifices of expiation and cleansing, being burning condemnations of sin and impressive calls to repentance; all its prophetic voices but thrilling rebukes of wrong-doing, and clarion summonses to righteousness; all its psalms and music but echoing praise for the divine grace that renews the heart and restores the life to the blessedness of obedience to the moral law of God. The lofty *ethical* demands of the Hebrew Scriptures, along with their revelation of grace, form their unique and distinguishing feature. Their ceaseless voice is: “*Keep judgment and do righteousness*”—“*Cease to do evil and learn to do well*”—“*Offer to God the sacrifices of righteousness.*”

And when the New Testament brings us the fruit of the Old Testament budding time, the kingdom of heaven out of the preparing period, the Son of God, in the Sermon on the Mount as the *pronunciamento* of the aim of saving grace, takes the old law of duty and conduct, deepens it, broadens it, intensifies it, making it touch down into the *state of the heart* and sweep round and through the whole compass of human thought, feeling, and action—so that when that sermon closes, it has carried the law of duty into a spirituality, solemnity and glory before unknown, forever standing before the moral sense of the race as the unsurpassed, unsurpassable, and unequalled ethical ideal. Life lifted into the mould of its requirements would present ideal manhood; for the ascent to which it is to be carried is: Be ye “perfect, even as your Father in heaven is perfect.”



But more than that. The Son of God did not only thus picture the character which his kingdom seeks for its subjects, but provided the means and powers to produce it out of our fallen nature. He brought again the fountains of the divine power and purity down on the plane of humanity by the incarnation. He shed forth on the earth the full white light of truth and duty in his teachings. Going to the cross he made an atonement for sin, expiating all its guilt. In his resurrection he triumphed over death and opened the gates of a heavenly immortality. He marked his ascent to the throne by the sending of the Holy Ghost to renew and sanctify. And for all this gospel age till the end shall come, he, from that throne, out of which he still speaks to us, has established under the Holy Ghost means and powers of regeneration and renovation, of washing and quickening, of guidance and strengthening, of culture and elevation, in which, after and beyond the *forgiveness* of sins, each believer is to become a "new creature," the things of the old fallen, immoral life passing away and all things becoming new, the law of eternal duty and righteousness, not annulled, but established and written in the heart made alive in its love. All together, the order of salvation is an order that looks to a full recovery of man to true life in holiness and duty, a renewal that is designed to transform personal character after the model of Christ's own perfect manhood and prepare the forgiven Church for presentation, in whole and each individual, "without spot or blemish or any such thing," "without fault before the throne." And it is to be observed that all through this dispensation, along with the invitation to a gracious, blood-bought pardon, the loudest demand is: "Let every one that nameth the name of Christ depart from iniquity," (2 Tim. 2 : 19) and: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, think on these things."

I say that forgiveness, justification by faith, stands as only the first step in the application of redemption personally; and that beyond that and pre-eminently, Christianity means a *life*, the

recovery and perfection of human nature in its ethical character and action, enthroning the principles of duty, love, and righteousness in the conscience and the heart, and bringing personal life into rhythmic, musical harmony with eternal righteousness and goodness.

2. But the great divine purpose covers the relations of man with his fellowmen—social regeneration. Though each man is a unit, and saved as a unit, he is a unit of a *race*, in which each touches others every hour, under obligations whose fulfillment or violation quivers and thrills through the whole organism of society. If one member does wrong, the rest suffer. If one does right, it helps the others. No man can live to himself, or die to himself only. There is a human solidarity, into which every one's life is organized, that has been disordered and agonized by sin, and is to be redeemed to order, goodness, and blessedness. So *social regeneration* is part of the supreme ethical intent of Christianity—not to be wholly postponed to the heavenly social state; for the kingdom of heaven is to come, in its measure, here.

The thought of Christendom is all astir with this relation of Christianity to-day. For, despite the blessing it has always been in adjusting inter-human relations and social duties, removing wrongs, giving back rights, wiping out slavery, exalting woman's condition, relieving the oppressed, defending the weak, and helping the poor, it is universally recognized that Christianity has not been rightly or fully applied to social problems and for the victory of right and righteousness. But its very efficiency in raising the race into purer and nobler civilizations, and through its science and discoveries and more manful activities multiplying the comforts and amenities of life, it has created intenser dissatisfaction with the remaining wrongs that still distress and torture social conditions. Everywhere there is a deep, and no-longer silent sense of evil and disjointedness in civil, social and economic relations—crying out now as never before, in spite of all the progress and richness of modern science and culture. The ferment of unrest and dissatisfaction is running off wildly into the enormities and horrors of anarchism. It is the old sore of *sin*, the immoral relations of man to man,



“man’s inhumanity to man” which “makes countless thousands mourn”—the painful need of remedy for which, is witnessed to through the centuries by Utopia after Utopia of proposed relief, from Plato’s Republic and More’s Imaginary Island, down to Bellamy’s “Looking Backward.” But these schemes are wells without water. Not one ache have they taken out of the pain of the social state—nor will they. Art, science, invention, philosophy, political economy, coöperative schemes, all the enormous activity and colossal work of recent progress, have no healing for the evil, and must fail to bring in the new day, the social regeneration, the age of right and brotherhood, and love and peace. Evolution, in its far-away golden age, by the everlasting struggle for existence, the battle of strength against weakness, contains no prophecy of the millennium. For, the millennium must come not in the victory of strength, but of goodness.

It is to be deplored that in the recent and current emphasis laid upon the ethical side and aim of Christianity, rationalism, agnosticism, and every ism that holds lightly to, or has swung off from the orthodox faith of the Church has been taking up the plea and seeking leadership. Some of the most beautiful delineations of the ethical superiority and glory of Christianity, have come from these classes. This is the one splendor of Christianity that still holds their eye, despite their falling away from its supernatural doctrines. But let it be forever remembered that it is not in their agnostic negations, but by the old truths of a divine Saviour, through a vicarious atonement, justification by faith, and *regeneration* by the Holy Ghost, that this ethical result can come. There is no other dynamic. This is humanity’s only hope. No other has ever appeared upon the horizon. Apart from this there is no morning star. Black night settles down on man and the world. Only in Christianity’s *regenerating* power, through free forgiveness and new life, which he who is on the throne seeks providentially to apply through his people, may the remedy come. We freely confess that Paradise lost may never be fully regained in this fallen earth. The hope of it is only a sweet dream of dreamers. But, oh, if the followers of Christ—and be it remembered Christian-

ity works to this goal through *individual* life,—would only apply the teachings and principles and powers of Christianity *fully*, in all their many-sided relations and influence,—a true leaven for the whole lump,—first to their personal character and then to everything around them, wherever their organic life touches, in the family, community, business, politics, government of towns and cities, and all inter-human relations and economic questions, in the loving spirit of Christ and the brotherhood of man, according to the “golden rule,” truly the “*first fruits*” of Paradise restored would appear and ripen. A better state than the best dreams of Utopias would become solid fact.

For, the social ethics of the gospel, which Jesus preached, have never been illustrated. There is not a single part of organic life, that, even among the most cultured Christian peoples, is yet fully Christianized. The so-called Christian home is not yet what it ought to be—in nine cases out of ten. As to the business of Christian communities, recall the characterization of it by Bishop Brooks. In the so-called Christian city or town, do not the Christian citizens too much commit the sway to men and methods on which and whom no smell of the ethics of Christianity has passed? And in so-called Christian nations, what chance have these principles for their peace-giving, healing regenerations amid the sordidness, lust of gain and power of the ruling classes—some of them heads of the Church, who instead of bringing in the reign of righteousness and peace, keep on, century after century, draining away the life and resources of the people, down to a woeful poverty and suffering, in maintaining standing armies, and every now and then, dashing them together in wars of ambition, on fields of blood? Yes, there is room for a better illustration of the divine social principles and powers of Christianity!

Young brethren, about to pass forth into the high position of co-workers with God, you see in this ethical aim of redemption and providence, some points of vital, practical moment.

1. Most clear is your duty to adjust your whole work to this divine purpose. Into this all lines of your labor are to converge. Beyond all things else, and shaping all, you are to seek to bring men out of the bad life of sin into the newness which



is the goal of God's plan. If you keep not your eye regulatively on this, you are losing sight of the supreme grandeur of your co-work with him who is on the throne. It is something, oh, something unspeakably great, to be instrumental in bringing souls inside the gates of repentance and forgiveness, where incipient renewal may show some beginnings of a better life. But if you rightly apprehend this you will see its exceeding preciousness and worth in its being the promise and potency, under the Saviour's grace, of what is beyond it—personal character in righteousness and love, transformed at last into a divine manhood whose pattern is Jesus Christ. You will see the present as related to the future—the beginning with respect to the goal—and you can never be satisfied with the Christian life under your care, if only away down in first principles, with no aspiration or movement toward perfection. It is only by keeping the grand future in mind, that you can bring it down rightly into the present, as regulative and efficient power and uplifting energy. As the glorious goal is seen even through the vista of years, work toward it in straight line, with no dropping of your eye or relaxation of hand.

2. Very helpful, further, will this truth be in lifting your interest and labors above the range of trifles—little things apart from the substance or life of religion. Nothing so empties a man of littlenesses, petty side issues and questions, as a soul filled with the supreme, glorious things of God's purpose. Often have high talents, the treasures of scholarship, and zeal that rests not day nor night, been absorbed and sunk in matters that are formal, not vital, circumstantial, not of inner essence, matters involved in modes and customs and aesthetics—and ceremonial and architecture—a tithing of mint, anise and cummin instead of the weighty matters of the law of righteousness and love, and the harmonization of actual life into the music of God's spiritual order. Some of these things may not be without *some* relation to the real Christian life; but they do not lie at its heart, or form its substance, or stand for its power. Take hold, and keep hold of the great things, the supreme things. This will rightly subordinate all other things, give dignity and body to

your work, uplift it, steady it, and give solid worth and permanence to its results.

3. And in this great divine purpose, too, if kept in view, you will ever see the true idea of the "means of grace" with which you are to do your work. It is well, under the light of this supreme aim of grace—to make a new humanity, with a new earth and heavens in which righteousness shall dwell—to recall the whole sweep of subordination of means to this end. For this great end—to *renew* in this way—was and is the incarnation of the eternal Son, his ministry of teaching, miracles and example, his agony, his cross, his resurrection, ascension, and session on the throne, the coming and work of the Holy Spirit, the word and sacraments, Sabbath and ministry and sanctuary. All are means for this—a complex movement of God's love to get man home again in the true and blessed life he was made for. Never dream that the work is done by simply adding numbers to your church-roll, however good that may be. It is not numbers only that is wanted, but *life and character*. It is on *this side*, your co-work with God, with few or many, must go into effect, if at all. So the "means of grace" stand for the real cultivation of individual life in the morally good and eternally right—so to overthrow wrong and bring right into ascendancy also in all social relations. For it is through Christians, each one personally, putting the truth into practice on every side, as each one touches and deals with social, political, or economic questions, that the evils of society and the state can be rectified and harmonized in righteousness. The professed Christian who fails to be help to the side of the right and moral order in community, for purity, for good laws, for the overthrow of vice, disorder, intemperance, corruption and wrongdoing, oh, how sadly he is nullifying the true fruits of the means of grace, and all the riper and advanced things in the purposes of redemption. Hold the means of grace for *character* and *right life in church-members*, as well as for conversion of the world.

4. But a final word—*the cheer this throws into your work*. No grander work beneath the stars than to save men and build them up into the perfect manhood and blessedness divinely intended for them in both creation and redemption. God himself



has no higher aim for the outcome of things on earth. Things on lower range than this may pass away and fail to be counted in at the great consummation. But this is the gold that remains when all dross has perished. Your labors for this cannot be lost. Every atom of its influence, as it falls from your teaching or holy example, passes into the current of God's moving purpose, an unfailing contribution, becoming eternal in the new earth and the new heavens in which righteousness shall dwell forever. And there, "they that have turned many to righteousness shall shine as the stars forever and ever."

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## ARTICLE V.

### THE INTERMEDIATE STATE.

By REV. W. F. ULERY, A. M., Greensburg, Pa.

Man is a two-fold being, consisting of body and soul. The body is the visible part, the medium through which the soul acts on the outer world; the soul is the animating principle which gives life, power and effectiveness to the body.

When God created man he fashioned his body out of the elements of the earth, and breathed into him the spirit of life. Moses says, (Gen. 2 : 7,) "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life and man became a living soul."

The union of the body and the soul by the decree of God makes man a living being; their separation makes him a corpse. Therefore the separation of body and soul is death—natural or physical death; and separation of the soul from God is spiritual death.

We have seen our friends die; we have performed for them the last solemn rites; we have laid their bodies in the ground; and the question has pressed itself on our minds, Where are their spirits now? Whither have they fled, and what is their condition? These questions are of vital importance to us, but neither reason nor philosophy can give us a satisfactory answer. The word of God alone can give us any relief; but even here

our information is not as complete and satisfactory as we might desire. The mystery is not whether there be an Intermediate State. The Bible nowhere attempts to prove this fact, but like the existence of God, it takes it for granted. The place and manner of this state are veiled in mystery.

Death, the second coming of Christ, the resurrection of the body, and the final judgment are so prominent in the Scriptures that the doctrine of the Intermediate State is almost overshadowed by them.

There is a spirit-world; but where in the universe of God it is located has not been revealed to us, and speculation on this subject is useless and unsatisfactory. It is not necessary to know the exact position in space of the place of waiting during the middle state any more than we must know where heaven is; yet it will be interesting to examine a few of the passages in the Bible that refer to this subject.

In the Hebrew Scriptures, Sheol is the word used to designate the place of the dead. Jacob says, "I will go down into Sheol to my son mourning," (Gen. 37 : 35). The story of Korah and his company is, "They descended alive and all that was theirs to Sheol," (Num. 16 : 30-32). These two passages teach that Sheol is a place whither all the departed souls go when separated from the body. The Book of Proverbs tells us that Sheol is the place to which men go at death, (Prov. 7 : 5 ; 7 : 27). The sixteenth and the seventeenth Psalms cast important light on the future life of the righteous in Sheol. The first Book of Kings gives us the story of Elijah which reminds us of Enoch. The heaven into which he ascended is the sky, and determines nothing as to the place to which the soul of the prophet went. There is no doubt he went to the common abode of the dead, and was there in the goodly fellowship of Enoch, Abraham, Moses, and David. The word Sheol occurs sixty-five times in the Old Testament, and with two or three exceptions is translated Hades in the Septuagint. In our common English version it is not unfrequently rendered grave, but generally translated hell. Its classic meaning is hidden-world where the spirits of the dead dwell; this is also its meaning in the Bible.

This word hades occurs eleven times in the common version



of the New Testament, ten times in the Revised, and its meaning is perfectly plain and uniform. "All men good and bad are said to go immediately to Hades when they die," (Dr. Hodge). When the beggar Lazarus, died we are told "his soul was carried by angels into Abraham's bosom." In like manner we fairly conclude each soul is carried into the spirit-world under the care of these ministering spirits, and will remain there until the resurrection of the body. When the rich man died his soul was conveyed to Hades, and hence both the righteous and the unbelieving dead will be carried into the spirit-world.

When Christ was on the cross he said to the penitent thief, "To-day thou shalt be with me in Paradise." Bishop Pearson says, "As man he died, as man he passed in soul, with the malefactor at his side, into the unseen world."

Christ's descent into hell, which is a confessional article in the Apostles' Creed, is an important revelation on this subject. Just as his spirit descended into Hades and remained there so long as his body remained in the tomb, so the spirits of the dead go to the spirit-world and remain there until the resurrection of the body.

The descent of Christ into Hades and his ascension therefrom have redemptive value which has not been sufficiently estimated by the Church. The whole doctrine of the future life hinges here. His descent and ascent were not for himself alone, for Jesus wrought a work of redemption in Hades as he had wrought it in the world. He had something for the dying thief in Paradise that he could not give him on the cross.

A glimpse of the work of Christ for the middle state is given in the Epistle to the Ephesians 4 : 9, 10, "Now that he ascended what is it but that he also descended first into the lower parts of the earth ; he that descended is the same also that ascended far above all heavens that he might fill all things." His descent and his ascent are contrasted here and his triumph over his foes clearly indicated. By his descent into hell and by his work of redemption and triumph there, Jesus has changed the entire nature and character of the future life of his people. He delivered his people that were in the bonds of Hades and took

them with him in his ascension, (Matt. 27 : 51). He took the captives captive that he might give gifts to men, (Col. 2 : 15), and now receives the worship of those in heaven, those on earth and those under the earth, (Phil. 2 : 10). The Book of Revelation also claims this triumph for Christ when it represents him as having died but now living and holding the keys of death and Hades, (Rev. 1 : 18), and Paul makes a similar declaration in Hebrews 2 : 14, 15. Dr. Cremer says, "By his descent to these departed worthies and his resurrection with them, Christ has, for the first time, taken away the sharpness of death and opened heaven to all believers, as the Apocalypse in its first resurrection of Christian martyrs declares, "Blessed are the dead that die in the Lord from henceforth. Yea saith the Spirit, that they may rest from their labors and their works do follow them."

But the burning question comes back to our minds with increasing energy, What then is the condition of the soul in the Intermediate State?

That the soul is an intelligent, thinking being, whose faculties are in nowise suspended by its separation from the body, we reasonably conclude; but we need not depend on our reason in this matter as revelation comes to our assistance. Christ himself declares, that the spirits of the deceased patriarchs and prophets are not dead, that they are living.

The story of Saul and Samuel is instructive and wonderful. Samuel said to Saul: "To-morrow thou and thy sons shall be with me." That message from the spirit-world was fulfilled. Moses and Elijah came from the spirit-land and in the full exercise of their intellectual powers communed with Christ on the Mount of Transfiguration. Dives and Lazarus were in the full possession of all their mental faculties when they were in Hades. Each realized his personal identity, each had full knowledge of his past history as well as of his present relations and condition. Dives knew that in time he had lived in affluence and luxury, regardless of the wants of a helpless beggar at his door. Now in eternity he confesses his wretchedness and need, whilst the beggar has been taken into Abraham's bosom. He realizes that by a life of unbelief and worldliness in time he has brought sorrow and distress upon himself in eternity, whilst Lazarus by a



life of faith and devotion to God has obtained the blessed reward of the faithful.

Memory, reason, and judgment,—indeed all the faculties of the soul are as active and even more active than when they were associated with the body. For the soul, free from the disabilities and limitations imposed upon it by the infirmities of a sinful body, will be more active and far-reaching in its search for knowledge and more successful in its attainments of results in wisdom and mental power than in the present organization.

It is evident from the parable already referred to and from the Book of Revelation that the dead in Christ are in a state of blessedness. They are free from the sorrows and sufferings of this life and from the trials and temptations of sin and Satan.

But whilst I believe that they are at rest from the *worry, wear* and *work* of time, and enjoy infinite bliss with Christ in Paradise, yet I do not think that they are idle. Dr. Steblens says, "God is a living, active, all-pervading Spirit, and is he not able to create a sphere for the activity of all those who lay aside their bodies and go out of sight?" Does he not tell us of the ministering spirits? "God may employ many above," says Dr. Cremer, "who are mighty as witnesses here to preach the gospel among the dead."

We know that he is a being of infinite wisdom who has made nothing in vain in all this world. Not only every planet and star has its place; but every creature however small and insignificant, yea, every atom of matter in this wide universe. Do you suppose that the immortal souls that have been created in the image of God, and for whose redemption the blood of Christ has been shed will be overlooked in the administration of divine grace? Do you think that the saints who have served the Lord here and gained the divine favor will be retired in the spirit-world and laid away in the quiet unknown just as you would store away so much useless lumber in some obscure place? Nay, truly, God has a place and a work for each one in his kingdom. I do not believe that the spirits of our departed, who have been so active here, and so successful in their work for Christ, are now sleeping. "Angels are ministering spirits." Why not saints, who will judge the angels? How often we

wonder at the mystery of God's providence in the work of the Church. How sorely we have been distressed at times because some eminent and faithful servant has been taken away in the midst of his usefulness—often a young man on the very threshold of a life of great promise. We would feel that a great loss had been sustained should that man now be regarded as dead to all active service. But to know and believe that in the great and wise administration of God, that man so active here, that servant so well equipped for good work, has only been promoted to a higher sphere and a greater field of usefulness in the kingdom of Christ is a grand and inspiring thought.

Perhaps you suggest that the Scriptures give us no clear ground for such visions. We answer they nowhere forbid or discourage the indulgence of thoughts like these. We are encouraged to look for great things in the future world. "Now are we the sons of God, but it doth not yet appear what we shall be."

As there is great activity, there will be corresponding development. The souls of the redeemed, though in a state of blessedness, are still aspiring to higher degrees of knowledge and greater advancement in holiness. They are waiting and looking toward the complete emancipation and perfect redemption of the whole man, when in the resurrection at the last day, soul and body shall be again united, and man fully redeemed, with a pure spirit in a perfect and glorified body, shall enter into the full communion of Christ. This is the consummation of blessedness for which they have been preparing. This is the goal to which they have been looking, and the happy issue for which they have been longing.

This is the Easter morning of the redeemed, for whose dawn they have been waiting, a morning that shall not decline again to evening. It shall dawn on all the earth and the graves of all the righteous dead shall be opened. The saints shall rise; they shall meet Christ in the air and there will be a happy reunion of the souls and bodies of all the redeemed. They shall dwell in blessed communion with Christ, they shall ascend with him to his kingdom of glory and enjoy the fulness of his salvation forever.



Whilst this is true concerning the righteous, what shall we say about the unbelieving and ungodly. To them the Intermediate State is a condition of *unrest* and *unhappiness*,—a *vestibule of hell*. The future life will be a reproduction of this present life, for men will be judged in the future according to the deeds and opportunities in the present life. Those who have had the light of the Gospel but have refused to accept its teachings and have rejected its offers of pardon and salvation will also be rejected in that day, as we have seen in the case of Dives, and as the apostle Paul declares concerning those who *obeyed not* the Gospel of our Lord Jesus Christ. Every one shall give an account of the deeds done in the body. “There is no respect of persons with God. For as many as have sinned without law shall also perish without law, and as many as have sinned in the law shall be judged by the law,” (Rom. 2 : 11, 12).

But millions have gone down to Hades without any knowledge of Christ. Our hearts are moved as we think of those, and we earnestly inquire, is there no hope for them in God !

According to Revelation there is only one name under heaven whereby men can be saved—“out of Christ there is no salvation.” Therefore the salvation or condemnation of every soul is to be determined by its attitude to Christ. Hence Christ must be revealed to each soul or he can not be accepted or rejected in any proper sense. “How can they believe in him of whom they have not heard ?” The word and sacrament are the ordained means of salvation. We know no other and are limited to them. But shall we presume to say that God knows no other means ? Says a distinguished minister, “It is reasonable to suppose that those who have never heard of Christ in this world should have him revealed to them in the world to come.” The apostle Peter comes to our assistance in this great dilemma, saying, “For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God,” (1 Pet. 3 : 18). And then he makes the wonderful declaration that the infinite love of Christ which has been revealed to us in time has also stretched over into eternity embracing those who were in the bonds of Hades, for “he went and preached to the spirits in prison.” He had preached to the living and so could be their judge ; he

must also preach to the dead that he may be their Messiah as well as their judge. Hence says Peter, "For this cause was the Gospel preached to the dead, that they might be judged according to men in the flesh and live according to God in the spirit," (1 Pet. 4 : 6). We understand this text to mean that Christ's presence brought light to the spirits in prison, showing them the sinfulness and loss of their life in the flesh and revealing to them motives for a life of holiness to God in the spirit.

But it has been objected by some that the word *κηρύσσω*, used here does not mean *to preach*. We have examined the word carefully and have found that it is used over fifty times in the New Testament, and in the great majority of places it means to preach the gospel. If we needed any further proof that this is the meaning here, we have it in the parable, (1 Pet. 4 : 6,) where *εὐαγγελίζω* is used to signify the same preaching. Some say that this preaching was not to the dead at all but to the people of the old world by the spirit of Christ in the person of Noah when these people were still living; but Alford has well said, "Every word of every clause of the inspired statements protests against any such construction." Peter says it was *to the dead*. Some think that this preaching was to the *good*, who died waiting for the coming salvation: but our text says nothing about the *good*. Others say that Christ preached both to the *good* and *bad* alike; to the former he preached the Gospel, to the latter he announced judgment and condemnation. But this interpretation does not agree with the character of the Holy Redeemer as set forth in this chapter. The motive of Peter in referring to this *preaching to the spirits in prison* was to show the sympathy and longsuffering of our blessed Saviour. He says Christ showed his tender mercy to us when he died in our stead, the just for the unjust; but he declared his infinite love to all mankind when he crossed the bounds of time and revealed himself to the dead in the spirit-world.

This interpretation of the passage is strongly supported by the Apostolic and Church fathers. They hold that Christ descended into hell, preached the Gospel to the dead and declared his Messiahship and royalty there. Hermas declares that Christ preached the Gospel to all the dead and Ignatius and Polycarp



agree with him. These, being Apostolic fathers, are supposed to express the opinion of the primitive Church.

Athanasius, whose orthodoxy goes unchallenged, declares that the message of the Gospel was made known to all, that all in the bonds of Hades might be set free.

We have not space for the several utterances of the fathers but will mention the names of a few who concur in the above opinions. Irenaeus, Tertullian, Clemens of Alexandria, Origen, Eusebius, Gregory, Ambrose, Chrysostom and Augustine.

Luther and Melanchthon have accepted the doctrine of Christ's descent into hell and emphasized its importance in the work of redemption. Luther only one year before his death in his Comments on Hosea 6 : 2, says, that "Christ preached to some in the under-world who were disobedient at the time of Noah and waited for the long suffering of God, etc., and were forgiven for the sake of Christ's atonement." Melanchthon says "Christ awakened the fathers and preached to the spirits in prison," but he declines a positive opinion as to the purpose of this preaching.

Among the commentators who concur in the above opinions we mention Bengel, Olshausen, Alford, Meyer, Stier, Gerlach, Riegor and Julius Müller. Dr. Briggs says: "This passage (1 Pet. 3 : 19, 20,) makes it plain that Jesus, during his three days of death, went to both sections of the middle state and preached the gospel to the dead as he had preached it to the living."

Dr. Herman Cremer says: "This preaching in the realms of death was first undertaken by Christ himself and we may infer from that an intimation as to how far this preaching in the realm of death extends." (Compare Ezek. 16 : 53).

Therefore says Dr. Cremer, "It is Scriptural to believe in the possibility of conversion in the realms of death." (Compare Rev. 20 : 11-15).

Dr. Friedrich Ahlfeld and Dr. John König hold the same opinion. This belief, often called the "wider hope," is held by many eminent divines both in Europe and America. But it must be remembered that this belief holds out no inducement to us who have the Gospel to neglect its offers here in the hope that we can be saved hereafter. As Dr. Ahlfeld says, "This

doctrine is not to be so construed as to make it a cloak of our indolence." It only applies to those who without any fault of theirs, did not know Christ here. If Jesus had compassion on the souls of those who died in unbelief in the olden time, will he not pity those to whom no messenger of salvation came in the times of the prophets? and will he not also pity those to whom no Gospel has been preached since the coming of Christ, whether an unbaptized infant or unevangelized adult? I do not believe that the great sin of the Church in so long neglecting the last command of Christ will be charged to the account of the poor ignorant heathen.

To conclude: There *is* an Intermediate State. All the souls of the departed are now in this state awaiting the resurrection of the body at the last day,—the great Easter-tide of the ages, when God will manifest before the whole universe his wisdom and justice, power and love.

As there is no salvation out of Christ, as no soul can know and accept Christ without a revelation, every soul must have the Gospel preached.

As God is a being of infinite justice and love as well as holiness and truth, and as he has declared that he has no pleasure in the death of the sinner, but desires that all men would come unto him and be saved; therefore, to vindicate these attributes of his being, we believe, God will reveal himself to those who are in ignorance of his plan of redemption. He will not condemn them for not accepting the Gospel that has never been made known to them. Therefore we conclude that if Christ is not revealed to men in time he may be made known to them in eternity: that the souls of those, whether children or adults, who have died in ignorance of Christ and his Gospel without any fault of theirs, may come to the knowledge of him in the future world. And we may thus look for the fulness of salvation in the end of the world, at the consummation of all things, when Jesus Christ will be *all* and in *all*.



## ARTICLE VI.

## THE REFORMATION AND CIVIL LIBERTY.

By DAVID H. BAUSLIN, D. D., Springfield, Ohio.

The genius of human history is the providence of Almighty God. All the genuine reforms which have marked the progress of this world's history have been born of the world's deep needs. They have been the answers of God out of the uttermost height to the human in its uttermost depths. The philosophical historian who undertakes to explain the onward sweep of human progress upon atheistic or agnostic assumptions, or by referring it to merely human agencies, essays an explanation at once defective and erroneous. It is defective because a one-sided effort at explanation leaving out of view the providential factor entirely, and erroneous because the human element in history is incapable of a satisfactory explanation without some recognition of the element that is divine. The fact that every step of this world's progress toward the realization of the ideal state of society has been under the divine superintendency, is the primal fact, the dominant or master idea which furnishes the key to an intelligent conception and an adequate solution of this world's weary march along the succeeding centuries of its history. Behind the long series of external events which in their mere outward and visible succession appear to be traceable to mere ordinary historical causes, the devout and thoughtful trace the workings of an Almighty hand which at one time touches the springs of human action, and at another permits or thwarts the plans of ambitious and designing men, and all for the accomplishment of designs, which at the time of their execution are incomprehensible to men.

In no period of the world's history, since the days of the apostles, have the designs of this supernatural agency been more intelligible and its workings more manifest, than in the striking circumstances, distinguished personages and significant series of

events, which are associated with that epoch marking period known as the Reformation of the sixteenth century. That great movement under Luther was fertile in benign influences and has bequeathed to us, especially in this country, under God, a heritage which the most thoughtful have not been slow to recognize. We are about to celebrate in this land, and upon a scale of magnificence hitherto unknown especially in its industrial aspects, the discovery of this continent, by Christopher Columbus, that event which has been so mighty in results in these modern times. There are few more sublime spectacles in modern history than the departure of Columbus from the little port of Palos, dominated as he was by faith in the idea that somewhere toward the west there was a hitherto unknown continent. To that idea he held on with an importunity and persistency which were unconquerable. He was successful, and the world to-day crowns him with an honor which attaches to but few names, and recognizes the worth of his work by placing his name among the benefactors of mankind. He has left behind him more abiding memorials of his own works, than any one of the great leaders of modern times, who have been the honored agents in changing the fortunes of the world, excepting Martin Luther, the honored leader in the great movement which fostered and bequeathed to the times succeeding him the two great factors in their civilization, viz., religious and civil freedom.

Luther has been called "the father of modern civilization." He it was who emancipated the mind from ecclesiastical bondage. He it was who proclaimed that peculiar sort of freedom of thought without which it is easy to see that in spite of our boasted modern inventions, the spirit of the middle ages must have been prolonged indefinitely and the course of modern civilization, in consequence, been essentially different from what it has been. In seeking for the genesis of our civil liberty we must go back of Marathon and Bannockburn, back of the contest between England's Barons and King John at Runnymede, back of the Long Parliament, Magna Charta, the Continental Congress and the American Constitution, back of Bunker Hill, Gettysburg and Appomattox, back of the Bill of Rights and the Declaration of Independence, back of Milton, Pym, Crom-



well and Hampden, back of Washington, Adams, Jefferson and Lincoln, back even to the fertile fields of the New Testament which Luther once more opened up to mankind. Said the present scholarly Attorney General of the United States, in an address given in Connecticut on the last fourth of July,—“We cannot claim for our Anglo Saxon ancestors any special preëminence as champions in the great tournament of freedom. Romance with all the grand figures of its Launcelots, its Arthurs and its Ivanhoes, furnishes no picture of such heroic courage, moral and physical, as Martin Luther nailing his theses, his declaration of the right of private judgment, to the door of the Church in Wittenberg, or standing in the hostile presence of the Emperor of Germany and his magnificent array of Kings, Princes and Barons, in the Diet of Worms, and to the demand that he recant announcing ‘I cannot and I will not recant a single word.’ If it be said that the contest of Luther was for religious rather than civil liberty, the ready answer is that civil and religious liberty are inseparable; that one cannot live when the other dies.”

These are true and wise words. The principles which have generated, and fertilized our liberties, were the principles revived and reaffirmed by Luther. The religious freedom which he asserted, produced and marked out the way for the exercise of two other kinds of freedom which have been the most important factors in the progress of the last 350 years, viz. freedom of the individual and freedom of the press. The stubborn monk's stern protest made the printing press the true servant of humanity, and first opened up the way to civil freedom in lands to which the mariner's compass might point the way. Those were prolific ideas which Luther projected into his times. Their strength and fervor primarily lie in their conception of salvation. They were the same ideas which gave their great power to the early preachers of Christianity. Luther did not accordingly spend all his time in fierce denunciations of imperialism and papal usurpation and bondage, but to the reaffirmation of the ideas of St. Paul regarding the grounds of hope for the soul's salvation. The Reformation thus in its first stages was a distinctively religious movement, not a political or moral one,

although perforce of the religious ideas asserted it soon became both political and moral. "Get quit of the Pope, said Luther, get rid of the priests, rid of all that stands between the individual soul and God. Let God and the soul stand face to face. Let God and the soul know and be known to each other. Here I stand, I can do no other. God help, me for God commands me." Faith, which brings a man into a face to face knowledge of God, and which brings justification, peace in the conscience where God lived, where God's voice was heard, believed and obeyed—this was the primary and fertile idea which set free and stimulated the energy, intellectual and moral of the individual and thus augmented the forces of which our civilization is the product. Luther gave back to the individual his proper autonomy. The right of private judgment, religious liberty—call it what you will; it produced the growing respect for the rights of the individual, and the ampler room afforded for the unfolding of his powers, and for realizing his aspirations. It gave rise to such action and achievements in the field of civil action, as would have been impossible under the dominance of any other idea than that of the assertion of personal rights with respect to religion, the highest concern of man. The principles enunciated by Luther at once fostered a habit of mind which was thoroughly incompatible with a patient endurance of tyranny at the hands of civil power. From the very beginning they promoted the multiplied advantages which freedom brings in its train, and became the inspiration which marched triumphantly over great battle-fields and gave dignity and power to the peoples who received these great truths which had been obscured by papal priests for one thousand years. They produced the great national movements in France, Germany, Switzerland, Italy and Britain in the era of the Reformation and made the great creators of modern civil liberty in Europe and America. They inspired the Huguenots, when bidding farewell in vast numbers to their father-land, after the revocation of the edict that allowed them to live in peace, and the dwellers in the Low countries in fighting their great struggles in the swamps by the sea, as well as the Puritan exiles who came to Plymouth.

There was something indeed in the character of the German



people, let it be noted now, which especially qualified them for taking the lead in this great feature of the Reformation. The fundamental idea of Luther entered the Teutonic man and made his thought anew. Of this people Tacitus, writing in the first century, said, "Others go to battle, these go to war." Birth, nature and education endowed them with a chivalrous spirit. Among them there was no effeminacy and from their mothers' breasts they had drawn a manful resolution and stubbornness of purpose which made them unconquerable. When other and neighboring nations were becoming emasculated by the pleasures of Italian degeneracy, the Germans were forging that strong substructure upon which was built a future nobleness and strength of character. They loved freedom and were not to be cajoled with trifles, cheated by imposition or subjected by oppression. In harmony with the sentence of Tacitus quoted above, they fought and lugged at each other because there was no foreign foe possessed of a capacity for fighting and lugging equal to themselves. They were a serious and thinking people who reasoned slowly, and whenever reverse of triumph came they unfalteringly proceeded on the assurance that principle insisted upon must at last rule events. There was among this people an overwhelming sense of right, which would make a popular truth when once started among them invincible. Whether it be blind Johann at the battle of Crecy tying his bridle to that of the knight before him and riding into the fray, or Margraf George the Pious, rising before the Augsburg Diet in 1530, and affirming—"Before I would deny my God and his Gospel, I would kneel here before your majesty and have my head cut off,"—the impulse in each case was the same. It meant that the Teuton loved liberty, and was fearful only of God, in matters of religion and conscience.

It was from such a people as this that Luther sprang, and among whom he enunciated his great principles and fought his great battles. His appearance at the Diet of Worms, on the 17th of April, 1521, says Carlyle, "is the great point from which the whole subsequent history of civilization takes its rise." "Here I stand, I cannot do otherwise, God help me." It is as we say the greatest moment in modern history." Further says

Carlyle: "English Puritanism, England and its parliaments, America and the vast work of these two centuries: French revolution, Europe and its work everywhere at present; the germ of it all lay there. Had Luther in that moment done other it had all been otherwise." The remark of Froude in his great tribute to Luther and his work, is in the same line—"Had he done otherwise the whole world would be thinking differently to-day." The fountain head of all that can properly be called modern history was there. The great historic period through which society is now passing began, in so far as that which belongs to the whole of universal history can be said to have a beginning, with Luther's stubborn stand for personal liberty and private judgment. The progressive realization of that for which he contended, has brought to the world all that is worthy of being called civil liberty. The primary fact that man was free before God, and should be untrammelled in his access to God, could not be abstracted and have no application to a man's civil and social relations. When Luther projected the truth into modern civilization that the Bible, and the Bible interpreted by private judgment and not by papal authority, should be the supreme standard of man's faith and practice; that the Church derived her authority from the Bible and not the Bible its authority from the Church, then the reformer uttered the thoughts which have given us our free institutions, free thought, free press, free schools, free Bible and free Church, our freedom of scientific investigation and all the multiplied forms of industrial activity in the midst of which it is our happiness to live. The immeasurable superiority of Protestant to Papal countries is evidence of the fact that they are rooted in the germinal ideas of the Reformation. That Reformation by virtue of its being a return to the teachings of Christ and Paul, accomplished even more than it attempted. It revealed ideas, produced energies, and displayed elements in religion which wrought powerfully for human freedom, and created in the state a freer and higher life and in society a nobler purpose, greater independence and more equal justice than had hitherto been realized in the earth on anything like a large scale. Mr. Lecky has said—"Toleration is created by skepticism, and belongs to a skeptical age."



Post-reformation history disproves that assertion. Where religion is made a matter of conscience, and not of the magistrate, toleration is necessary. That religious persecution and fettered freedom has sometimes darkened the annals of Protestantism, must be admitted. It has always been, however, in a departure from the true principles of its great leader. Whenever Protestantism has attempted to coerce conscience by punishing religious dissent with the sword and fagot, it has been illogical and inconsistent with its own genius and primary principles.

Consider the state of affairs with regard to civil freedom, at the time when Luther liberated the Bible from its mediæval bondage. The doctrine then prevailed that the pope and his bishops had the divinely conferred right of supremacy, to question which was a crime to be punished with the severest penalties. The civil ruler who refused to exterminate heretics and coerce obedience, did so at the peril of his crown and life. The clergy exercised a severe censorship over authors, printers, booksellers and readers. The decrees of the councils by which it had been sought to place some limit on the absolutism of the popes, had been either secretly evaded, openly set at naught, or solemnly reversed. The conflagration kindled in Bohemia by Hus had fairly burned itself out, and his death at the hands of the Council at Constance, in open and shameful disregard of the Emperor Frederick's promise of safe conduct, was an ominous warning. Censures, prohibitions and inquisitors were employed to keep every eye closed. The enunciation of a new truth was a heresy and a crime, against which the anathemas of the ecclesiastical and the power of the civil forces were hurled and arrayed. The Waldenses alone, as a visible body of protestants against despotic doctrines, survived as a visible body, and they were thrust back into their Alpine retreats and neither in numbers nor organization had made themselves very effective. Savonarola, the fervent Dominican of Florence, had fallen a victim to Alexander VI. in 1498. Men were becoming embittered at the Church and its exactions, and restive under the vexations and meddling tyranny of the state, and were asking whether or not their bondage was to be eternal. Rome, by gradual encroach-

ments, was making it her chief business to baffle and defeat every effort looking toward an ampler liberty.

Such was the situation when Luther found that Bible in the convent. The fresh proclamation of its truths produced a change, and men at once began to learn something of the limits of civil authority. They came to understand something of the principles upon which the Lord and his apostles acted. Two of those apostles were once forbidden by the Jewish Sanhedrim to preach the Gospel and made this reply: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." Upon this broad and evangelical principle Luther planted himself at Worms. They came to learn that civil government was an ordination of God, that it must be obeyed within the proper limits of civil jurisprudence, that every soul must be subject unto the higher powers, that there is no power but of God, and that this is the prerogative, not of an oligarchy or aristocracy only, but of the people likewise. It was the revival of the scriptural doctrine of the state which overturned mediæval misconceptions, and out of which has grown all the wholesome freedom of the succeeding centuries.

The influence of the new movement on the civil institutions of Germany began to manifest themselves immediately upon the commencement of the Reformation. There is a marked contrast between pre-Lutheran and post-Lutheran Germany. In the former the rights and voice of the people were very limited in scope. The Emperor was chosen by three ecclesiastical electors, the archbishops of Mentz, Treves and Cologne, and four lay electors, viz. those of Palatine, Saxony and Brandenburg together with the King of Bohemia. Theoretically that Emperor was the successor of the Roman Emperors Julius and Constantine, the ruler of the world or, at least, of so much of it as he could bring under his sway. He was also looked upon as the successor of Charles the Great, the lay head of western Christendom. To show the prevalent conception of the ruler it is only necessary to instance the case of the Emperor Sigismund, who on his death-bed directed that his body should lie in state for some days, that men might "come and see the lord



of all the world who was dead." "Take away the rights of the emperor," said a law book written in the fifteenth century, "and who can say this house is mine, this village belongs to me." It is language which would almost have startled an old Roman. The emperor was nothing more nor less than a middle-age feudal king. About the middle of the fifteenth century some effort was made toward a system of regular assemblies under the name of diets, but anything like a general representation of the people was unthought of. The diets were only attempts at the more regular organization of the old feudal assemblies of the nobility. During all this time the arts of Germany were crude, her progress tardy and her condition unsatisfactory. Her soldiers renowned for bravery and prowess were fighting the battles other than their own, while the weak among her people were oppressed by strong and opulent lords, who levied upon their goods and their domain, she was without laws or lawmakers, poor, abject and humiliated. Such was essentially the state of affairs in his native land when the little son of Hans Luther romped in the shades of the Thuringian forest.

No sooner however had the Reformation been inaugurated that a change set in. The princes seemed to have forgotten the character of the German people and to have misunderstood the genius of the new movement, in behalf of larger liberty, and when in 1519—two years after Luther's protest at Wittenberg—Charles V. became the Emperor, he was required by the assembled princes to sign conditions which had not hitherto been attempted, and which in an earlier day would have been looked upon as revolutionary. Those conditions in substance were these, that henceforth without the assent of the princes the emperor should make no alliance nor project any war with a foreign nation: that he should introduce no foreign troops into the empire, nor hold any diets beyond its limits: that Germans alone should fill the offices of Germany, and that the business of the empire should be conducted in either the German or Latin language. "Sign these conditions or we put the Saxon elector in the place," was the demand, and so Charles with an ambition for all the crowns he could secure, and regarding him-

self still as an autocrat, agreed to the conditions. Germany ruled by a native, who was to be counseled by natives and in the nation's tongue, this was a bold, strong and decisive step toward larger civil freedom. The people making demands, taking exceptions to the decrees of the monarch, proposing new measures, all this was very different from the old way. Charles was assured by his counsellors that the new movement, to which the people were ardently attached, was evanescent, and that in the aftertime all would be made right again by force. But the aftertime was not a time of recession. The people had sprung suddenly into an atmosphere of independence. Men were at last invested with the privilege of thinking for themselves. The momentum of the new movement was resistless. Post-Lutheran Germany had ascended to a higher plane from which she would not be dislodged by imperial mandates or papal excommunications.

Freedom of thought in religious matters, and the overthrow of the ancient ecclesiastical tyranny by the Protestant movement, naturally led to inquiry into the basis of civil and political rights, and accordingly wherever the new movement spread a contest ensued with absolutism. In the Netherlands the heroic struggle for religious and political liberation from Spanish despotism was successful. In England the conflict issued in what is known as the English Revolution, in which the subjects of controversy were the privileges of the Parliament versus the crown, and perfect religious liberty versus Episcopacy and Presbyterianism. The Independents who abjured the constitution of Presbyterianism, were, if one may so express it, the English Lutherans of their times. Their movement was the outgrowth of the principle for which Luther contended, and is the great event of the seventeenth century. The chief cause of that revolution was an effort to suppress the reformed faith before it had accomplished all its legitimate results, but not before the seeds of liberty had been sown broadcast in the land. These principles spread until the crisis which turned the scales in favor of civil freedom was brought on by the famous Archbishop Laud and Charles II. in a reckless attempt to force upon the Scotch a form of government and worship both of which they abhorred.



“To this step,” says Macaulay, “taken in the mere wantonness of tyranny and in criminal ignorance, or more criminal contempt of public feeling, our country owes her freedom. The first performance of the foreign ceremonies produced a riot. The riot rapidly became a revolution.” When Charles lost his head he gave the great principle to the knowledge of all kings, that they are for peoples and not peoples for them.

But the principles of the Reformation contended for by Luther have worked out their best results for civil liberty on the American continent. The discovery of America was not the results of an accident, as many discoveries have been, but was very manifestly under the superintending providence of God. Columbus died in ignorance of the real grandeur of his discovery, and believed that he had only been the agent in opening up a new pathway to the old resorts of opulent commerce in the East. It filled the civilized world with wonder and delight. To the intelligent it opened up a field of new and boundless inquiry: to mere adventurers it offered hitherto unknown opportunities: to commerce it was an invitation to enter upon unlimited enterprise. Every one awaited with intense eagerness further developments. That discovery came at a time when great changes in the aspect of spiritual life in Europe were in progress, and greater changes in the temporal affairs of the nations were being effected. New forms of government, civil and ecclesiastical were devised and proposed, and the seeds of free institutions, so conspicuous now and which were scattered broadcast, germinated in generous soil, and bore fruit, of which our own republic is the best and fairest specimen on the earth. The discovery of this continent afforded a new opportunity for liberty, and that opportunity was embraced.

There is a current failure to trace the causes which contributed to the establishment and development of our civil institutions to their true source and origin. Those causes antedate the landing of the pilgrims at Plymouth, or the settlement at Jamestown. The Puritan is usually regarded as the founder and special conservator of all our liberties. I would write no word of detraction from his merited honors. The Puritan was a grand man with which to seed down a new continent. He was un-

yielding in his devotion to righteousness and human freedom. He was hardy and inflexible, and by the most complex combinations of political social and religious life, had been tested and established in his capacity for self-government. His faith and fortitude in putting out to sea in the *Mayflower*, his peril in reconnoitering along our eastern seaboard in a little boat covered with sleet and ice, his fidelity in remembering his covenant and keeping the Sabbath in snow knee deep, are things not to be forgotten or depreciated. He was stern and intolerant, but the "awful virtue" of the Pilgrim fathers, was incalculably better than the frivolity of the Cavalier, and the shyness and poor ethics of the Jesuit. He gets more than his due sometimes however in estimating the sources of our freedom. Those sources reach back to the great truth revived by Luther, a truth which caused men to be abased only before God, and which led them to burst shackles imposed by an arrogant hierarchy and a tyrannical absolutism. The nailing of the theses to the church door in Wittenberg was the first impulse given to those sentiments of true freedom which have culminated in the free institutions which are our birthright and inheritance. It was on this continent, in this new world, and by reason of the antecedents, character and object of the first settlers, that this great religious, political and social principle of the Reformation, found a wider and more favorable sphere, its true and proper home. Our history more than any other presents its development and realization, and it has given us that individualism, and self-reliance, that enterprise and energy, which in religion, civil affairs and commerce have been characteristic of our people.

The men and women who, fleeing from persecution, that unmolested they might enjoy liberty of conscience and political freedom, laid the foundations of our government, were true Protestants. "They brought with them into the new world," says De Tocqueville, "a form of Christianity which I cannot better describe, than by styling it a democratic and republican religion. They contributed powerfully to the establishment of a democracy and a republic; and from the earliest settlement of the emigrants, politics and religion contracted an alliance which has never been dissolved." "Who can foretell," says Villers, another



Frenchman, writing when our Republic was yet in its infancy, "Who can tell all that may result in the two worlds from the example of the Americans? What new position would the world assume if this example were followed? and without doubt it will be in the end. Thus a Saxon monk will have changed the face of the whole world." "The Reformation," the same writer further says, "introduced a new order of things. Powerful republics were founded. Their principles still more powerful than their arms, were introduced into all nations, and hence arose great revolutions." How clearly is the hand of God's providence to be traced in the founding of a nation on this continent, having for its basis the principle contended for by Luther in the Reformation? The discoverers of this continent, it is true, were Roman Catholics, and in consequence papal governments claimed the results of their discoveries. They came, as we have seen, largely impelled by a secular impulse. The horizon of enterprise had been greatly widened, and the spirit of maritime adventure had become aroused. The Italians held the highway of the Mediterranean Sea to commerce with India through Asia Minor, the Red Sea, the Caucasus and Persia, and new ocean pathways to the far east were eagerly sought. Seeking thus an aqueous highway to the east these papal mariners found a new world in the west, and claimed it as their own. Just a few years later it was, however, that Luther passing the dragon-guarded portals of that vast hierarchy which had been consolidating for a thousand years, woke the world with the cries of revolution. There was not room enough on the old continent for these great gladiators to fight out their great contest, and singularly enough there followed the emigration of these separate religions to this land. They came, both Protestant and Romanist.

As a matter of historical fact, religious freedom was first planted in this country by the Swedes, and afterwards by Penn. It was Gustavus Adolphus, the Lutheran King of Sweden, the hero of the thirty years' war which had been caused by scheming Jesuits, who first endeavored to establish a colony in the wilderness in which every man should be free to earn his own living and worship God as he saw fit." Bancroft tells us that out-

side of Mexico the very first colony in North America was a Protestant colony planted by Dr. Coligni, and that Jesuit priests stained the soil of the new world with the blood of its colonists purely because they were Protestants. In France the Reformation had met with enemies in the court, the church and a majority of the people. Those who attached themselves to the reformed faith faced the hardest of problems. The faith they held their king would not allow. The duty their conscience demanded the state declared a duty not to be permitted. Grieved because of their condition, Coligni resolved, if possible, to find an asylum for his people in the new world, where they might enjoy freedom. He therefore sought an interview with Catherine, the regent of the young king, Charles the IX. The audience being granted, he laid before her the desire of his suffering countrymen. His request was granted, in the name of the young king, and a charter was given by which Coligni was authorized to send an expedition to Florida to establish a colony there. Accordingly three vessels were quickly fitted out, and on the 18th of February, 1562, loaded with French Protestants, they sailed for the west. Their voyage was successful and their thanksgiving earnest and devout. They established their colony on the St. John's River and took possession of the land in the name of their young king. But a few days after the arrival of these colonists they saw five ships coming in from the sea. These anchored within speaking distance of the Protestant ships, and among other questions asked by the invading squadron was this one: "Are you Catholics or Lutherans?" To this the answer was given: "We are Lutherans of the new religion." The Protestant leader then inquired who the invader was, and was answered: "I am Pedro Menendez, commander of this armament which belongs to the king of Spain, Philip II. I have come hither to destroy and hang all the Lutherans I can find, either on land or sea, according to my orders received from the king, which are so precise as to deprive me of the power of saving any one whatsoever; and these orders I shall execute to the letter; but if I shall meet with any Catholic on board your vessels, he shall be treated with good treatment: as for the heretics they shall die." Menendez and his merciless Spaniards fell upon



these Protestants, who came more than half a century before the Puritans, and no one was spared on whom they could lay hands. Men, women and children were heartlessly butchered, and over the bodies of a few men hanged to some trees, was placed this inscription: "*Not as Frenchmen, but as Lutherans.*"

This was the first shedding of blood for conscience and liberty's sake on the American continent. Thus the Lutheran has his share, and a large one, in the procuring of our liberties, and many a Fourth of July orator and Thanksgiving sermonizer fails to trace the causes which have contributed to the establishment of the civil institutions under which we live, on back to their true source and origin. What mighty and beneficent influences have come from the spirit which impelled the victims of Menendez to martyrdom, have been attested by these centuries of progress. "Out of them," says Lossing, "have been evolved the representative government, the free institutions and the liberty, equality and fraternity which are the birthright of every American citizen." It is possible that had all North America been settled before the time of Cromwell, the feebleness of the early reformed faith could never have withstood the old faith. This however is certain, that the Declaration of Independence and the American Constitution never would have been written had Luther not nailed his theses on the church door at Wittenberg and made his valorous stand at Worms. God, in his far-reaching providence, put Christianity on a new trial here along with the persecuted seekers for liberty, and the result was the establishment of a Christian republic on a grand scale. This was the sturdy work which followed the faith of the fathers, into the inheritance of which we, the sons, have entered. The first thing Protestantism did on this continent was the republic itself. That its forces have not been expended existing agitations on the old continent certainly prove. Our civil heritage from the Reformation, then, is a democratic republic, inspired by Protestant ideas of liberty, and shaped after patterns of government found in the Protestant churches. The Reformation did not contend for liberty in the first instance, but for truth, but wherever that truth triumphed, liberty triumphed.

There is but one way to preserve that priceless heritage, and

that is by increasingly blending the cause of Christianity with that of liberty. At one time finding her refuge in the mountains, now that, in the progress of civilization the mountains are leveled and a highway is made through the sea, true liberty must seek her abode in the hearts of men. She is sometimes betrayed in the house of her alleged friends. The dagger of the nihilist, the dynamite of the communist and the furious atheism of the internationalist are immolating the liberty they would defend. Our heritage is safe in this land just as long as the men of the land know the worth of their inheritance and maintain the principles by which it was secured. That state will best maintain the noble boon, whose citizens first become the freedmen of Christ, and then for Christ's sake love their neighbor as themselves. This alone it is which will secure a larger and more benign development of civil and religious freedom. Our nation's origin may be high up among the shining hills of God, but we may grow unmindful of that origin, and because of the supineness of the Church, the languid interest of good men, and the Christlessness of some of our alleged Christianity, become at last enthralled by the Philistines.

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## ARTICLE VII.

### THE CHURCH'S NEED OF EDUCATIONAL INSTITUTIONS IN THE WEST.\*

By REV. F. M. PORCH, A. M., Topeka, Kansas.

They want me to speak to day, on the subject of "Our Needs, as a Church, of Educational Institutions, in the West." I confess, that ought to be an interesting and easy subject for Lutherans to discuss, for the Lutheran Church is right at home when she is in college. Probably, this familiarity may be best accounted for from the fact that she was born in a University. Her reformers, every man of them, occupied university chairs.

God made Martin Luther climb through all the ranges, up to the very summit of learning, before putting into his hand and deep into his soul, the commission to reform the Church. The

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\*An address delivered at Midland College, June 9th, 1892.



Lutheran Church is the mother of Protestantism and, as such, she is the mother of modern education. I purposely speak slowly along here, for I am dealing not in rhetorical flourishes but historical facts, every one of which can be verified.

Popular education dates from the Reformation. No country, no age ever furnished a more thorough, generous and universal system of instruction, than those in which the Lutheran creed was predominant. Lutheranism and popular education are mother and daughter. That is their mutual relation. Lutheranism and ignorance are sworn enemies. When one goes in the other goes out. Her wonderful literature, her great universities and her systems of education have left their indelible imprint on the universal world. Alongside the little log church, our fathers in this country built the little log school house. They looked upon the teacher as being equally as essential as the preacher and when their limited means forbade the employment of both, they secured the services of the former. All through the history of our Church, she has been the distinguished friend of education and she cannot be loyal to her historic characteristics and allow herself to take an inferior or unworthy position, in relation to the intellectual and moral culture of our people. With no other denomination of Christians in any land, would indifference to education or even a low standard in it, be more of a contradiction or a denial of itself, than with the Lutherans. Far distant be the day, when this glory shall be taken from their fair name. It must not be ; it will not be, if the Lutherans of to-day are worthy of their fathers and profit by their noble example. Heretofore, the educational work of our Church has been well done and no man, who regards his reputation for scholarship, can afford to speak irreverently of our army of educators in the past. But even better work than that of the past must be done in the future. Our fathers did their best. We must do our best. But the best in our day is incalculably better than the best in the earlier yesterdays of our history. Let the Lutheran people of to-day lay upon our educational altars a labor, a devotion and a sacrifice equal in proportion to those that built our earlier institutions and that laid the foundation of

our Church in this country, when a few scattered members out of their poverty, gave their thousands and built colleges that to-day are the pride of the land, and immediately God will bless our efforts with a blessing that will make glad the hearts of the Lutheran Church around the entire world.

The supreme need of the Church to-day is educated Christian workers—men and women who have done all for themselves that human culture can do for them and have let God do all for them that divine grace can do.

The time has come when we must recognize that the character of the work, now to be done by the Church, requires the highest culture of heart and mind. The Lutheran Church has a share of the work of bringing the world to Christ in the shortest possible time—a share surpassed in magnitude and importance by that of no other division of God's sacramental hosts. That we may meet these responsibilities and accomplish these missions of duty we must have the best officered and the best commissioned army in Christendom. This can best and only be done by being loyal to our historic principle of fostering and promulgating the highest type of human culture, permeated and saturated with an earnest, active proclamation of the Gospel of Jesus Christ.

The more I study the subject of Christian Education, the more I am lost in wonder and admiration. It is the shepherd lad that must yet go out among the Philistines and conquer the Goliaths of ignorance and vice. Under God it is the power that will most control the forces that shape the destinies of men and nations.

You doubtless have heard the story of Benjamin Franklin, when he was minister of our young republic at the court of Versailles. Together with many other notable dignitaries he was present at a banquet, at which toasts were offered in honor of the countries represented. First, the British Minister arose and with that pompous dignity, that is peculiar to the English aristocracy, propounded: "Great Britian, the golden sun, enlightening the world." The French Minister, unwilling to be outdone by his British cousin, then arose and in that polite manner, peculiar to the French people, spoke in honor of "France,



the silver moon, illuminating the darkness of the nations." Then all eyes were turned to the forum, every heart trembling in emotion, wondering who among all the noted men, backed by an equally illustrious government, could speak of his country, in such magnificent terms. Just then, Benjamin Franklin got up and in that matter of fact way that is peculiar to the American people, said: "George Washington, the Joshua of America, who commanded the sun and moon to stand still and they both obeyed him."

To-day, in eager anxiety, the world listens to the reverberating artillery set in motion by the power of one political party in national convention assembled; with bated breath we await the declarations and deliverances of legislative and judicial bodies; and with unfeigned submission we bow before the acknowledged power of the wealth of the world, but Christian Education is the power behind the throne that will command all these powers in their efforts for the accomplishment of good and check them, when the ambitions of men would turn them into channels of evil.

King Monmouth, on account of his assumption of royal prerogatives, was beheaded by England's king. Years afterwards, simple people were found in the remotest part of that island, who carried their right hand carefully wrapped, refusing to use it in any of the common occupations and salutations of life, saying, "Oh no, I cannot put that hand to common use. It has grasped the hand of King Monmouth." So to-day, I seem to myself to have come up to this seat of learning, as one of the simple folk from the remotest frontiers of our beloved Church, who has been permitted to drink at the fountain of our glorious history and to have grasped the hand of our noble forefathers, and since then I confess that all else seems common and unclean. Christian Education rises before me like a royal figure and I am loth to look elsewhere for the scepter and the crown. Food and shelter are demanded by our natures in common with the animals beneath us, but culture and worship link us with the shining ranks of the past that rise above us to the eternal throne. The culture and salvation of fallen humanity is an object for which every heroic soul would even dare to die.

But it is not from the past alone that we receive our inspiration. Standing as we of this generation are permitted to do, within eight short spaces of the twentieth century, it is impossible for us to have narrow views of the future. Henry Clay, crossing the summit of the Allegheny mountains once, descended from the stage and stood with his cloak closely wrapped about him, in the attitude of listening. Some one said to him, "Mr. Clay, for what are you listening?" and he replied, "I am listening for the footsteps of the coming millions." In view of "the great empire beyond the Mississippi," with its almost illimitable extent, located in those zones that have been the home of every successful nation, ancient or modern, with its luxuriance of climate and productiveness of soil, with its mineral wealth and manufacturing interests that have been such attractive forces to the wide-awake and intelligent people of both hemispheres, who can adequately set forth the value to us as a Church of those educational institutions already located midland of this great modern western dominion? The population of this country doubles itself every thirty years. There are, therefore, those within my hearing, who will doubtless live to see the time when this country will have a population of a hundred millions and there are now playing on our streets little children that will see two hundred millions of people in this country. Standing on this pyramid of opportunities, who can properly estimate our needs of an institution already well planted and well endowed, even before we enter upon the third great period of our national existence. Time was when our people were in the pioneer state, when they expended their energies in clearing the farms and preparing the way for the accumulation of wealth and the material progress that is now upon us.

We are now in the second great era, when everything is bent to the utilitarian idea and nothing is valuable unless it can be estimated in the columns of journals and ledgers or put to the immediate accumulation of wealth or fame. But the day is not far distant when a new era will dawn upon us and our people, enjoying the benefits of their well earned and well invested wealth, will have the leisure to look upon education not for its immediate, practical benefits alone, but for its breadth and



depth as well, when the minds of men will be directed into channels of a more liberal education, with nobler views of life and destiny.

Living in such a country, honored in being permitted to live and work in such a century, it well becomes us to look about and inquire what are our needs for educational institutions in this western territory and in doing so we are driven to the conclusion, that the Lutheran Church, the greatest Church in Christendom, with the greatest responsibilities and the greatest missions of duty, with a constituency outnumbering all other denominations combined, with the greatest record and the greatest prospects, must be fully equipped with the very best educational facilities that our country and our age can afford. That these institutions should be planted and maintained on this western soil follows from the same reasons that planted our line of noble colleges and seminaries in the East. The times are ripe for them, the country demands them, our people need them, and the very existence of our Church in the West and the successful prosecution of our great enterprises make them a necessity.

1. In the first place the Lutheran Church owes it to herself to be known in the West. No Church is more misunderstood than ours. If to have all manner of evil said against us falsely is blessedness, then indeed are the Lutherans a blessed people. Some people seem almost ready to "speak right out in meeting" and say "The Lord can save unto the uttermost all" but the Lutherans. Others labor under the herculean difficulty of solving the distinction between the Lutherans and the Catholics. A writer in defining the Lutherans says, "They are the disciples and followers of Martin Luther and they believe in neither conversion nor the Holy Trinity." When I read that, I said to myself in Latin, using the Roman pronunciation, "Mirabile dictu." And even among those who are kindly disposed to us there is much blissful ignorance of our faith and practice. Other churches more energetic and enterprising preempt the ground and then seem to assume that we have no right to an existence except as they issue writs of permission. "It is often thus that the feather that directs the arrow against the eagle's bosom, was first plucked from the same eagle's pinion." An unwise policy

of looking only for "Lutheran material" instead of for sinners, has put us in an improper attitude before the people and limited our field of influence.

That these erroneous opinions may be removed, the Church must make a name for herself in the West and for this purpose educational centres are imperative.

2. The Church owes it to her children in the West to give them an opportunity for a liberal education. More than their parents, our children will be thrown into an age of intellectual activity, and duties will be thrust upon them to which their parents were strangers. Never before were there so many heads at work, thinking, reading, planning and speculating upon every subject known to human investigation. The children of to-day will be the adults of to-morrow. They must enter the arena and we owe it to them to equip them for the fray.

A short-sighted policy might suggest that we should take advantage of the public provisions of education, and that we might patronize other denominational schools. Many no doubt are ready to say, "We ought to do this and we would be better off for doing so." But Lutherans cannot patronize the schools of other denominations without becoming dependent upon them and losing their individuality and independence. We would become paupers in the land, and suffer the ignominious stigma of having received what we are too mean to pay for.

Besides, if the Lutheran Church has no right to an existence, if it has no object for which to live, it ought to die when it can do so decently and in order, but if it has such a right and object then it ought to maintain itself and respect its own dignity. Too long have we been furnishing the best workers for the other churches, and any denominational school that is not sufficiently influential to secure the sympathy of its own students for the Church that educated them is not worthy of the patronage of the Lutheran people. Let me be the competent and respected teacher of an intelligent student for six or seven years in those studies that constitute a college course, and I would be ashamed to acknowledge that I couldn't make a Lutheran out of him. One of the most discouraging obstacles with which the ministers of the West must sometimes contend is the sad



sight of some of their most influential members sending their children to other denominational schools, where they are almost certain to enter the ranks of other churches. It may be asked, "Would that be a calamity?" Can they not serve the Lord in other churches as well as ours?" Perhaps they can. But that is the spirit of Benedict Arnold, and would make a wholesale surrender of our Church to other denominations. We have Scripture authority for saying that "he that doth not provide for his own family hath denied the faith and is worse than an infidel." That is true of the Church as well as of the individual and that Church that does not provide for the education of its own children has at least denied the Lutheran faith. If we would have our members honor our Church, our Church must honor our members, by planting and maintaining good schools on our own territory.

Neither can we depend upon state institutions to give us the kind of education that our young people need for the active Christian life, which we expect them to lead. They cannot from the very nature of the case exert a positive religious influence. They are public institutions. But the Christian may well shudder at the thought of excluding religious instruction from the teaching of his children. He cannot be consistent and consent to have them trained in a college where the Bible is never taught. He would not train them in any business, board them in any family, or locate them in any place, where it was positively understood beforehand that the Bible should never be read. Surely then he will not educate them in any school, where the Bible is never opened and prayer is never made. For the sake of our children then, we must endow and build our own institutions that will do the work so essential to the very existence and prosperity of our Church. Only in this way can we save our young people to the best kind of religious life, while at the same time they receive the highest culture that the age can confer.

Without our colleges, we will lose the most desirable fruits of education. With them, our educational institutions will not only be centers of learning but centers of religion as well, and

those who come forth from them will have a learning that is directed and baptized by the Holy Spirit.

3. The Church needs educational institutions in the West to supply the demand for *leaders*. Perhaps the greatest means for multiplying human power is education. Witness the illustration of the increase of individual influence, that is furnished by the statistics of college-bred men in public life. Only one-fifth of one *per cent.* of our population are college graduates. Yet that little handful of college graduates, numbering only one in five hundred, have furnished 30 *per cent.* of all our Congressmen, 50 *per cent.* of all our Senators, 60 *per cent.* of all our Presidents, and 70 *per cent.* of all our Supreme Court Judges. In a word college bred men furnish 150 times as many Congressmen as their number alone would give them, and 350 times as many Judges of the Supreme Court as those to which their number entitles them.

We, as a Church, need the benefit of an agency that multiplies the influence of our young people from 150 to 350 fold. We might as well attempt to extend our industrial civilization over the West and yet neglect modern invention, as to expect to extend Christian civilization in the West without the aid of Christian colleges on our own territory.

We need the influence of our graduates. They are almost universally loyal to the college and church that educated them. We need them in every vocation. They are the rays of light that dispel the darkness, whether their life-work be secular or religious. Hasten the day when our colleges can supply the world with educated, Christian business men and fill the learned professions with men who have been trained in Christian colleges. Experience has taught me that a Christian man who stands every day as the Superintendent or Principal of a public High School, can exert a stronger influence over a larger number of young people, than when his influence and acquaintance are limited to the people of a single congregation. Common foresight alone would urge us to educate men not only for the ministry but also for teachers in the public high school.

They are the best feeders for the college whether secular or denominational. For religion in general these teachers need



never mention a word in its favor, yet if they are worthy of the place they occupy their silent influence will recommend to their pupils the beauties of religion.

But above all we need the benefit of these Western graduates in their influence as ministers of the Gospel. No men so fully appreciate the value and outcome of this Western country as those who have been brought up in its earnest activity. It is impossible to spend a life-time here and not catch the inspiration and energy of our people.

Western men know better than any other the difficulties and trials under which our people have labored. They are willing to give themselves to the work, and with an energy born of our golden prairies and fanned into life by our gentle zephyrs (?), they throw themselves into the battle, determined for victory or death. That the Church may avail herself of the advantage of her Western sons and daughters, she needs every college that is planted on our soil, that she may put into their minds and deep into their hearts, this weapon of a successful warfare, a good Christian education.

And now in addition, allow me time enough to express my most earnest hope for the success and prosperity of Midland College and her noble band of workers, both among the faculty and the students. A singular interest is attached to you as the representatives of this youngest daughter of the Lutheran Church. Whatever Midland College may become in the future may fairly be expected to manifest itself in the life-work and conduct of those who labored with such untiring fidelity in these first years of its struggle for a place among the moulding influences of this generation, and especially of the students who from time to time will go forth from this college, imbued with her principles, equipped with her instructions and sealed with her diplomas.

And just as some to-day, whose heads are already being silvered with age, are reminded with trembling hearts of their college days, so may the faculty and the students of Midland go forth into the world to meet their labors and gain their victories without fear, and, as the years come and go, may you be per-

mitted to come up to this your college and survey with gratitude and rejoicing her accumulating prosperity, her dangers triumphed over and her victories won. May Midland continue to send forth multitudes of youth, both rich and poor, all of whom are made the happier and the more useful to themselves and to the world for having been here; all conspiring to make for our college and our Church a name in the West that cannot be estimated in silver or gold. And when you too become the silver-haired sons and daughters of this college, may you continue to talk with pride of your *Alma Mater* and to rejoice in her prosperity.

May these halls, then as now, behold a host of youth like those we see to-day, who with speech and song and shouts of joy will bear filial greetings to this shrine of love and duty; singing then as we do now hymns of gratitude and praise to God, who moved the fathers of our Church to found this home of Christian learning, the latest jewel in the crown of Lutheranism.

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## ARTICLE VIII.

### THE CHURCH IN THE ROMAN CATACOMBS.

By REV. PROF. JUNIUS B. FOX, PH. D., Newberry College, Newberry, S. C.

Christian Archæology has in recent years opened an interesting and important chapter on the ancient Catacombs. Only the latest ecclesiastical and secular histories have called attention to these primeval wonders. Eusebius does not mention them. Jerome and the Christian poet Prudentius in the beginning of the fifth century make brief allusion to them. Gibbon, Mosheim, Neander, Gieseler and Baur ignore their existence, except that Gieseler in a brief foot-note on p. 169, vol. I, quotes the well-known passage of Jerome and mentions the titles of some modern authorities. Dean Milman, Hase, Kurtz, Fisher and others treat the subject in brief sections of their manuals. One of the most interesting chapters in the latest edition of Schaff's admirable work is devoted to the history of the Church in the principal Catacombs.



There are various theories concerning the origin of the word Catacombs. Some derive it from *κατα* (*down from*) and *τυμβος* (*tomb*); others from *κατα* and *κυμβη* (*hollow of a vessel*); and still others make it a hybrid term from *κατα* and the Latin *decumbo*, (*to recline*). The name is mediæval, and not that by which the tombs were originally called. Its primary signification is still undecided, and probably can not be ascertained. The earlier writers used the words *cryptae* and *κοιμητησια*, *sleeping-place*, whence our word cemetery. The generally accepted sense of Catacomb "is an ancient subterranean excavation for the interment of the dead."

The first Christian Catacombs belong to the second century. Some trace them to a higher antiquity. Fisher says the earliest Christian inscription is 72 A. D.\* J. H. Parker, who is the highest authority, together with De Rossi, on the whole subject, says: "Of these *dated* inscriptions only one is of the first century, and two are of the second."† J. P. Lundy, in his invaluable work on "Monumental Christianity," says: "The Roman Catacombs, some of them at least, were as early as these at Jerusalem, perhaps even earlier,"‡ having already ascribed the latter to the period between the dispersion of the Jews and the reign of Diocletian.

While a few may be traced to the Apostolic Age, the largest number belong to the third and the early part of the fourth centuries. The best chronological evidence assigns them to the period of the early persecutions. After Constantine, as the temporal condition of the Christians improved, burial in them was gradually discontinued, and entirely ceased with the sack of Rome by Alaric, 410 A. D. Thereafter they were used only as places of pilgrimage and where martyrs' relics were worshiped. In the time of Pope Damasus, 366–384 A. D., the Catacombs had begun to be regarded with special devotion, and had become the resort of large bands of pilgrims, for whose guidance catalogues of the chief burial places and of the holy men buried in them were drawn up, some of which are still extant. St. Jer-

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\*History of the Christian Church, p. 64.

†Archæology of Rome, Part XII., The Catacombs, p. 14.

‡Monumental Christianity, p. 43.

ome describes his visits to them in his youth in the following celebrated quotation: "When I was a boy, receiving my education at Rome, I and my schoolfellows used on Sundays to make the circuit of the sepulchres of the apostles and martyrs. Many a time did we go down into the Catacombs. These are excavated deep in the earth, and contain, on either hand as you enter, the bodies of the dead buried in the wall. It is all so dark there, the language of the Prophet (Psalm 55 : 15) seems to be fulfilled: 'Let us go down quick into hell.' Only occasionally is light let in to mitigate the horror of the gloom, and then not so much through a window as through a hole. You take each step with caution, as surrounded by deep night, you recall the words of Virgil—*Horror ubique animos, simul ipsa silentia terrent.*"\*

Jerome was born in 331 and wrote his Commentary on Ezekiel, in which this passage occurs, about A. D. 380.

The Catacombs continued to receive the devout pilgrimages of thousands until the marauding expeditions of the Goths under Vitiges in the sixth century and of the Lombards in the eighth century, when they were stripped of their treasures. Pope Paul I. was thereby led to transfer the relics of all notable martyrs to Roman Churches and cloisters. Some of the Pontiffs, chiefly John III., restored, as far as possible, the damage done in the various sieges of the barbarians. "He loved and restored the cemeteries of the holy martyrs. He ordained that oblations (or offerings) should be made, and the Catacombs lighted with lamps on every Sunday in Lent." This practice was continued in the following century. Others, however, and especially Pope Paschal in the eighth century, continued the work of translation of the relics until the crypts were almost despoiled of their dead. The treasures having been removed, the pilgrimages ceased, the entrances were blocked up, and for six centuries the very existence of these wonderful subterranean cemeteries was forgotten.

A new and lively interest was awakened by the accidental discovery of a sepulchral chamber by some laborers digging for *pozzolana* earth on May 31, 1578, revealing to the amazed in-

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\*Encyclopædia Britannica, Art. Catacombs, Schaff, Parker, et al.



habitants of Rome the existence of other cities concealed beneath their own suburbs. "In that day," says De Rossi, "was born the name and knowledge of *Roma Sotteranea*." "The populace were half mad on the subject; it was at once supposed that all persons buried in these public cemeteries during five or six centuries were saints and martyrs. The relics were supposed to work miracles, nearly every tomb was rifled in search of treasure, and the bones, alleged to be those of martyrs, were sold at a high rate."\*

Baronius was the first to visit the new discovery, but the true "Columbus of this subterranean world," was Antonio Bosio who dedicated his life to a personal investigation, and whose book is the foundation of all subsequent knowledge of the subject. In the present century the work of discovery and scientific examination has taken on a new impetus, and is now an important department of Archæology. "The work has only begun. More than one-half of ancient Christian cemeteries are waiting for future exploration."†

The Roman Catacombs are the most extensive with which we are acquainted and are in many respects the most remarkable. No others have been so thoroughly examined and illustrated. They may, therefore, be most appropriately selected for description as typical examples.

It is difficult to acquire a satisfactory conception of the Catacombs without the aid of photographs or drawings. Some of the best of the latter sort of representations may be seen in the *Encyclopaedia Britannica* under the article "Catacombs." They are probably taken from Perret's work, and are too accurately drawn to be true. The plates of De Rossi and especially the excellent photographs of J. H. Parker taken in the Catacombs by the Magnesium light‡ would give the most adequate conception of these immense subterranean cemeteries.

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\*Parker's *Catacombs*, p. 35.

†Schaff's *History of the Christian Church*, Vol. I., p. 294.

‡Sixty-four of the photographs of this author may be seen in the appendix of his great work on the Catacombs. Referring to De Rossi he says: "I have to acknowledge my obligations to this gentleman, both as a learned author and as the custodian of the Catacombs, where he kindly

The Roman Catacombs are long, narrow passages or galleries and cross-galleries, usually three or four feet in width, interspersed with small chambers, excavated at successive levels in the strata of volcanic rock outside of and around the city, generally for the burial of the Christian dead. The galleries cross each other at different angles, and cannot be reduced to any system. They, however, generally run in straight lines, and preserve the same level. The different stories of galleries lie one above the other to the number of four or five and sometimes seven, and communicate with each other by stairways cut out of the rock. They are frightfully dark and gloomy, with only an occasional ray of light from above. The dead are buried in small compartments, called *loculi*, cut like shelves in the perpendicular walls, but rectangular chambers or chapels, called *cubicula*, were made for families or distinguished martyrs. They were closed with a slab of marble or tile. The more wealthy found their resting-place in sarcophagi.

The graves, or *loculi*, were with few exceptions parallel with the length of the galleries. They began within a few inches of the bottom and rose, tier after tier, like the berths in a ship, to the number of five, six and even twelve ranges. In pagan cemeteries, however, the graves were dug like an oven, at right angles to the corridor, and the body was introduced endways. The plan adopted by the Christians saved labor, economized space, and treated the body with more respect.

In the Roman Campagna there were forty-three cemeteries or catacombs, whose combined area would be difficult to calculate. "According to De Rossi's moderate calculation, there have been opened altogether up to this time so many passages in the catacombs that if they were put in a line they would form a street of 120 geographical miles."\* Others estimated the length variously at from 350 to 900 miles, or "as more than the whole length of Italy."† "According to records still extant,

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obtained permission for me to study, and to have photographs taken in 1868 and 1869." P. 8 of *The Catacombs*.

De Rossi's work is Roman Catholic and must be received with caution.

\*Kurtz's *Church History*, Vol. I., p. 213.

†Schaff's *Church History* Vol. I., p. 295.



two-thirds of the Christians who died in Rome between 338 and 364 were buried in the Catacombs; but between 373 and 400, not more than one-third; after 410, only a few; and none after 454.\* The number of bodies buried in them are calculated to be from three to seven millions.

The furniture of the Catacombs awakens ever-increasing interest, but as most of it has been removed to churches and museums, it must be studied outside. Much of it was gathered into the Christian museum of the Vatican, in the eighteenth century, by Benedict XIV. Gems, utensils, sarcophagi, rings, seals, bracelets, necklaces, mirrors, tooth-picks, rare coins, innumerable lamps of terra-cotta, silver, bronze, vases, and, in the case of children, playthings, were deposited with the dead. In addition to these there was a large number of flasks and cups found mostly outside of the graves and fastened to the grave lids. These contained in some instances traces of the sediment of a red fluid, which has been the subject of no little speculation and even controversy. Some have supposed that this red, dried deposit is the blood of martyrs, and such was the decision of the congregation of Rites and Relics in 1668, which was confirmed by Pius IX. in 1863. Others have conjectured that it was the oxide of some metal. Chemical experiments have led to no decided results. They, however, seem to indicate that the mysterious red matter is most probably the remains of wine. "The small vial containing the remains of a red fluid, supposed to be blood, has been tested by able chemists, under the direction of Chr. C. Jos. Bunsen, and more recently again under a true and enlightened member of the Roman Church, and is found certainly *not to be blood*, but probably wine.† The flasks containing it were probably placed on the grave after the Eucharistic celebration on the day of the funeral or of its anniversary. "A superstitious habit prevailed in the fourth century, although condemned by a council of Carthage (397), to give to the dead the eucharistic wine, or to put a cup with the consecrated wine at the grave."‡

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\*Schaff-Herzog Ency., Vol. I., p. 417.

†Parker's Archæology of Rome, Part XII., p. 5.

‡Schaff's History of the Christian Church, Vol. I., p. 297.

The most important, interesting and instructive remains of the Catacombs are the pictures, inscriptions, paintings and epigraphs. The walls and ceilings are covered with frescos, representing Christian symbols, scenes of Bible history, and other religious decorations. Prominence is given to those Biblical stories which exhibit the conquest of faith and the hope of the resurrection. The Vine, the Good Shepherd, the Fisherman, the seasons, birds and sheep, were the chief symbols, but personages of ancient mythology were pressed into service because, perhaps, of the employment of heathen artists by Christian patrons, or from old reminiscences. Some of the latter class are Orpheus, training the wild beasts with his lyre, symbolizing the peaceful sway of Christ; Ulysses, deaf to the Siren's song, representing the believer triumphing over the allurements of sensual pleasure.

The usual scenes connected with the life of our Lord are the miracles at Cana, the feeding of the multitude, the raising of Lazarus, the triumphal entry into Jerusalem, but never the crucifixion nor any scenes of Christ's passion. The subjects taken from the Old Testament are limited, but among them are Noah receiving the dove, Abraham offering Isaac, Moses taking off his shoes, David with the sling, Daniel in the lion's den, and the three Hebrew children in the fiery furnace. The history of Jonah was the fashion chiefly in the fifth century, and this is the most common of all the subjects in the catacombs.

The date of these pictures has not been definitely determined, but "it is tolerably certain that the existing frescos are restorations of the eighth or even of a later century, from which the character of the earlier works can only very imperfectly be discovered."\*

John Henry Parker says: "The fact is, that fully three-fourths of the paintings belong to the latest restorations of the eighth and ninth centuries; and of the remaining fourth part, a considerable number are of the sixth century, painted originally in the time of John I., who was Pope A. D. 523, and who made one catacomb and restored two others. \* \* Still, there are many paintings of the fourth and fifth centuries; the earliest are the

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\*Encyclopædia Britannica, Catacombs.



common Good Shepherd, and certain well-known Scriptural subjects."\* It is probable that most of the paintings were made by and for the pilgrims in the seventh and eighth centuries.

The works of sculpture are mostly sarcophagi. They represent in relief the same subjects as the pictures on the walls, besides distinguished persons in Christian history. The popular frescos were the Jeweled Cross and the Baptism of Christ.

The Catacombs abound in Epitaphs which are inscribed in Greek or Latin on the slabs or tiles which inclose the *loculi*, and are the most genuine things from them. They have scarcely been touched, except that they have unfortunately been moved from their places and arranged on the walls of museums, cloisters and monasteries. In the earlier inscriptions only one name was given, sometimes the age, the day of burial; not the birth. "More than fifteen thousand epitaphs have been collected, classified and explained by De Rossi from the first six centuries in Rome, and the number is constantly increasing."†

All the epitaphs breathe the Christian hope, expressing strong love for the dead and comfort in the assurance of a happy reunion. De Rossi and Northcote have reproduced *fac-similes* of the original Latin and Greek epitaphs, of which Lundy, Parker, Schaff and others have made brief collections. Some are here given:

1. Victorina in peace and in Christ.
2. Peace to thy soul, Oxycholis.
3. Thy spirit in peace, Filmena.
4. Sweet Faustina, mayest thou live in God.
5. Agape, thou shalt live forever.
6. In Christ, Aestonia, a virgin; a foreigner, who lived 41 years and 8 days. She departed from the body on the 26th of February.
7. To Felix, their well-deserving son, who lived 23 years and 10 days; who went out of the world a virgin and a neophyte. In peace. His parents made this. Buried on the 2nd of August.

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\*Archæology of Rome, Part XII., Pref.

†Schaff's Church History, Vol. I., p. 300.

8. To my good and sweetest husband, Castorinus, who lived 61 years, 5 months and 10 days; well-deserving. His wife made this. Live in God!

9. Boloso, may God refresh thee; who lived 31 years; died on the 19th of September. In Christ.

Lundy gives an early inscription of Damasus, 39th Bishop of Rome A. D. 371-'89, who did so much for the repairing of the cemeteries and set up such beautiful inscriptions: "Should you inquire what crowd of the pious dead is here collected together, bodies of the saints retained in these venerable sepulchers, sublime souls caught up to the heavenly mansion itself, I answer, here are the comrades of Xystus who bore the trophies from the enemy; here is many a leader who served Christ's altar; here is placed the priest who lived during the long peace; here are the holy Confessors whom Greece sent forth; here young men and old, and innocent grand-children, here is he who more than pleased to keep his virgin modesty; here I, Damasus, acknowledge the desire to lay my body down to rest, but I have feared to disturb the sacred ashes of the pious dead."\*

Some of the epitaphs request the prayers of the dead in heaven for the living on earth, but they are comparatively rare. The most famous of these is the Antun inscription, which is perhaps not so old as some Roman Catholic writers would have us believe.

Scores of pagan inscriptions have been found in the Catacombs, and many of them remain there still. This seems conclusive evidence that they were not *exclusively* used for the burial of Christians. The theory of the Roman Catholic priests and their followers that all these were carried down to the catacombs as old marble to be used again, the sides containing the pagan inscriptions being turned inward, seems very improbable.

Religious services began to be held in the Catacombs in the Ante-Nicene age, but more frequently during the third and fourth centuries. This devotional use was probably greatest in times of persecution. Mr. J. H. Parker says: "That during the time of persecution the bishops performed the divine offices

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\*Monumental Christianity, p. 340.



in the Catacombs is not only recorded, but many of the chapels fitted up for that purpose remain, especially one in the chapel of St. Priscilla, where the altar or stone coffin of a martyr remains with a small platform behind it for the priest or bishop to stand and officiate over it according to the practice of the early Church.”\*

The Catacombs were doubtless used by Christians as places of refuge from the fury of the heathen, in which they could easily hide themselves until the storm had blown over. They were admirably adapted to such a purpose owing to the intricacy of their labyrinthine passages, and a pursuer not possessing a clue would be inevitably lost. “Very rarely were they pursued into these silent retreats. Only once it is reported that the Christians were shut by the heathen in a cemetery and smothered to death.”†

An erroneous opinion, once generally entertained, regarded the Catacombs as constructed for places of burial during heathen persecution, and that they were concealed from the knowledge of their pagan neighbors. Such a theory is a reflection upon the vigilance of the police of the imperial capital. Such immense excavations could not have been made without attracting attention, and it is impossible that such a vast number of dead bodies could have been deposited in secrecy. They are on the contrary, the result of the toleration of the Roman government, which was quite liberal towards the burial clubs. Professor Mommsen, the celebrated Roman historian, supports this view. “Associations of poor people, who clubbed together for the burial of their members, were not only tolerated but supported by the imperial government, which otherwise was very strict against associations. Christian associations have from the very beginning paid great attention to their burials; it was the duty of the wealthier members to provide for the burial of the poor, and St. Ambrose still allowed churches to sell their communion plate, in order to enlarge the cemeteries of the faithful. The Catacombs show what could be achieved by such means at Rome.”‡

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\*Archæology of Rome, The Catacombs, p. 25.

†Schaff's Hist. Christian Church, Vol. I, p. 291.

‡Contemporary Review, May, 1871.

Another fallacious theory existed from the period of the re-discovery of the Catacombs till the end of the sixteenth century, and almost to our own day, that the early Christians used the original sand-pits and stone-quarries, excavated by the heathen for building purposes, for places of interment of their dead. But this view is now abandoned on account of the difference in the nature of the soil and of construction. There were three varieties of strata in the Roman Campagna, commonly known as *tufa*—the “stony,” “granular” and “sandy,”—the last was known as *pozzolana*, and was the material for building purposes for admixture with mortar. The granular tufa is useless, yet it was in this stratum alone that the Catacombs were constructed. It is quite probable, however, that the poorer classes buried their dead by the side of or under an old sand-pit road.

Many instructive lessons may be learned from the Catacombs. They supplement and illustrate the Ante-Nicene literature, and furnish a most palpable proof of the regenerating and consoling power of Christianity. They contain a record of early Christian belief and practice, quite independent of the Scripture records, yet in strict agreement with them. The doctrine and life which were confided to the symbols of early Christian art are just as good evidence of Christian truth as the early documents of the Church. Till recently these written records have been generally regarded as presenting the whole existing proof of the faith and practice of the early Church, and skeptics have therefore been eager to throw every possible doubt upon them, and to maintain that forgery and interpolation have so vitiated this source of knowledge as to render it altogether untrustworthy. They have caused many to regard the infancy of Christianity as a dim and shadowy cloud-land, in which nothing is to be seen except a few figures of bishops and martyrs moving uncertainly amid the general darkness. Under these circumstances, it is well that attention should be called to the monumental remains of Christianity, which exhibit almost in detail before our eyes the faith and practice of those primitive communities which Apostles founded, over which Apostolic men presided, and in which confessors and martyrs were almost as numerous as ordinary Christians. Charles Maitland affirms that the Catacombs form “a



vast necropolis, rich in the bones of saints and martyrs; a stupendous testimony to the truth of Christian history, and, consequently, to that of Christianity itself; a faithful record of the trials of a persecuted Church."\*

The Catacombs shed new light especially on the spread of Christianity and the origin of Christian art. Their vast area implies that Christianity in Rome was numerically much stronger than was generally supposed. "The enormous space occupied by the burial vaults of Christian Rome, in their extent not surpassed even by the system of Cloacae or Sewers of Republican Rome, is certainly the work of that community which St. Paul addressed in his Epistle to the Romans—a living witness of its immense development, corresponding to the importance of the capital."†

The most prominent feature, however, of the Catacombs is the exhibition of a hopeful and joyful eschatology. They proclaim in words and symbols, which have descended to us with the resistless testimony of the ages, the certain and abiding conviction of the immortality of the soul and the resurrection of the body. In striking contrast with the despair of paganism, and the succeeding gloom of the mediaeval eschatology, they exhibit the glorious hopes which strengthened the Christians in times of poverty, distress, persecution and death.

In the pictures, inscriptions and symbols of various kinds which they employed to illustrate their faith and trust in the presence of death and eternity there was "the absence of all painful and distressing subjects; whatever was cheerful, and inspiring, and hopeful in Christianity; the very doom-like structure of the *cubicula* or chambers, and the circular shape of the *arcosolia*, or recesses, and all adorned with cheerful and pleasing paintings—surely there was deep design and wisdom in all this, to make these retreats and resting places symbolical of the heavenly world as God's dwelling-place, and that of his blessed saints and martyrs."‡

It was not a simple longing for immortality like that of Soc-

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\*Quoted in Lundy's Monumental Christianity, p. 35.

†Mommsen in Contemporary Review, May 1871.

‡Lundy's Monumental Christianity, p. 38.

rates or Plato, a mere philosophical dream of its possibility ; it was not the Egyptian metempsychosis of 3,000 years, until the soul's return to the mortal body ; it was not Buddhist nihilism nor absorption into a pantheistic god, but it was a personal immortality in both soul and body in the eternal and ever-blessed God-likeness of Jesus Christ, who brought life and immortality to light through the Gospel.



## ARTICLE IX.

### THE LIBERTY OF A CHRISTIAN MAN.\*

By REV. A. G. VOIGT, Professor in Newberry Theological Seminary,  
Newberry, S. C.

Theological seminaries in this country do not exist for purely scientific purposes, but they are established by religious denominations with the more practical aim of furnishing to the Church competent ministers. The advancement of theological science will, of course, result from timely and thorough teaching ; but this is a result which is not the primary object of our theological seminaries. In a general way we may say the Church establishes these schools not to produce new ideas, but able workers. This is the practical view with which I have entered upon the duties to which the distinguished honor of the call of the South Carolina Synod has designated me. I do not imagine that it is incumbent upon me to advance a new theology, nor even to set forth old theology in a new light. Others may find this their vocation. But ours is the humbler work of inculcating the faith delivered to us by the Church, and confessed by us in common with the Church, and of so forming and informing young men that they may be capacitated to make a sin-ridden and evil-burdened world, to some degree, better and happier.

The faith delivered to us is a trust which we are under sacred obligations to keep faithfully. However, it is not faithfulness merely to repeat what others before have said and defined. Fidelity to our trust requires that we continually examine anew

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\*Inaugural Address.



our confession so that we may be assured that we rest upon the foundation of eternal truth.

Even if we were disposed to rest satisfied with what we have received from others, we cannot. We are living in an age of vigorous criticism, *i. e.* searching. If we ourselves do not search and prove, others will draw the foundation from under our feet. It was not a pleasant shock which we recently received from the Higher Criticism. This is a time of examining foundations and even of tearing up foundations. Much of this work done in the august name of science, may not be according to our taste. Some of it may even alarm us. But the duty which it imposes upon us is to study anew the principles on which we stand, even if we are convinced that other foundation no man can lay than that on which we rest.

The deeper our study, the fuller our comprehension, the more perfect our assimilation of the truths of Christianity exhibited in Christ, interpreted by the Apostles and displayed anew from the midst of corruptions and perversions in the Reformation, the better will we be prepared to appreciate at their true value the new discoveries and the novelties of modern learning.

Orthodox and conservative as I believe myself to be, I still consider it my duty to foster in those committed to my instruction, the spirit of free, conscientious investigation in theology. The only proper and safe way to secure a genuine adherence to the doctrines of the Church we love, is to make the truth stand not upon the authority of names and ages, however great, but upon honest personal inquiry and conviction. To say that the spirit of Protestantism is the spirit of liberty, is almost to utter a common-place. And yet it cannot be reiterated too often that the purpose and aim of the Reformation was to secure THE LIBERTY OF A CHRISTIAN MAN. This is the title of a little book of Luther's, which serves as a guide to study the fundamental truths of Christianity and the basis of Protestantism. Luther was well aware of the significance of these fundamental doctrines, when in the dedication of his little book to the Pope, he wrote concerning it: "It is a little book if the paper is considered; but yet the whole sum of a Christian life is comprehended in it, if the sense is understood."

The year 1520 was the Reformatory year of Luther's Reformation. In that year the Wittenberg monk, who a few years previously had, without being conscious of it, become a great reformer, worked with conscious purpose and well-considered plan to re-establish the Church upon pure Scriptural foundations. Three chief writings issued from his prolific pen in that year, which clearly unfold his programme and exhibit his plan and purpose, both in its external and internal bearings. The appeal to the Christian Nobility of the German Nation on the Reformation of Christian Affairs, aimed at a better external system of the Church. The book on the Babylonian Captivity exposed the artifices and devices by which papal tyranny smothered all attempts at reform. The inwardness of the Reformation movement was explained in calm, beautiful, popular language in that gem among the writings of Luther: "*The Liberty of a Christian Man.*"

This book forms a strong contrast to much that proceeded from the ardent heart of Luther. In it there is much fervor of genuine piety, but no heat of controversy. It is entirely constructive in its character. The great underlying principles of Protestantism and Christianity are here declared with a profundity and lucidity that are all the more surprising because clothed in charming simplicity of language. Scholastic terms are almost inseparable from theology; but there is nothing of them here. Luther owed much to the Mystics who preceded him and who wrote such ever-cherished books as the *Imitation of Christ* and the *German Theology*. In his *Liberty of a Christian Man*, he produced a work which rivals in manner and far surpasses in matter the best of the Mystics.

The superiority lies in the truer understanding of the teaching of Christ and the Apostles. So comprehensive is Luther's grasp of Bible truth that his ideas were seed thoughts, not only for his own generation, but for ages still to come. In the little treatise which I have especially been speaking of, he shows the true principle of religion and, what is only second in importance, the true principle of morality, as they had never been understood since the New Testament was written, and as they have not always been understood since, even among Protestants.



In fact, modern thought, with its strong ethical trend, is very much exposed to the danger of losing its hold on the objective basis of religion and Christianity. In the midst of the currents of present thought we need the corrective influence of the ideas and intuitions of a man like Luther and an age like the Reformation. They enjoyed an insight into the character and relations of Christian faith and works, of religion and morality, which is not the possession of every century or every Christian.

It will not prove an untimely work if at this time we briefly review the fundamental principles of Protestantism as they are laid down in the tractate of Luther referred to, that program of the spiritual side of the Reformation.

These principles are few in number. In the main they correspond with what is commonly called the formal and material principles of Protestantism, namely, that the Holy Scriptures are the only source and standard of Christian doctrines and that the centre of these Scripture doctrines is Justification by Faith. However, these two principles are brought together in such unity by Luther that the one is the complement of the other, like two halves of the same sphere. The word of God requires faith and faith requires the word of God. Moreover a third principle is added, the fundamental truth of all Christian morality. The morals of a system are its touch-stone. Luther's moral doctrine is a splendid verification and vindication of his religious doctrines. The word of God received in faith makes a man good and free; the good and free man freely exercises himself in service and love, as Christ the Lord over all came not to be ministered unto but to minister.

The first of these Reformation principles is that the source and power of all Christian life, piety and freedom, is the Gospel of Christ, the word of God. This is what is called the formal principle of the Reformation. For although Luther does not speak of the Holy Scriptures in his little book, but the word of God, to him the two things are virtually identical. He knows nothing of such an antithesis as this which is in such favor in modern theology, that the Bible is not the word of God, but contains the word of God. There is a great danger of recent

Protestantism losing its hold on the Bible. Much is now made of the Christian consciousness, of reason, of the Church as additional or supplementary or somehow qualifying sources of religious authority. Such things we have been accustomed to hear in Socinian and Unitarian circles, but we now hear them among those who profess to be genuine Protestants and Lutherans. This may be a reaction against too external an adherence to the Bible. The practice of the Reformers in their use of the Scriptures may have been different from that in vogue in the seventeenth and eighteenth centuries. But the modern attempt to discriminate between the essential substance of God's word and the accidental form of the Holy Scriptures, by means of human consciousness whether of the Church or of the individual, in fact by scientific processes, is a practice for which no justification can be found in the principles or practice of the Reformation. Appeal is frequently made to the freedom with which Luther spoke of the Scriptures. But it must not be overlooked that this freedom was characterized by a literal acceptance of all parts of the Bible as the word. What though he did discriminate between the relative, mark you, the relative value of different books and parts of the Bible; it was nevertheless all law and gospel of God to him. Just as a man will use gold, silver or paper as legal tender money and yet acknowledge that gold or silver or perhaps paper serves his uses best. It is true Luther did once say something about the Epistle of James being an epistle of straw, but bear in mind an epistle of straw compared with other epistles. Nevertheless Luther preached from and quoted texts from St. James as just as infallible an authority as St. Paul.

However, it was not as a formal rule by which the teachings of the Church were to be regulated that Luther most frequently spoke of the word of God. His favorite conception is that the word is a life-giving, soul-freeing power. There is a concreteness in his view of the word which almost amounts to a substantial conception of it as the one great underlying force in the world. To him the word of God was not merely a form of expression, a statement of doctrine the vital power of which was elsewhere and was communicated in other ways. He rose to



that realistic conception so frequently expressed in Scripture, especially by Christ himself. "My words are spirit and life." "Man lives not by bread alone, but by every word that proceedeth out of the mouth of God." The word is not only a saying about life, freedom and salvation, but is itself the sustaining power of life. In it the soul has all things which it needs; without it the soul is as possessing nothing.

There is no feature of Luther's theology more characteristic than this dynamic, realistic conception of the word. Herein lies the potency of the Reformation principle of the word of God and the Scriptures. It was not a historical, not a critical, not a literary, not even in the first instance a doctrinal, but a religious appreciation of the Bible. What is the word of God which we have in the Holy Scriptures to the soul? That is the question which Luther raised and his answer was: Everything. It is the life-element in which the Christian lives and moves and has his religious being. This is not an external view of the word, but a view from within. We may believe the Bible to be of supernatural origin and its contents to be of things supernatural, and yet conceive of its operations and effects on the minds of men as purely natural. One of the features of the thinking of the present day is the tendency to reduce all things to a natural process, to prove natural law in the spiritual world. If the operation of the word of God is purely natural, like any other imparting of knowledge by conceptions, ideas etc., how long will we have need of a supernatural revelation to do this natural thing. This is a time when Luther's doctrine that the word of God contains and is a supernatural power imparting life and salvation, needs to be emphasized.

The word which has this saving effect on the soul is the Gospel, the substance of which is that for the sake of faith in Christ alone all sins are forgiven, or as it is expressed in the keynote of St. Paul: "The just shall live by faith." Thus the first principle of the Reformation contains the second. The word is the correlative of faith which it both demands and gives.

It is the peculiar, vital nature of God's word which makes the whole system of Christian truth and life centre in the doctrine of justification by faith. The word is not mere instruction

which is imbibed in the process of natural knowledge and complied with by human endeavor. God's word is a gift of grace and power. The Gospel does not demand, but gives goodness, righteousness and life. There are demands and laws in the Bible; but they are not the fountain of holy life. They only prepare for the proper acceptance of the blessings, which the Gospel freely imparts. The word of God addresses itself not to the riches, but to the poverty of the soul. It brings all that the soul needs. The act of appropriating the blessings of the word is faith. Because God has concentrated his redeeming and saving works through Christ in his word, the one great study of man is the acceptance of this saving word in faith. All the commandments of God, all good works, all righteousness are fulfilled by the one all-comprehensive act of faith in Christ.

As Luther has a realistic conception of the word, so he has also of faith. It is not mere assent to propositions. In faith a vital connection is established between the soul and the life-giving word of God. The latter imparts to the soul its divine quality, as fire imparts its glow to iron. Trust is honor. Faith in God is the highest honor to him. It brings the soul into union with Christ so that a joyful exchange ensues and what is Christ's becomes ours and what is ours becomes Christ's, in whose righteousness all our sins are submerged and swallowed up. In this union with Christ by faith the Christian becomes a priest, a king, a free Lord of all things, as St. Paul says: "All things are yours." In faith the soul rises above all terrors and injuries. Evil spirits as numerous as tiles on the house-tops are powerless against the believing soul. "Death, where is thy victory?"

Never since the days of the apostle Paul had his doctrine been so fully appreciated in the Church as in the Reformation. It was no small matter to rise to this comprehensive view of the central, controlling position of faith in Christianity. For centuries all the teaching had been against this view. Nor has it been easy to sustain the Church on this lofty level of doctrine since the Reformation. The assurance which this doctrine of faith gives, seems bold to the degree of presumption. This faith seems to exalt a man too high and on too easy terms. It seems to exempt him from moral demands. Hence again and



again we find Protestants inclined to do what the Romanists always did, namely, add works or obedience to faith in order to give character and effect to faith as a justifying principle. However, when this is done, the decisive thing in man's justification is made to consist in obedience or works, and not in faith. That is good Roman Catholic and bad Protestant doctrine. The Reformation stands and falls by the principle of "faith alone." Works and obedience do not give effect to faith, but faith is the power of obedience. Faith alone does all, makes the Christian, justifies man, honors God, unites with Christ, possesses all things in him, secures liberty from all adverse powers. It is a misapprehension of the fundamental principle of Protestantism when many modern Protestant theologians base justification on faith, only because it contains the germs of good fruits. Paul's doctrine and Luther's doctrine was not that the fruits, either developed or in germ, justified, but faith and faith alone.

We need have no fears for morality from this doctrine of faith. When St. Paul first taught it, he also encountered the objection that it led to immoral results. But he knew that his doctrine established the law. Luther was well aware that men took offence at his doctrine of faith as opposed to works and in meeting this objection he exhibited the third great principle of Protestantism, the true principle of Christian morality.

The Christian man, Lord of all by faith, is the servant of all by love. Moral action can only spring from freedom. Necessity and constraint deprive good acts of their moral quality. "Freely ye have received, freely give"—this is the spirit of Christian goodness and virtue. It is faith in Christ which makes free and begets that love which is the fulfilling of the law.

Good works are not to be done to obtain justification and salvation by them. These things are God's free gifts in Christ and faith is sufficient to obtain them. Hence we are not to seek our own lives, but to live for our neighbor. As Christ became all for us, we are to become all for others. God's gifts are to flow from one to another. From Christ they flow to us; from us they are to flow in free service to those who are in need. Thus good works are to be done in the spirit of freedom. But this

freedom is the highest obligation; for man is never so bound as when he is bound from within.

Luther sums up the whole matter briefly and beautifully thus: "A Christian man lives not in himself, but in Christ and his neighbor, in Christ by faith, in his neighbor by love. By faith he ascends above himself to God, from God he descends beneath himself by love and yet always remains in God and his love."

This I consider a theology of life, not a theology of dry bones. In it morality and religion are brought into that vital unity in which Christ exhibited them in his life and doctrine. These great foundation principles of faith and morals I have endeavored to indicate briefly, as they are especially presented in matchless simplicity, beauty and eloquence in Luther's book on *The Liberty*, etc.

These principles and their inferences I will aim to teach faithfully, and I trust that teaching along the line of these glorious truths will prove acceptable to the Church, whose call I have followed in assuming so responsible a position, and a God's blessing to the young men who thus come under the influence of a genuine Lutheran theology.

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## ARTICLE X.

### A NOTE.

[WHO MAKES STATEMENTS WITH WHICH FACTS DO NOT TALLY?]

By E. J. WOLF, D. D., Gettysburg, Pa.

In the July number of *THE QUARTERLY*, Rev. T. F. Dornblaser makes the following statement: "In a recent article, Dr. Wolf called our attention to Wichita as an illustration of this fact. My observations after a month's canvass in that field do not tally entirely with this statement." "An illustration of what fact"? Tally with what statement? Rev. D. had just said, "Our liturgical friends have been telling us that the Common Service with its responses, its introits and collects, its canticles and hallelujahs, would win favor with the foreign element and the unchurched Episcopalians." Not remembering that I had ever



expressed or even entertained such an idea, I have asked Rev. D. to point me kindly to the article in which I gave "Wichita as an illustration of this fact." To this pertinent inquiry I have received no reply.

In an article on "Lutheranism in the General Synod," which appeared in the *QUARTERLY* of April, 1891, I deprecated the idea that the General Synod was a Lutheran sect unlike all other Lutheran bodies, and said, "Any action calculated to isolate or estrange it from other Lutheran bodies would belie every deliverance and profession the General Synod has ever made." I then "called attention" to the practical result of such an attitude on the part of the General Synod, as follows :

"What this would cost as a missionary policy, let those contemplate who would drive the General Synod from its historic principles. Send a brave Home Missionary into a frontier town where twenty families are desirous of having a Lutheran Church. Fifteen of them come from the Missouri and Ohio Synods and the General Council, two from the Church South, and three from the General Synod, a proportion not uncommon. Let the missionary from the start honestly proclaim that the General Synod stands entirely aloof from all these "high-church" and "hyper-Lutheran" bodies, and then proceed to gather in the various Lutherans!! Such a policy would have made the magnificent results at San Francisco impossible. Proclaim such a policy, and Wichita with a number of other most prominent openings becomes hopeless."

I had been careful to secure my facts before I made this statement, but as Rev. D., "after a month's canvass," concluded that statement and facts did not tally, I have written to Rev. W. L. Seabrook, who was the first Lutheran to effect a successful organization at Wichita, to give us the facts as they transpired under his eye. His answer, dated Abilene, Kansas, Aug. 25th, 1892, is herewith submitted :

"In your note you say, 'tell me what you know as to the truth of my statement.' That statement as I understand it is simply that if a missionary of the General Synod, beginning work in a field where he must depend upon Lutherans from all the general bodies of our Church for his organization, were to proclaim

frankly that the General Synod stands entirely aloof from all these other bodies, General Council, Missouri Synod, Ohio Synod, &c., success could not be hoped for. Although Bro. Dornblaser has put other words into your mouth, as I read your article, this is the one assertion in which he finds foundation for his statement.

In reference to its truth I can only state one or two facts with reference to the organization of our work in Wichita.

The committee that prepared the Constitution for the First English Evangelical Lutheran Church of Wichita, was composed of two laymen and myself. The laymen were representatives of the General Council and the Ohio Synod. The basis of the Constitution was that suggested by our Home Mission Board.

I have consulted my diary and find that the constitution was signed at the time of its adoption by the congregation, by thirty-eight persons, exclusive of the missionary and his wife. Of the thirty-eight, nine were of the Missouri Synod, ten of the General Council, one from the Ohio Synod, sixteen from the General Synod, and two from other denominations. I have no hesitancy in saying that had I made the declaration suggested in your article, not one of those twenty would have signed the constitution or identified themselves with our organization.

Of the twenty, all the Missouri Synod people, several of those representing the General Council, and the one representing the Ohio Synod, were in the Missouri Synod organization of which Bro. Dornblaser speaks, until after the temporary organization of our Church was effected. That you may know their attitude toward me after the dissolution of their organization, I will not give the result of any 'observations' but state the facts with reference to one family, and this will illustrate the attitude of all.

One of the most pious and truly Christian families I ever met was that of Bro. J. G. G——. It was composed of himself, his wife, a daughter about nineteen years old, two sons about eleven and twelve, one son, aged about fourteen years, who was away from home attending catechetical lectures in St. Louis, preparatory to confirmation, and Mrs. F., the mother of Mrs. G.

Mrs. F. was one of the pioneers of the Missouri Synod, and her love for the Lutheran Church was heightened by the trials



she had endured for her faith, beyond the seas and in the new world.

Only a short time before coming to Wichita, I had supposed that the examinations in the Seminary at Gettysburg, and before the Susquehanna Synod for ordination were thorough, but with that which I was compelled to undergo at the hands of this dear mother in Israel and her son and daughter, those were comparatively child's play. Their whole life had been spent in Missouri Synod organizations. They had little knowledge of the General Synod, and therefore the chief line of their inquiry was as touching my Lutheranism.

I spent several afternoons with them. My credentials as a Lutheran, which I read to them were (1) Section 7, Ch. I, of the Formula of Government; (2) The questions which were asked at my ordination, to which I had given affirmative answer, pages 126 and 127 of the Liturgy; (3) Selections from the lectures on Systematic Theology, in which I was taught the faith of our Church, and to which I subscribed, while at the Seminary at Gettysburg; (4) Luther's Catechism as explained and amplified by Dr. Conrad, which I had been taught in my boyhood, they paying especial attention to Parts IV. and V.

The question in which they were chiefly interested was not so-called 'Missouri Synod Lutheranism' or 'General Council Lutheranism' or 'General Synod Lutheranism,' but the faith of our fathers.

Can any one imagine for a moment that these people would have come into our organization, if I had taken the position suggested by you in your article in the *QUARTERLY*?

As to the matter of forms in worship, I would say, although the question does not arise in your article, its solution was one of the most difficult problems presented to me in the beginning of our work in Wichita. All desired a liturgical service, those of the other bodies a more elaborate one, and those of the General Synod some form. Until our Books of Worship were procured a free service was used, with reading of Scripture, hymns and prayer. When the Books of Worship arrived, with the old form and the 'Common Service,' the majority wished to use the

latter, though some preferred the old form. After several months the matter adjusted itself. Several meetings were held to consider the subject. The 'Common Service' was then used at our prayer meetings during a number of weeks, and after all had become familiar with it, the Council at the request of the congregation, in which there was not a dissenting voice, instructed the pastor to introduce it. We had worshiped from November 1889 until April 1890 without any liturgy whatever at any service, and during all that time the congregation had the matter under consideration, yet Bro. Dornblaser declares that in his 'observations' he discovered 'no pronounced sentiments in reference to liturgy or pulpit regalia.' "

Yours truly,

W. L. SEABROOK.

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## ARTICLE XI.

### REVIEW OF RECENT LITERATURE.

FLEMING H. REVELL COMPANY, NEW YORK AND CHICAGO.

*The Bible Doctrine of Prayer.* By Charles E. Simmons. pp. 122.  
Price 75 cts.

In his prefatory words, the author begs to say by way of apology, that though many months had been given to the *study* of his topic, "the total time spent upon it was less than he could wish;" and that, "owing to the engrossing pursuits of a very busy life,—only a few minutes at a time could be devoted to the work." He also informs the reader, that "not having knowledge of the Hebrew and Greek languages his study has been confined to the English text;"—that, "when he does venture to speak of the rendering of any text, it is not of his own knowledge—but what some authority, (and that not a mean one) says." For the literary finish of the book he gratefully acknowledges the assistance of three very dear friends to whom this part of the work had been entrusted.

The contents of the volume are contained in eight chapters severally entitled as follows: I. What is Prayer? II. Who may Pray? III. Duty of Prayer. IV. Conditions of Acceptable Prayer. V. Forgiveness as a Condition of Acceptable Prayer. VI. According to the Will of God. VII. Asking in the Name of Christ. VIII. Of Importunate Prayer. To this chapter, the subject of which the author says he approaches with much hesitation, because his views run counter to the belief of so many respecting it, especially in his own denomination



(Methodist,)—he adds a supplementary note of over five pages on the incident of the Syrophenician woman, to show that it does not support the opinion “that importunity is an almost indispensable condition of prevailing prayer.”

The book gives evidence of much and wide reading. Its usefulness and helpfulness, however, would be much enhanced were its composition less fragmentary, discursive and desultory—and its spirit less that of debate and discussion.

J. A. E.

*An Introduction to the Study of the Acts of the Apostles.* By Dr. Stiffler of Crozer Theological Seminary.

This is a delightful book—one that will not disappoint the reader, nor long gather dust on the bookseller's shelves, when once its merits are generally understood.

The design of the book is thus set forth by the writer himself: “This work attempts to trace out the course of thought and to account logically for all that Luke has written. The question continually before the author has been, why was this said? The facts are plain. What were they intended to teach?” This purpose the author never loses sight of and he certainly has succeeded admirably both in setting forth the facts recorded in the Acts and in exhibiting the meaning and teaching of the same.

However regarded, whether as to manner or matter, the book is an excellent one and well deserving the attention of all who desire a true understanding of the history of the Christian Church in the days of the Apostles.

E. H.

*An Introduction to the Study of the Books of New Testament.* By Rev. John Kerr.

This book belongs to a class of Bible Literature almost indispensable to a proper understanding and appreciation of the Sacred Scriptures.

Earnest and scholarly students of the divine word are fully sensible to the importance of Books of Introduction and make it a point to be well supplied with them. This book, however, is not intended specially for the scholar, or the theologian, but for the general reader. It is a popular treatise on New Testament Introduction, and supplies a need of a very large class.

The plan of treatment adopted by the author is simple and regular. Generally his order is the following—Canonicity, Authorship, Destination, Occasion and Object, Contents, Date and Place of Composition, and Peculiarities. As a consequence, the writer is easily followed and understood—and the substance of his book readily recalled.

It contains a number of valuable tables in which are exhibited the various periods of New Testament Literature—the authors of the books—the time and place of composition—as also the different dates assigned to Paul's Epistles by leading writers. In a word the work be-

fore us furnishes a vast amount of information on the New Testament writings that will be of a great benefit to all readers, and we accordingly commend it to all—but are specially desirous that it should find its way into the hands of many Sunday-school teachers. E. H.

BELKNAP AND WARFIELD.

*Genesis Printed in Colors.* Showing the original sources from which it is supposed to have been compiled. With an Introduction. By Edwin Cone Bissell, Professor in McCormick Theological Seminary, Chicago. 1892. pp. xiv., 59.

The first thought that strikes one in taking up this book, is that he has in hand the demonstrated results of the recent “destructive criticism,” that claims to have discovered the origin of the various fragments out of which the existing Pentateuch was constructed long after the days of Moses. But one need not read far into the admirable “Introduction” with which the author prefaces his text before he discovers the significance of the term “supposed” in the title of the book: “showing the original sources from which it is *supposed* to have been compiled.”

Professor Bissell, so far from adopting or even favorably noticing the extreme views of any of these modern manipulators of the sacred text, most logically and convincingly antagonizes them. His object in printing in various colors (blue, black, green, orange, brown and red) the portions of the current text *supposed* to have been taken by the *redactor* from previously existing documents, is simply to facilitate the examination of these *suppositions*. He thus shows at a glance the results of the later criticisms, as exhibited in a typical scheme of textual analysis, published by Kautsch and Socin: “Die Genesis mit Aeuserer Unterscheidung der Quellenschriften, &c.” He takes this method of printing the text that he may the more successfully exhibit the fallacy of the assumptions advanced by those who claim to be able to indicate the various sources from which the present text was originally derived. He deserves great credit for the kind and genial manner in which he points out the defects of their arguments, freely admitting, what is generally acknowledged by all orthodox critics, that much in the Mosaic narrative may have been derived from previously existing records and traditional accounts of early historical events.

Thus understood, this book will prove a welcome help to the careful student of the authorship and age of the earlier books of the Bible.

C. A. H.

AMERICAN BAPTIST PUBLICATION SOCIETY.

*Notes on the Acts of the Apostles:* Explanatory and Practical. A Popular Commentary upon a Critical Basis, especially designed for Pastors and Sunday-schools. By George Clark, D. D. pp. 415.

It seems almost a bold venture for any one to come before the reli-



gious public now with another commentary on one of the books of the Bible. Our shelves are already loaded with them, and what need is there for more? But the Bible is a wonderful book. It is an inexhaustible mine, and still fresh treasures may be drawn from its depths by earnest and diligent seekers after truth.

Dr. Clark takes his place among these, and presents to us here, and very seasonably, too, whilst the international Sunday-school lessons are leading us along the line of the historical statements of this part of holy scripture, the results of his studies on the events that cluster around the beginnings of the Church's history. The "Radial Key Map, showing Paul's travels, &c.," that is prefixed to the book, is a very helpful aid to the understanding of the narrative. In a very compendious and thoughtful "Introduction" the author summarizes instructively the most remarkable characteristics of this part of the New Testament, and whets the appetite of the reader for the enjoyment of the treat he has provided in the carefully prepared notes upon the sacred text. He skillfully vindicates the authenticity of the text in a series of telling arguments, giving special prominence to what Paley has designated as the "undesigned coincidences," and by which he has unanswerably demonstrated the truth of the Acts. We can cheerfully commend to our readers this unpretentious manual as being just what it professes to be, *a popular commentary, upon a critical basis*, and as a helpful aid to pastors and Sunday-school teachers.

C. A. H.

LUTHERAN BOARD OF PUBLICATION, PHILADELPHIA.

*Impartial Investigation into the Reasonableness of the Doctrines of Christianity.* By Professor E. Schultz. pp. VIII., 264. •

This is a singular book. It professes to be the result of an average life-time of study and teaching. The author announces himself as having been "brought up under the immediate teaching of one of the most eminent theologians of the orthodox church in this country, Dr. C. F. W. Walther, of St. Louis, Mo." He acknowledges having brought into this world with him "a skeptical and critical disposition of mind," so that he "could not be satisfied to accept doctrines without being thoroughly convinced of their reasonableness. "As far as thirty years of my active and mature life are concerned, they have been spent in study, in research, in thought, and in busy usefulness, both as a teacher and business man." \* \* "I feel satisfied that I have found, by my own labor and honest striving, under the blessing of an all-wise God, what I could not receive from any other man, the clear, rational conviction of the truth, as it is found in the religion of Christ. This conviction I wish others to share with me."

He thus contrasts reason and faith. "To a doubting mind the fundamental truths of Christianity present bottomless depths and chasms over which reason and logic will have to build bridges before doubt can

cross. Faith has wings that can convey the believing soul over every gulf and to every height." \* \* "The doubting mind will see that these yawning depths are only the depths of our ignorance," (p. 28). He finds "harmony between reason and the Christian religion on the subject of the Trinity, (p. 45), on the biblical account of creation, (p. 46), on the subject of the human will, (p. 59), etc. But our author hardly learned from Dr. Walther that "the story [in Genesis, concerning the fall of man] cannot be taken literally. It is an allegory, containing doctrines completely in harmony with the rest of the Bible and with science," (p. 65);—that it consisted in our first parents falling "from the innocence of animal lawlessness by the awakening of their soul to the difference between good and evil, &c," (p. 74.)

As a pupil of the strictly orthodox Missouri professor, it is surprising to read his laudation of Schleiermacher. "Schleiermacher, like a Moses in the wilderness, smote the barren rock of theology with the rod of faith in God and his revelation, and at once the desert showed a living stream of water flowing, and the Church drank, and gained new strength and life," (p. 242). And his book closes with a similar laudation of the Higher Criticism, which "has gained for the Church at large the right to receive and believe the doctrine in such a form as the inner soul-life of each Christian demands and his conscience approves," (p. 250).

C. A. H.

*Around the Home Table.* By Rev. J. C. Jacoby, A. M., Pastor of the First Evangelical Lutheran Church of Nebraska City, Neb. pp. 307.

The subjects treated are the following: Justification, The Token of the Covenant, The Children of the Covenant, The Sacrament of the Altar or the Lord's Supper, The Christian Home and its Possibilities, The Relations of the Christian Home to the Church, Is there Salvation outside the Church? The Sabbath, True Manhood or a Chapter for Young Men, True Womanhood or a Chapter for Young Women, Marriage, The Future State of the Wicked, Heaven.

The title of this volume indicates that it is intended to be a book for the home—the layman rather than the preacher. Chiefly practical in its bearing, it is eminently doctrinal also, giving a true basis in doctrine for the practice in life as well as light on subjects that are frequently sprung in the home circle and among the laity. It is characterized by such clearness in treatment and adaptation of language to the average reader, that it will prove exceedingly helpful to an easy grasp of the thought. In this the author has shown himself quite skillful and his book will greatly benefit the class for which he writes. The preacher, too, will find it profitable reading, and will see how doctrinal subjects can be divested of their technicalities without diminishing their force.

It is written by a Lutheran clergyman and consistently from a Lutheran standpoint. In this it is marked by a virility and directness that is gratifying and shows a breadth and depth of reading that is surprising



in one that has, during all his ministerial life, been under the necessity of meeting the demands of a western pastorate. It is an attractive book, too, in external appearance, being well printed and neatly bound, and the price is only \$1.00 per copy.

*Historic Sketch of the Evangelical Lutheran Synod of Northern Illinois.*

By Rev. Lee M. Heilman. Illustrated. pp. 98. Bound in paper.

This is one of the most elaborate and carefully prepared synodical histories we have seen. We should like to see a like history prepared for each synod. Thus may be preserved many records which will prove invaluable to the future Church Historian. The illustrations are mainly of church buildings and pastors—many of them excellent pictures.

HUNT AND EATON: NEW YORK. CRANSTON AND STOWE: CINCINNATI.

*A Hereditary Consumptive's Battle for Life.* By J. M. Buckley, LL. D. pp. 99.

To those who know the age and vigor of Dr. Buckley it will be a surprise that he was ever frail through hereditary consumption. The story of his struggle for health is told in his own interesting way—interesting even to one not afflicted in the same way. His suggestions commend themselves to the reader's judgment as eminently practicable, and his testimony that they have been tried, and tried with success, make them thoroughly reliable in all cases similar to his. This little book in the hands of a consumptive may be more valuable than many physicians.

A. C. ARMSTRONG AND SON, N. Y.

*The Epistle to the Ephesians.* By the Rev. Professor G. G. Findlay, B. A. pp. 440.

*The Gospel of St. John.* By Marcus Dods, D. D. Vol. II., Chapters XII.—XXI. pp. 426.

These are two volumes belonging to the "Expository Bible" series. The trend of Bible study and expository sermons is rather to take subjects as they occur than verse after verse and clause after clause of the sacred Scriptures. This method of exposition is well illustrated in these two books. The selection of men for the respective books of the Bible has been peculiarly fortunate or, perhaps we should say, judicious. While unequal in merit, they are all good, and the minister will find this series a valuable part of his library. Of the two books on our table we would say that that of Dr. Dods is the more learned and that of Professor Findlay the more suggestive and practical. Perhaps, however, this is as much due to the books treated of as to the expositors. The series is growing quite long, the volumes already issued filling quite a large shelf of the book-case. They make quite an attractive appearance.

*The Sermon Bible.* Acts VII.—1 Cor. XVI. For sale by J. B. Lippincott Co. \$1.50.

This, like the other volumes of this unique series, gives the cream of sermonic literature on the passages of the Bible covered by them. But their value does not stop here. The references to sermons and books will be found exceedingly convenient to the minister who has access to a large library, in which are the printed sermons of the leading divines past and present. The danger is, that they can be made a recourse by the lazy man for avoiding labor, but they are not so intended. Properly used, they will serve the real student as a help in the way of suggestion and in directing him to the best material which he can use in a perfectly legitimate way. They are time-saving and labor-saving, and the industrious student wants to save both time and labor, that he may accomplish more work.

CHARLES L. WEBSTER AND CO., NEW YORK.

*The Speech of Monkeys.* By R. L. Garner. In Two Parts. pp. 217.

In the first part of this work the author relates his investigations and experiments, and in the second gives about eighty pages to the Theory of Speech. We are impressed with the interest manifested and the untiring zeal shown by him in conducting his experiments. Unwearied and at not a little expense, he went from place to place, in his native land and abroad, making his observations and tests. For this too much credit cannot be accorded him.

But what of the results? To himself they seem to have been satisfactory, to us they are disappointing. And yet he expected more than we did. He is an example of determining to see what he was looking for. His assiduous spirit of investigation was that of a genuine scientist, but his bias in favor of a theory he confesses to have cherished from childhood, led him to magnify his observations out of all due proportions. From our common observations in daily life, we are led to believe that he could have found more striking examples of speech among dogs than among monkeys, if he should attach the same exaggerated significance to the indications they give. If the theory of evolution, all through, rests upon such slender supports (and Mr. Garner is an evolutionist of a pronounced type), it would better be given up at once. We do not mean that he has not shown that monkeys have a way of communicating with one another. So have many other animals. But that *articulate* speech is wanting is manifest. What he says on page 171 is likely very true: "It appears to me that their speech [monkeys'] is capable of communicating the ideas that they are capable of conceiving, and, measured by their mental, moral and social status, is as well developed as the speech of man measured by the same unit." But this is saying very little for their "mental, moral and so-



cial status," if we are to take the observations of their speech as made by Mr. Garner himself.

But we would not have any one infer from these strictures that we would detract from the interest of the book. It is full of interest. We only take issue with his conclusions, and are disappointed that he did not find more convincing examples.

*Quest and Vision.* Essays in Life and Literature. By W. J. Dawson, author of *The Church of To-morrow*. pp. 233. Price 90 cts.

This book is a series of bright essays on the following subjects: Shelly, Wordsworth and his Message, Religious Doubt and Modern Poetry, Henry Wadsworth Longfellow, George Eliot, George Meredith, The Poetry of Despair. The essays are of rather more than ordinary literary merit. The author does not tell us much that is new, but he writes in an interesting way about familiar themes, and the book contains many strong passages, whose well-considered antitheses, good diction, and fervid feeling combine to make what deserves to be called eloquence. Occasionally we note what seems to be a hasty judgment or an impetuous assertion. For instance on page 29 the author says, "When, therefore, you united in one life the art of beautiful writing with the habit of infamous conduct, you presented to Carlyle a monstrosity upon which all his bitter ire flamed forth, and for which his one remedy was instant annihilation." We do not think this statement is borne out by Carlyle's Essay on Burns. But this occasional impetuosity rather lends to the interest of the essays, which, on the whole, it is a pleasure to read. A peculiarity of the book is that the essays are written from a religious standpoint. Our concise judgment of it would be, "Fine writing, but not profound criticism." H. G. B.

HOUGHTON, MIFFLIN AND COMPANY, BOSTON AND NEW YORK.

*The Discovery of America* with some account of Ancient America and the Spanish Conquest. By John Fiske. In Two Volumes, 8 vo. pp. 516, 631. \$4.00.

Mr. Fiske enriches historical narrative with the reflections of philosophy and embellishes it with the charms of diction. For the former abundant occasion is offered by the succession of discoveries, explorations and colonizations which for a century were conducted almost exclusively by Spain, the foremost power in the world, and which close with the spectacle of England in possession of the Maritime Empire which formerly belonged to that country and supplanting it in the best part of the territories to which it once laid claim. As for the latter what realm of fiction or story could supply such material for graphic, picturesque or thrilling delineation as the career of Columbus, the Knight-errantry of Cortes and Pizarro, the sublime character of Las

Casas, the fate of Balboa, the self-devotion of La Salle, the massacre of the Lutherans at Matanzas, the fiendish atrocities of the Indians and the Spaniards, and the humane and self-sacrificing labors of the Dominican and Jesuit missionaries who first brought into the habitations of cruelty the spirit of Jesus Christ?

The work naturally opens with an attempted discovery, which if ever successfully made, will cast into the shade the exploit of Columbus. "Whence came these 'Indians,' and in what manner did they find their way to the western hemisphere?" The author is an evolutionist and he not only accepts the geologic aeons, which warrant him in speaking of migrations and changes which "happen in a thousand centuries," but speaks of natural selection resulting in the evolution of higher forms, and of "extinct and surviving species of man's nearest collateral relatives, those tailless half-human apes, the gorilla, chimpanzee, orang and gibbon." He holds it as altogether probable that the people whom the Spaniards found in America came by migration from the Old World, but in view of the subsidence and elevation which have taken place there have been abundant opportunities for men to get into America from the Old World without crossing salt water. "Across the Atlantic ridge one might have walked to the New World dryshod."

Whatever may be the effect upon his mind of such excursions into the prehistoric domain, the reader pursues the narrative of real history with unlimited confidence. We may have fuller accounts of the multifarious and marvelous group of events, which gave this boundless continent to Europe and to Christianity, but never has the story been written more lucidly or more faithfully. That a whole chapter should be occupied with the portraiture of the character and work of Las Casas, the first Christian clergyman ordained in the New World, who "in whatever age of the world he had lived would undoubtedly have been one of its foremost men," shows that an author who is in touch with the most advanced scientific thought may notwithstanding retain his faith in the power of revealed truth, and comfort his readers "with the thought of what may yet be done with frail humanity when the Spirit of Christ shall have come to be better understood."

Perhaps the most instructive portion of the entire work, that which will enlist the special attention of thoughtful minds, is that part which shows Spain after its wonderful exploring and colonizing activity in the sixteenth century, sinking from its old preëminence and falling irrecoverably and immeasurably behind the great stream of modern progress. Possibly no nation at any stage of development could survive the work of two such monsters as Philip II. and the Inquisition.

Coming as they do in the nick of time, when the reading public is absorbed in the discovery of America, these volumes are destined to have an immense circulation. They deserve a place in every private and public library of America.

E. J. W.



*Christopher Columbus* and how he received and imparted the Spirit of Discovery. By Justin Winsor, with Portrait and Maps. pp. 674; 8 vo., gilt top. \$5.00.

This solid octavo was not written for the pastime reader but for the diligent student of history. It is the product of labor, of indefatigable research, of painstaking discrimination, of thorough criticism and of a merciless determination to set forth the truth. And the reader soon finds in pursuing the narrative that his best powers are kept on a strain, and at last lays down the book with the consciousness that he knows much less of the great discoverer than when he took it up. The uncertainty as to the Island discovered on Oct. 12, 1492, now generally confessed, is a fair sample of the multitude of uncertainties which attach to this man Columbus to whose infatuation and persistence we owe a world. The accumulation of myths and fables around the extraordinary achievements of this first class "crank," immense as it is, need not excite surprise. It is just what might have been expected. The human mind is fond of beguiling itself with dramatic touches, with creatures and virtues of the imagination, with hero worship, with word painting. The Columbus portrayed by these devices, has attained such a height and been encircled with such a halo, that serious endeavors have been put forth for his canonisation, a step which we trust Rome may have wisdom enough to forego from regard for its own reputation as a Christian community.

Our author is puritanically indifferent to embellishments, "they may be pleasing, but they are not of the strictest authenticity," and he has no appreciation of sentimentality. He cares only for cold facts and shows even with these no concern for their setting. He not only shatters all the mythical images which we have acquired from other authors, but he cruelly makes a distinction between what is uncertain, unproved or probable on the one hand, and what is true on the other. And then he seems to follow the advice of Ampère to present as doubtful what is true, sooner than to give as true what is doubtful.

Thus the reader's reward for his pains is the loss of the sublime, iridescent Columbus of the romancers in history, in exchange for a very common place, prosaic, earthly sort of a being, who bore in himself such a mass of contradictions that the world will never know whether he crossed the untracked seas solely for the purpose of gold, or in order to convert the heathen, whether his object was an embassy to Oriental monarchs, or the discovery of unknown islands, and whose success, according to Mr. Winsor "was an error in geography, and a failure in policy and morals."

Not every problem has yet been solved, yet it may be said without hesitation, that a more thorough piece of literary work has been done nowhere, and that Mr. Winsor has placed the world of historical stu-

dents under incalculable obligations. Nothing at the Columbian Exposition will shed more glory upon American genius than this life of Columbus.

E. J. W.

GERMAN PUBLICATION BOARD, CHICAGO.

*Lutherischer Katechismus.* Die Fünf Hauptstücke D. M. Luther's entwickelt und erklärt zum Gebrauch in Kirche, Schule und Haus. Achte, vielfach verbesserte Auflage. pp. 128.

The fact that eight editions of this Catechism have been called for in the brief period since its first publication bears substantial testimony to its worth. Our German brethren have a plentiful variety of Catechisms of a high order, and if they use Dr. Severinghaus' so largely in preference to others, it must be because they find it well adapted to the instruction of the young. And the writer feels constrained to add his humble approval to these testimonies. The plan adopted commends itself, giving as it does first Luther's text, then the development of the Five parts, which is followed by an Appendix on Confirmation and Confession, Table of duties, &c.

We have but one fault to find with this catechism, namely, that it is the work and publication of an individual. The Constitution of the General Synod makes it the "duty" of that body "to provide hymn-books, liturgies and catechisms." Consequently it cannot be the duty of Dr. S., or any one else, to publish a catechism—and it would seem to be a glaring violation of the General Synod's Constitution for an individual to publish one. Surely if the General Synod does not allow a district synod "to publish or recommend books of this kind," it can hardly allow this liberty to individuals, unless, forsooth, an individual is greater than a synod. And yet what are our faithful pastors to do? The General Synod has failed to provide a German Catechism, although reserving to itself the right of doing so. Luther's brief manual, it is well known, was prepared for family use, and in every period of the Church the pastors have begged for the development of this Catechism for their use with catechumens. If, therefore, no catechism is provided by the General body, nothing is left for them to do but to use some individual's production, or else the catechisms published by other Lutheran bodies.

This is all sadly true in respect to an English catechism. From its very first convention the General Synod has acknowledged the necessity of a development of Luther's Catechism, and appointed committee after committee of its experienced pastors and teachers to prepare such a one, but in each case, when the committee had completed its work, the captious critics directed their shafts against it and succeeded in having its adoption defeated. Possibly this thing is to go on forever, and then of course our pastors can have no alternative but to use the manuals of Conrad, Anstadt, Pontoppidan, Krotel and Mann, or whatever they can find as a substitute for what the General Synod is ever trying to furnish them but is never permitted to.

E. J. W.

















